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*Handlyng Synne.*

A.D. 1303 . . . May . . . on the 21st of that month, the English king [Edward I.] was with his army at Roxburgh.—C. MacFarlane, *Cabinet History of England*, iv. p. 74.

1096/3  
a/312

~~774 B11~~

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Handlyng Synne

(WRITTEN A.D. 1303;)

WITH THE FRENCH TREATISE ON WHICH IT IS FOUNDED,

Le Manuel des Pechiez

BY

WILLIAM OF WADINGTON.

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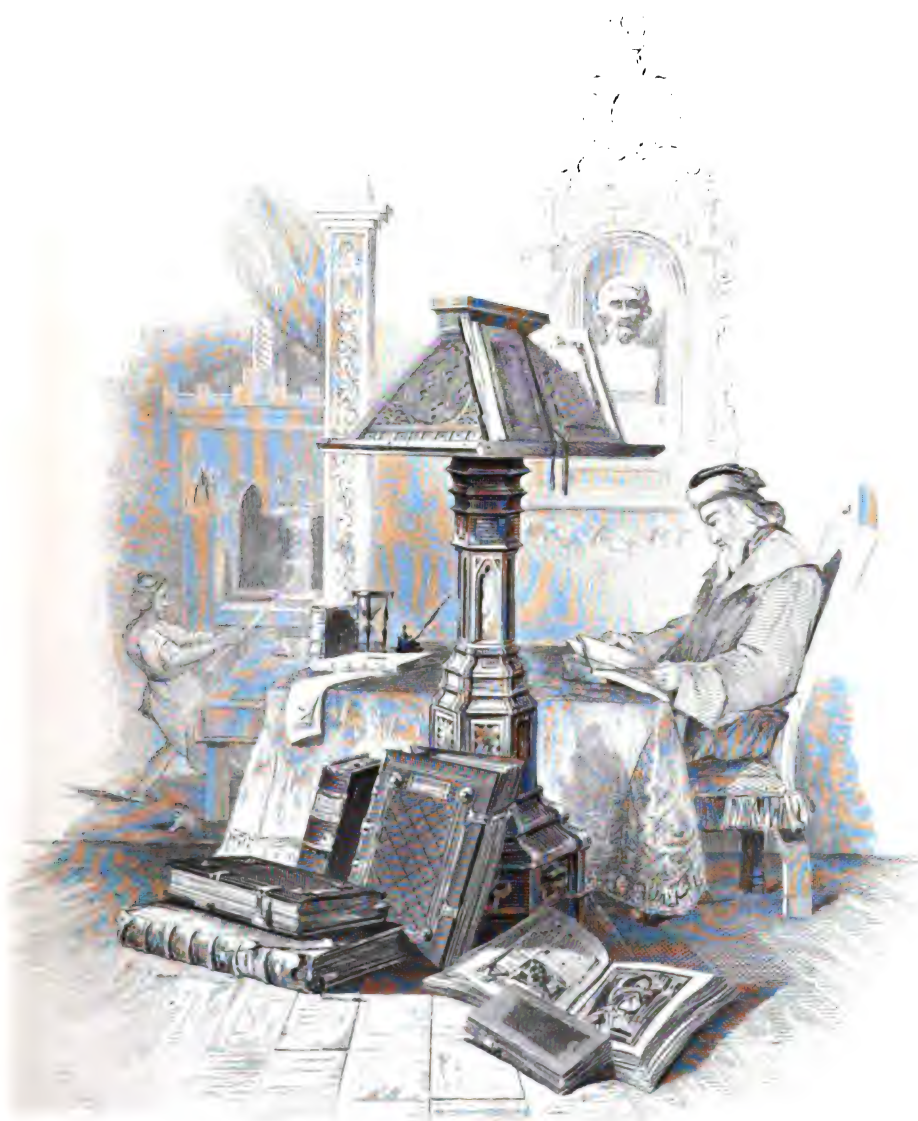
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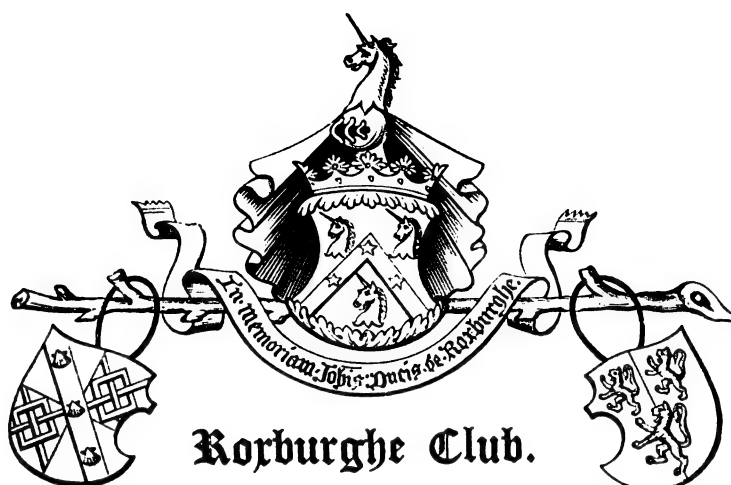


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PRINTED FOR THE CLUB. 1861.

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## CORRIGENDA.

---

- Pref. p. vi. *for used read use*  
 „ p. xv. l. 7, *for goess read goes*  
 p. 1, l. 14, *for comaundementys read commaunde-*  
*mentys*  
 p. 3, l. 51, *for pes read pis*  
 p. 3, l. 66, *for conpanye read cumpanye*  
 p. 4, l. 84, *for vndystonde, read vndyrstonde*  
 p. 18, l. 1230 French, col. 2, *for dunc read dunt*  
 p. 24, *for l. 758, read 718*  
 p. 40, *after about 5000 lines further on, add*  
 pp. 199-203  
 p. 46, l. 1399, *for pore, read pore (there)*  
 p. 73, l. 2276, *read, for ;*  
       —7, *take out the ,*  
 p. 74, *for l. 3296, read 2296*  
 p. 75, l. 2340, *for prest, read prest (priest)*  
 p. 147, l. 4670, *for forwarde, read forward ;*  
 e. [*for eh*].  
 p. 153, *for l. 4830, read 4833*  
 p. 154, *for l. S880, read 4880*  
 p. 305, *Headline, for CHLDI, read CHILD*  
 p. 312, l. 7363 French, col. 2, *for Pus read Pur*  
 p. 348, *in note, after l. 7910 French, for lines*  
 7911-8596, *read lines 7794-8482, pp. 426-434*

Not knowing the printer's practice of carrying on

the old headline till he meets a new one, I overlooked his insertions of the old ones in the following pages. The Headlines should be, of

- p. 20. *Against Belief in the Three Sisters; and Forgiveness of Unrepented Sin.*  
 p. 33. *Against Games, Wrestling-Matches, and getting Women together, on Holy-Days.*  
 p. 34. *Against haunting Taverns, and Gambling, on Holy-Days.*  
 p. 39. *No Heir or Physician to be an Executor. Children to consult their Fathers.*  
 p. 40. *Wills not to be disturbed. Fathers not to give up their Goods to their Children.*  
 p. 41. *The Tale of the Mother who curst her Child.*  
 p. 49. *Against turning Men from 'Religion'; and against Backbiters.*  
 p. 61. *Of consenting to Adultery; and of Wife-Desertion, and Jealousy.*  
 p. 65. *Of the ungentle women now. Abstain from your wife in holy seasons and places.*  
 p. 77. *Against using pledged goods, and lending things lent to you.*  
 p. 102. *Against Bearded Bucks, and Face-powdering and Horn-wearing Women.*  
 p. 220. *The Tale of Bishop Troylus and his Thirty Pounds.*

As to the prevalence of Envy in England in R. Brunne's time, compare the following from a Fragment on the Seven Sins (Harl. MS. 913, f. 48 and 22, about 1300 A.D.) in my forthcoming edition of some "Early English Poems and Lives of Saints," for the Philological Society, p. 20.

pe prid sin so is onde . pat mochl nupe is in londe.  
 and euir hi quemip þe fende of helle . in woch maner ic wol pou tel.  
 leue breperin herknip now . and ic wol þou tell how.  
 world-is wel fallip vnliche . and noȝt euch man ilich.  
 sum þer bep pat cun noȝt libbe . sum pat hauip frendis sibbe .  
 and sum þer bep pat swinkip sore . winne catel to hab more.  
 ham silf fair to susteni . and euer more hi bep nedi.  
 and sum þer bep leue broper . pat more hap þan anoper.  
 and more loue of gode man . anoper wol after þan .  
 areri cuntake.

## PREFACE.

---

THE following treatises are of the class of which the Club already possess a most interesting specimen in their *Ayenbite of Inwyte* (1855, ed. Stevenson), translated by "dan Michel, of Northgate," in 1340, from Frère Lorens's *Somme des vices et des vertues*. As dan Michel professes that his ' boc is ywrite vor Englisse men,' and

Pis boc is ymad vor lewede men,	Vor vader, and vor moder, and vor oper ken,
Ham vor to berze vram alle manyere zen,	Pet ine hare inwytte ne bleve no voul wen.
	p. 211.

so Roberd of Brunne ("the abby of Brunne or Bourn, near Depying in Lincolnshire," Letter in Hearne's Langtoft, p. xxxvi. n. 2) says,

For lewdē men y vndyrtoke  
On englyssh tunge to make pys boke. (p. 2, l. 43-4.)

But while dan Michel writes "vor Englisse men" generally, though his book "is ywrite mid Engliss of Kent," as well with the purpose stated above, as

pet hi wyte  
How hi ssolde ham zelve ssriwe,  
And maki ham klene ine pise live, (p. 1.)

Roberd of Brunne, writing in the general Southern tongue, has specially in view the jolly careless class of his countrymen, the merry men,

For many ben of swyche manere	Pat may falle ofte to vylanye,
Pat talys and rymys wyl bleply here;	To dedly synne or oper folye;
Yn gamys, and festys, and at pe ale,	For swyche men haue y made pis ryme.
Loue men to lestene troteuale;	p. 2-3, l. 45-51.

and his purpose is

Pat pey may weyl dyspende here tyme,	And for to kunnē knowe perynne
And pere yn sumwhat for to here,	Pat pey wene no synne be ynne.
To levē all swyche foule manere,	p. 3, l. 52-6.

The treatment of their subject by the two writers, or rather by their originals, William of Waddington and Frère Lorens, differs accordingly. While dan Michel is sober and expository,—only introducing a few anecdotes (four, I think, pp. 33-4, 152-3,) besides Bible ones, one of Æsop's fables (p. 123), and two tales (p. 191-2),—Roberd of Brunne introduces tales and marvels freely; and when his original, William of Waddington, has not enough, he puts in others from Bede, &c. and from reports that he considers trustworthy—none, be it known, of his own invention.

Talys shalt pou fynde perynne,  
And chauncys pat hap happed for synne,  
Meruelys, some as y fonde wrytyn,  
And oper pat haue be seyn *and* wetyn;

None ben pare yn, more ne lesse,  
But pat y founde wryte, or had wytnesse.  
p. 5, l. 131-6.

The *Ayenbite* is unfortunately printed—like, alas, so many of the Club books—without a Table of Contents or Index, and I have therefore given the heads of its chapters (with some additions) before the Contents of this book, in order that the reader may, if he wishes, compare the subjects treated by Dan Michel and our Robert. Their manner of telling the same story may be seen by comparing the “Tale of the Devils’ Reports of their deeds to Satan,” in Roberd of Brunne (p. 241-5), with dan Michel’s version of it in p. 191-2 of the *Ayenbite*. The comparison will not be unfavourable to R. Brunne. Indeed, so far as narrative power and versification are concerned, he seems to me the worthiest forerunner of Chaucer,—the cheery dear old man, who so loved women, and the “glad light green” of spring, and made his verse instinct with the grace and brightness that he saw in the objects of his love.

Of R. Brunne’s personal history, all that we know is told us by himself in his Prologue to his *Handlyng Synne*, and his translation of Langtoft’s Chronicle. The passages are as follows:

To alle crystyn men vndir sunne,  
And to gode men of brunne,  
And speciali alle be name  
pe felaushepe of Symprynghame,  
Roberd of brunne greteþ þow  
In al godenesse þat may to prow.

Of brymwake yn kesteuene,  
Syxe myle be syde Sympryngham euene,  
Y dwelled yn þe pryorye  
Fyftene þere yn cumpanye,  
In þe tyme of gode dane Ione  
Of camelton, þat now ys gone;



In hys tyme was y pere ten zeres,	Dane felyp was mayster pat tyme
And knewe and herde of hys maneres;	pat y began pys englyssh ryme.
Sypyn wyþ dane Ione of Clyntone,	þe yeres of grace fyl þan to be
Fyue wyntyr wyþ hym gan y wone;	A þousynd <i>and</i> þre hundred <i>and</i> þre.
	Handlyng Synne, p. 3, l. 57-76.

And from the Chronicle (Inner Temple MS. fol. 1, b; App. to this Pref. p. xxxi; Hearne's edition of Langtoft, App. No. 5 to Preface, p. ci.; and in Robert of Gloucester's Chronicle, ed. Hearne, App. p. 706,)

Of Brunne I am, if any me blame,	In þe hous of Sixille I was a throwe,	
Robert Mannyng is my name. 136	Dan; Robert of Maltone, pat ze know,	
Blissed be he of god of heuene,	Did it wryte for felawes sake,	
pat me Robert <i>with</i> gude wille neuene.	Whenne þai wild solacē make. 144	
In þe thrid Edwardes tyme was I,		
Whenne I wrote alle þis story. 140		

"It appears to us," says Sir Frederic Madden, "from a long and attentive consideration of the above passages, that Robert Mannyng was born at Brunne, but was never a Canon in any monastery of that place, for he equally calls himself of Brunne, soon after the year 1303 and in 1338. It appears also that he was a Canon of the Gilbertine Order, and for fifteen years,—that is, from 1288 to 1303,—professed in the Priory of Sempringham, (it is from this circumstance he alludes so repeatedly to the foundation, Chron. pp. 111, 200, 243;) and that he afterwards removed to Brymwake, in Kesteven, six miles distant from Sempringham, where he wrote the Prologue to his first work. What became of him for some time after this, we have no means of ascertaining; but between the years 1327 and 1338, he tells us he completed his translation of Langtoft, and during that period was a short time in the House of Sixhille (hence his mention of it, Chron. p. 243), another Gilbertine Priory (for Robert of Brunne never changed his Order,) in the same county, the Prior of which, Dan Robert of Malton, (or Dan Robert, Prior of Malton,—for the lines may be interpreted either way,—Warton, i. p. 55, *n.*) caused the work to be undertaken."\* Pref. to Havelok, xv. *n.*

\* "In the list of Priors of Sempringham, given by Willis, *Mitred Abbeyes*, ii. 121, and *Monasticon*, vol. vi. p. 948, we find that John de *Hamerton* (evidently the same as *Camelton*) held that office from May 1226 to about March 1282, and was succeeded by Roger de Bolingbrok, who died in

The only other bits of information that he gives us concerning himself are (1) that he had been to Cambridge, where he had seen and admired a carven king,\* and (2) the objects he had in view in translating Pers (or Peter) Langtoft's Chronicle into English. He did it

Not for þe lewid, bot for þe lewed,	6	And of what kynde it first began.	
For þo þat in þis land wonne,		And gude it is, for many thynges,	
þat þe latyn no frankys conne,	8	For to here þe dedis of kynges,—	16
For to haf solace and gamene		Whilk were foles, and whilk were wyse,	
In felawship whenne þai sitte samen.		And whilk of þam coupe mast quantyse;	
And it is wisdom forto wytten		And whilk did wrong, and whilk ryght,	
þe state of þe land, and haf it wryten;	12	And whilk mayntend pes and fyght.	20
What manere of folk first it wan,			

His authorities are 'Mayster Wace' for the early history, and Pers for 'þe Inglis dedes,'—

Als þai haf wrytene and sayd,	71	I mad nought for no disours,	75
Haf I alle in myn Inglis layd,		Ne for no seggers, no harpours,	
In symple speche as I couthe,		Bot for þe luf of symple menne,	
þat is lightest in mannes mouthe.		þat strange Inglis canne not kenne.	78

And because he knew not 'so strange Inglis' as many of the writers of elaborate rhymes used.

And menne besoght me many a tyme,		þai sayd, if I in strange it turne,—	
To turne it bot in light[e] ryme;	118	To here it, manyon suld skurne;	120

1298. His successor was Philip de Burton or Barton (Mannyng's 'Dane Felyp'), who was admitted 2 cal. Aug. 1298, and died in 1332. The next on the list is John de Glyndone, confirmed 9 cal. Aug. 1332, who died or resigned in 1341. From the similarity of the sound, one would suspect him to be Mannyng's 'Dane Jone of Clyntone;' but this would throw some difficulties in the way of dates, not entirely to be cleared up until perfect lists of the Priors of Sempringham, Sixhill, and Malton shall be procured."—Sir F. Madden, note in Warton, vol. i. p. 55.

\* Now of kyng Robyn salle I jit speke more,  
 And his broþer Tomlyn, Thomas als it wore,  
 And of sir Alisandere þat me rewes sore,  
 þat boþe com in skandere for dedes þei did pore.  
 Of arte he had þe maistrie, he mad a coruen kyng  
 In Cantebrige to þe clergie, or his broþer were kyng,  
 Sipeþ was neuer non, of arte so þat sped,  
 Ne bifore bot on, þat in Cantebrigge red.  
 Robert mad his fest, for he was pore þat tyme,  
 And he sauh alle þe gest, þat wrote and mad þis ryme.

De Thoma et  
 Alexandro  
 fratribus Roberti  
 Brus,  
 et capcione  
 eorum.

Inner Temple MS. fol. 193 back; and Hearne's Langtoft, p. 336-7.

For it ere names fulle selcouthe,		pat here before was don <i>and</i> tolde.	128
pat ere not vsed now in mouthe.		For þis makyng I wille no mede,	
And þerfore for þe comonalte,		Bot gude prayere, when ȝe it rede.	
pat blythely wild listen to me,	124	perfore, ȝe <sup>1</sup> lordës lewed, [ <sup>1</sup> MS. þe]	131
On light lange I it beganne,		For wham I haf þis Inglis schewed,	
For luf of þe lewed manne,		Prayes to god he gyf me grace;	
To telle þam þe chaunces bolde,		I trauayled for ȝour solace.	134

On passing to the Second Part of his Chronicle, 'þe Inglis dedes,' he says,

Pers of langtoft, a Chanon,	pat neuer ore was mad for none.
Of þe hous of Brdlyngtonn,	Whan he first bigan his werk,
Onn frankis stile þis storie wrote;	He bisouht a holy clerk
Of Inglis kynges for him we wote;	To gyve him <i>gracë</i> wele to spede—
He wrote þer dedës as þei wrouht,	pat holy man hight <i>saint</i> bede :
After him in Inglis .I. it brouht.	For in his bukes mykelle he fond,
Of his menyng .I. wote þe way,	He mad fyue bokes of Inglond.
Bot his faire spech .I. can not say ;	I sall praie him þat ilk wais,
I am not worþi open his boke,	Als [t]he holy <i>and</i> curtais,
For no konyng þer on to loke,	He gif me <i>gracë</i> wele to say,
Bot forto schew his mykelle witte	<i>And</i> rightly þis in rymë lay,—
Ouer my spech pat is bot skitte,	þis story pat is said of pers,
How he was quaynt in spech, <i>and</i> wys,	pat alle be paied pat it hers. Amen.
pat suilk a bokë mad of pris,	MS. fol. 96; App. to Pref. p. xxxii.
<i>And</i> gadred þe stories alle tille one	

The end of the Chronicle (MS. fol. 195) is,

Now most .I. nede leue here, of Inglis forto write.  
 I had no more matere. of kynges lif in scrite.  
 If .I. had haued more. blithly .I. wild haf writen.  
 what tyme .I. left þis lore. þe day is for to witen.  
 Idus pat is of May. left .I. to write þis ryme.  
 B letter *and* friday. bi .ix. pat ȝere ȝede prime.

In red ink follows,

Expliciunt gesta Britonum et Anglorum in lingua materna per Robertum Mannyng transumpta.  
 Anno x<sup>i</sup> Millesimo CCC<sup>mo</sup>. tricesimo. viij Idus May. litera dominicali .D. prima. ix. tempore Regis  
 Edwardi tercii a conquestu xi<sup>o</sup>.

For the full Prologue to the Translation of the Chronicle, and the author's further reasons for making it, I must refer the reader to the Appendix to this Preface, p. xxix. &c., where also he will find Hearne's comment on Robert of Brunne,—and some bits about Arthur, which I chanced to hit on in the Inner Temple MS. and could not resist copying.

Of our Roberd's personal qualities we must judge from his books. A man of a beautiful spirit he seems to me; witness his 'love of simple men' (p. iv. l. 77), his 'luf of þe lewed men' (p. v. l. 126), his deep sympathy with the poor (see the many references in the Index), and his praise—notwithstanding his monkery—of a good wife:

Ne no þyng ys to man so dere	þat shuld a man so mochē glew
As wommanys loue yn gode manere.	As a gode womman þat louep trew.
A gode womman ys mannys blys	Ne derer ys none yn Goddys hurde
þere here loue ryzt and stedfast ys;	þan a chaste womman wyþ louely wrde.
þere ys no solas vndyr heuene	p. 62, l. 1904-13.
Of allē þat a man may neuene,	

He sees too, in part at least, the true evil of sin, the separation from God that it works,

For yn þat tyme þat þy synne ys,	And fro þe preyer of holy cherche,
þou art departede fro heuene blys,	And fro alle gode dedes þat men per werche.
And fro alle þe felawrede	p. 353, l. 11,388-93.
þat shulde þe helpē at þy nede,	

And, though the iron of the evil of sin has not entered his soul so deeply as that of the writer of *Piers Ploughman*—the noblest of our early poets, even our Dante, as I judge—yet, after the manner of his order, and according to his light, he strives to warn men from the evil, and to bring them to their God. An intimate knowledge of the life of his countrymen is his too:—the earl and knight at their robbery (p. 212, l. 6792, l. 6815-17); the lord in his grasping (p. 71, l. 2201-2); the rich man in his oaths (p. 23, l. 669), his adultery (p. 95, l. 2931), his gluttony (p. 207, 225-6), sloth (p. 135), and indulgence to his children in their insolent ways (p. 155, l. 4910-17); the landowner in his covetousness (p. 187, p. 293); the priest with his 'mare' or concubine (p. 248, l. 7981); the judge and assizer in their harshness (p. 44, 49, 171-2); the lawyer with his wicked counsels (p. 170, l. 5413); the merchant in his usury (p. 174, l. 5546); the trader at his tricks (p. 187); the scold in her household (p. 93, l. 2936, &c.); the flunkey of the time at his riotous supper (p. 227); the poor in their sufferings (p. 76, 169, 172, 213); the bearded bucks (p. 102, l. 3212); the beauties with their saffron wimples (p. 110), and whitened faces (p. 102, l. 3221),—all pass

under his review, and none without those individualizing touches that show he had studied from the life. He must have seen the rich man's sluggardry, and heard his yawn, on Sunday mornings (p. 135, &c.), as well as been witness of the shrew's airs and "veyes moy sy" (p. 94, l. 2941), ere he could have put his sketches on paper. And one can fancy his monk's disgust at hearing men in church chattering, telling tales, asking where they can get the best ale (p. 143, l. 4546-7),—and thinking what much better fun it would be at the ale-house, or larking with girls (l. 4538-40),—as well as share his indignation at seeing poor men kept shivering all day in the cold, crying at rich men's gates for alms (p. 215, l. 6899-900), or getting them only with beating and abuse (p. 210, l. 6728). For his other qualities, some humour we may allow him for his bear's bow,\* his Zenon hanging by the *hand*—not by the *neck*, I understand (p. 69, l. 2122), and his cut at wives in general, 'they do not wrong—except all day.'† Also, as Hearne says, "Now from Robert of Brunne's calculating this work [his History] for the Diversion and Recreation of the respective Readers, and such as met together for Mirth and Pleasure, we may easily gather that he himself was of a cheerful pleasant humour, and that he was very blithe and merry whenever he saw a proper occasion." Ready too—as his *Handlyng Synne* testifies—to turn to account, though in an unboring way, every opportunity of calling his companions to the higher life they were bound to lead, and to remember the God of Holiness they would one day have to face. Further, our author is an appreciator of good company‡, and a lover of music (p. 150-1) though a doubter of singers' morals—'ful selde ys synger gode yn thew' (p. 97, l. 3062),—hating false pride §, cautious

\*                   pe bere to hym loutede, and made feyre chere,  
Feyre chere as a bere myghte make . . . p. 128, l. 4043-4.

Compare too the ending of Florens's address to his sheep-guarding bear,

"And pou shalt be my godē bere," l. 4057.

† But how as euere men preche or spelle,	Of oupere wyues y wyl naghte say,
Of prestès wyues men here euere telle.	Pey do nat wrong,—but al day.
	p. 247, l. 7936.

‡ Florens . . . had grete sorowe, and was drery,	§ þat porē prydē, God hyt lopes,
As many be þat lose gode cumpany.	þat make[s] hem proude of ouper mennys
p. 127, l. 4028.	clopys. p. 110, l. 3462-4.

too \*, not believing in your men with 'lagheyng wurdys,' 'flourshede wurdys, and operwhyle louely' (p. 97, l. 3066-9), liking plain speech (above, p. iv, l. 73), and not the 'tyfede wurdys pat slykede are' (p. 365, l. 11,765), knowing the difference between a gentleman in deed and a lord in name (p. 270, l. 8717-8), and aware that kings are fools, as well as other people (above, p. iv.). Also, a man who will not take shamming excuses†, but will call a spade a spade,—

He ys no morë crystyn man

pan who so kallyp a blak oxe 'swan.' (p. 137, l. 4321-2.)

Altogether a direct, straightforward, practical man, with many right sympathies, working in a sensible way for the improvement of his fellow-countrymen, teaching them Morals and History,—their relation and duties to God and Man. But a "muscular Christian" Roberd is not, if one may judge from his condemnation of 'wrastlynges' (though only on Holy Days and in Holy Places, p. 33, l. 994-5; p. 117, l. 3690; p. 278, l. 8989), squires' games (p. 146, l. 4628), and tournaments, where for a woman's fancy, a man may be so

bete pere for here loue  
pat he ne may sytte hys hors aboue,

pat perauenture yn alle his lyue  
Shal he neuer aftyr pryue.

p. 146, l. 4614-17.

\* pyn euen cristyn pow owyst to lene—(lend to)

33f pou mayst spare hyt, pat y mene.

And see his judgment on the truth and fiction in the Arthur stories, Inner Temple MS. fol. 62, b; App. to the Preface, p. xxx.

Of Arthure is said many selcouth  
In diuers landes north and south, 92  
pat mon haldes now for fable  
Be pei neuer so trew no stable;—

Not alle is sothe, ne allē lie,  
Ne alle wisdomē, ne alle folie. 96  
per is of him no ping said  
pat ne it may to gode [be] laid.

† pou mayst nat excuse pe wyþ <sup>proud wordys</sup> rous,  
And seye, 'al pe worlde so dous.'

pe worlde may nat saue pe;—  
Shryue py defaute, and late pe world be.

p. 77, l. 2385-8.

See too his comments on Adam's sin (p. 386, &c.); and his rebuke of those who say "A! syre, so synnep alle pe worlde," p. 362, l. 11,688, and of those who pretend that they *must* sin, and so heap their sins on God,—*Lyers algate pey are strong*, p. 387, l. 12,409. Also his rebuke of the Britons who pretended that Arthur was alive in his time,

Bot I say pei trowe wrong:  
If he life, his life is long; 30

Bot pe bretons loudē lie,  
He was so wonded pat him burd die. 32

Many other indications of character, of our author's likes and dislikes, and specially his frequent lecturing of and against women, the reader will find in this book or its 'Contents'; I just notice the three subjects which he seems to me to have pressed with most urgency,—the duty of almsgiving and charity (p. 221-3); the shame and sin of earls and rich men slaying and beating the poor (p. 212-13), carrying off their wives and daughters (p. 231, l. 7420-7), robbing and otherwise oppressing them (p. 71-2, p. 76, p. 187, p. 213, l. 6815); and the evil of men's leaving to executors the duty of giving gifts to Holy Church for the good of their souls (p. 195—203, &c.). On the last point one may be excused for applying to Roberd, and his original, Wadington, the old saying :

Hyt is not al for the calf  
That the cow loweth,  
But it is for the gode gras  
That in the mede groweth,  
By my hod!

(Poem on the Times of Edward II. (Percy Society, 1849), p. 15, st. 33.)

But on the other points he speaks out nobly and well; and as to the second of them, when one thinks of the 'Condition of England' question since, of the causes of the Mining and Factory Acts, the *Morning Chronicle* Letters on "Labour and the Poor," of the Game-Laws, the Law of Settlement, and what comes of them, there is little wonder that in modern times we can match the old monk's indignation, and produce a clergyman and poet's Curse by a Poacher's Widow, "A Rough Rhyme on a Rough Matter" in *Yeast*, Mrs. Browning's "Cry of the Children," and many a denunciation from teachers cleric and lay of the special selfishness, neglect, and sin, of our rich and titled men; nor is one surprised that even an anti-democratic Journal should denounce "the long adherence to all political injustice of our gentry." (*Saturday Review*, July 30, 1859, p. 121, c. 2.) Again, turning to another subject of Roberd of Brunne's condemnation, who that sees our streets at night, or has any working-man friend whose family has been the prey of the spoiler,—who, I repeat, can say, that the modern rich man's gifts of grace and

refinement, education and wealth, are not now too often perverted, as the strength of Lords of old too often was, to the corruption and ruin of the purity and trusting weakness which every man of gentle blood and knightly manliness is bound by every tie to revere and protect? Surely, England's noblest poetess—now, alas, so lately lost to us—was justified in calling for lightning to burn pure the world of men from this sin (*Casa Guidi Windows*, Pt. 2, § xxi. p. 127), and in her more calm appeal to men, to reverence at least themselves.\* But the dawn of a brighter day is even now breaking, I trust; the eocene is overlaying the flints; few good works are now carried on without some aid from noble and wealthy men; the presence of many is a blessing wherever they appear; and so we will again look back over the past five hundred and sixty years.

The only peculiarities noted by Roberd of Brunne† as specially English, in contrast with foreign customs, are (so far as I have noted them) their keeping the Saturday afternoon holy§—to the Virgin (p. 28, l. 845, &c.)—their impatience of reproof,|| and their sin of envy.

\* If a man could feel—  
Not one day in the artist's ecstasy,  
But—every day, feast, fast, or working day,  
The spiritual significance burn through  
The hieroglyphic of material shows,  
Henceforward he would paint the globe with  
wings,  
And reverence fish and fowl, the bull, the tree,  
And even his very body as a man,—  
Which now he counts so vile, that all the towns

† Wadington notices their waking the dead (p. 200, col. 2, l. 1728-9).

§ On the English habit of serving God, compare this :—the Emperoure (Sigemund) went oute of Ynglond, and in his goyng he mad his servauntis for to throwe billis be the wey, in wech was writyn swech sentens :—

Farewel, with glorious victory,  
Blessid Ingelond, ful of melody.  
Thou may be clepid of Angel nature;  
Thou servist God so with bysy cure.

|| For y se noun yn hys lyue  
pat of enuye kan hym shryue;

Make offal of their daughters for its use  
On summer nights, when God is sad in heaven  
To think what goes on in his recreant world  
He made quite other; while that moon He made  
To shine there, at the first love's covenant,  
Shines still,—convictive as a marriage ring  
Before adulterous eyes.

Mrs. Browning's *Aurora Leigh*, p. 305.  
Alas! great nations have great shames, I say.  
C. G. W. p. 127.

We leve with the this praising,  
Wech we schul evir sey and sing.  
Capgrave's *Chronicle of England*, p. 314.

poghe eurye day a man hyt haunte,  
3yt wyl no man be hyt a-graunte.



And, Englys men namely  
Are purghe kynde of herte hy.  
A forbyseyn ys toldē pys,

Seyde on Frenshe men and on Englys.

*Frenche men synne yn lecherye,  
And Englys men yn enuye.*

p. 131, l. 4154-5.

It was curious on turning over the parchment pages, written so long ago, to hit on the mark of an agitation for the Saturday Half-holiday, of late so wisely revived for other ends; and not the less odd was it some days afterwards, with regard to our own special ancient sin, to find *The Saturday Review* priding itself on "that noble *absence of envy*, which is a characteristic, equally creditable and peculiar, of the English nation." (Aug. 6, 1859, p. 159, col. 2.) If Roberd of Brunne used his word Envy in the modern sense, we will take comfort from *The Saturday's* assurance, and believe that we have improved since 1303. But if our author used his word in one of the senses of its source, that of the '*invidia vulgi*,' the dissatisfaction and disgust of the people at want of political justice and ability in their Rulers, we all know that English Grumblers\* still exist. I for one believe that they ought to exist, and hope that they will not cease to be, till 'equal laws make glad the land,' and we are no longer 'full of social wrong.'

The sources of our author's work are next to be considered. We have seen (p. ii.) that he disclaims all invention, and that he treats himself as a mere

Telle to any pat he hap enuye,  
He seyp aȝen "hyt ys a lye."  
How mow þey þan shryue þat synne  
þat seyn þey haue no gylt þerynne?

We Englys men þeron shulde þynke,  
þat enuyē vs nat blynk.

p. 132, l. 4160-9.

And again, speaking of the Norfolk lord, who takes in good part a churl's reproof, he says,

þyr are but fewē lordēs now  
þat turne a wrde so wel to prow;  
But who seyp hem any skylle,  
Mysseye aȝen fouly þey wylle.

Lordynges,—þyr are ynow of þo,  
Of gentyl men, þyr ar but fo.

p. 270, l. 8713-18.

\* . . . . . may at least teach us to value as it deserves that inestimable habit of grumbling, which has done more to preserve the English nation from exposing itself than any other quality. To brush off that gloss of illusions with which a cowardly self-indulgence seeks to gild the various pills of life, to see things as they are, and to speak of them as we see them, to despise all cant, and to avoid all brag, are some of the most important duties of man. (*Saturday Review*, June 11, 1859, p. 717.)

compiler and narrator of other people's stories. Has he, then, no claim to originality? His own account of his authorship (p. 3-4, l. 77-86) is—

turnede y pys	He clepyþ hyt "manuel de pecches."
On englysshe tunge out of frankys,	'Manuel' ys 'handlyng wyþ honde;'
Of a boke as y fonde ynne;	'Pecches' ys 'synne,' y vndyrstonde.
Men clepyn þe bokë "handlyng synne."	þese twey wurdys þat beyn otwynne,
In frenshe þer a clerk hyt sees,	Do hem to gedyr, ys "handlyng synne."

Warton says of R. Brunne (vol. i. p. 55, ed. 1840), 'He was merely a translator. He translated into English metre, or rather paraphrased, a French book, written by Grosthead, bishop of Lincoln, entitled **MANUEL PECHE**, or **MANUEL DES PECHES**, that is, the **MANUAL OF SINS**. This is the title of the translator: "Here bygynneth the boke that men clepyn in Frenshe **MANUEL PECHE**, the which boke made yn Frenshe Robert Groosteste, byshop of Lyncoln.'" Now, a paraphrast is not "a mere translator;" and the title, as Mr. Price says (*n.* p. 55), "may be a mere dictum of the transcriber." Without doubt it is a mere dictum of some one who read the book after the transcript—of the British Museum MS. at least—had been made. "Be this as it may," continues Price, "the French production, upon which De Brunne unquestionably founded his poem, is claimed by a writer calling himself William of Wadington, and that in language too peculiar and self-condemning to leave a doubt as to the justice of his title.

De le françois vile, ne del rimer,	De une vile sui nommé
Ne me deit nuls hom blamer,	Ou ne est burg ne cité, &c.
Kar en Engleterre fu né,	De Deu seit beneit chescun hom,
E norri, e ordiné, e alevé.	Ke prie por Wilhelm de Wadigton.

Manuel des Péchés, Harl. MS. 4657. [l. 12,736-12,751, p. 413-14, *post.*]

"De Brunne, however, is not a mere translator. He generally amplifies the moral precepts of his original; introduces occasional illustrations of his own (as in the case of Grosteste, [p. 150-1, *post.*] cited in Warton's text); and sometimes avails himself of Wadington's Latin authorities, where these are more copious or circumstantial than their French copyist."

In order to enable readers to judge for themselves on this question, I have had Wadington's work printed side by side with Robert of Brunne's,

and a dagger (†), or marks of reference (\*, §, ‡, &c.), put opposite those lines which correspond, so that by merely turning over the pages the evidence is at once before the eye. A cursory glance will suffice to show how freely R. Brunne has treated Wadington's text. First, he has cut off the beginning and end of it. Wadington's commencement—the Articles of the Belief—is neither a practical nor a lively subject, so off it goes: 'the little Sermon why we should not sin,' which he preaches at the end of his exposition of the Sacraments and before his treatise on Confession, is hardly wanted, as the whole of the previous pages have been a warning against sin: so that goes too; as does the end of the French *Manuel*,—which, however, may not be Wadington's, but some later continuer's, who writes for matter and writing sake (p. 395, n. 3).—This end contains an exhortation against an ill-regulated and too scrupulous conscience (of which R. Brunne may not have found many specimens), a Call to Prayer (the chief benefit of which is, seemingly, that it will indemnify you against the sin of adultery, p. 402-3, and compare the tale, p. 381-3 n.), two Prayers to Christ and the Virgin (one very beautiful, but perhaps the Saturday half-holiday tale, p. 29-35, was enough Mariolatry), and a short account of the Virtues. All these R. Brunne has omitted, as well as six of Wadington's tales,\* and much of his Comment on the points of Shrift (see pp. 350-1, -2, -4, -5, -6, 366), &c. On the other hand R. Brunne inserts the following tales, &c. of his own, or 'as y haue herde' (p. 150): 1. The Tale of the Witch and her Cow-Sucking Bag (p. 17-19); 2. The Tale of the Bloody Child—Christ's body rent by men's oaths (p. 23-6) †; 3. A Tale of Bishop St. Robert Grostest of Lincoln,

\* 1. The Man who dreamed he should live long (p. 17-19, col. 2); 2. How the Devil has power over Women's Trains (p. 109 n); 3. The Three Singing Executors, or how to spend Mass-Money (p. 199-202, col. 2); 4. The Monk's Two-Candle Test of when he had had enough Drink (p. 204); 5. How the Christian Slave lived in Adultery with his Pagan Mistress, and how, by Confession and promising to leave off, he blinded the Devil, and prevented him from knowing anything about his Sin (bottoms of p. 381-3); and 6. The Bible Story of Achan (in Joshua vii.) p. 351.

† Compare Occleve, *De Regimine Principum*, p. 23:—

Whan folk well reuled dressede hem to bedde  
In tyme due by rede of nature,  
To the taverne quykly I me spedde,  
And pleide at dyce while the nyght wolde endure.

*There the fourmure of every creature  
Dismembrede I with othes grete, and rent  
Lym from lym, or I thens went.*

and why he loved Music (p. 150); 4. The Bible-Tale of Eli and his Sons (p. 155-8); 5. The Tale of the Cambridgeshire Miser-Parson (p. 193-4); 6. The Tale of the Kesteven Executors (p. 199-200); the Executor's reproach of his Testator (p. 201-3); the comment on Dives and Lazarus, and a denunciation of the lords who pill the people bare (p. 211-13); the praise of Alms and Charity, versifying 1 Cor. xiii. 1-8, (p. 221-4); the condemnation of early Sunday dinners (p. 227-8); 7. The Tale of the Reproof that a Norfolk Bondman gave a Knight for not respecting the Sanctity of a Churchyard (p. 269-70); the expansion of the Tale of the Sacrilegious Carollers\*; 8. The Tale of the Devil's disappointment with

\* "The Latin lines quoted by Brunne [in this Tale, p. 280, l. 9047-9], together with the entire story, were borrowed by him from the Latin legend of St. Edith, composed by Goscelin, an unique copy of which occurs among Rawlinson's MSS. in the Bodleian Library, No. 1027. The story only forms one of the numerous episodes in Mannyng's work, which are not found in the original French text."—Sir F. Madden, in Warton, vol. i., p. 56 n. During the short time the MS. was in my hands I could not verify Sir Frederic's general reference, though I looked through all the bits written as verse (and extracted two of them, which are below). But Sir Frederic has just given me a more special reference, and the Librarian of the Bodleian, the Rev. H. O. Coxe, has kindly found the story, and had it copied for the Club. It is printed in the postscript to the Preface.

The title of the MS. is *Vita Sancte Edithæ Virginis*.—(Rawl. MS. C. 938, Bodl.) ? c. 1300 A.D. The Life ends at fol. 16. The heading of the Prologue is—*Incipit prologus Gocelini Monachi in uitam Sancte Edithe uirginis ad sanctum Lanfrancham Cantuariensem Archiepiscopum*.

Centena vos hinc paruulorum milia  
Herodiana mactat quos uesania.  
Dulces amici sponsi collactanei  
Fauete. lactens sponsam duxit lacteam.  
Vallate cunis florescentem floridis  
Quem feta patre uirgo lactat celibe  
Reges adorant. angeli pronunciant.  
Cantant superna. stella signat pronuba.  
Quin angelorum pastorem bos collocat.  
Presepe regi celi thalamus ponitur  
Maria castra ducens uirginalia.  
Et florulenta castitatis agmina,  
Dignata formosam nurum; dat filium.  
Edytha nubit parvo regi paruula.  
Crocis. ligustris. narcissis. uacciniis

Et annamomis thalamus uernet\* floridus.  
Fauete puris puritate nuptiis  
Et uirginales ferte tedas uirgines.  
Agnum sequentes candidati candidum.  
Qui pascit inter celibatus lilia.  
Inter canentes in sublime gloriam.  
Et festa celo discumbentum cantica  
Carmen nouum pro fescenninis edite  
Paruamque Christo ferte Editham paruulo.  
fol. 4.

Autumnus fructus legit anni.  
Intus cuncta pruina coerces.  
Ver. flores & gaudia rerum.  
Estivo cum sole reducit.  
Autumnus tuus editha: partam.

\* Sic MS.

the Jangling (chattering) Women (p. 287-8); the transience of evil-won wealth (p. 292-3); the comment on Baptism (p. 294-5); 9. The Tale of the Midwife who christened a Child wrongly, &c. (p. 297-9); the explanation of Confirmation (p. 303); 10. The Tale of the Priest who was enabled to see People's Sins in their Faces (p. 314-17); 11. The Tale of the Suffolk Man who was taken out of Purgatory by two Masses his wife got sung for him (p. 321-324); 12. The Welsh Tale of Warning against buying Bishoprics, and worshipping Bad Bishops' Bodies (p. 342-3). Moreover, R. Brunne has also imported from Bede: 1. The Tale of St. Forsyne's Visit to Hell,\* (given very shortly by Wadington from 'La sume des vertuz et des pechiez'); 2. The Tale of Jumna and Tumna, or How an Abbot's Mass-singing made the Fetters fall off his Brother in Prison (p. 325-330; Bede, IV. c. xxii. p. 103-5).† Considering these chief introductions, besides the numerous minor ones and the frequent modifications of the original that the reader will find in the text, we may fairly alter Warton's title of "mere translator" into the more modern one of "adapter," and I trust that most of R. Brunne's readers will add their testimony to mine, that the adapting has been done with great skill and vigour and freshness. His opinion of his own work is very modest, and he would have taken criticism humbly. In his Chronicle, he holds himself not worthy to open Langtoft's book (App. to Pref. p. xxxiv., col. 2, l. 5); and here, at p. 267, l. 8625-32, he tells us:

Nopeles, so weyl y nat seyde  
But pat to my sawe blame may be leyde  
For foule englysshe and feble ryme  
Seyde out of resun many tyme;

But God zelde hem at here endyng  
pat wyl amende myn vnkunnyng;  
But who so blameþ, and wyl nat amende,  
He doþe nat as þe curteys kende.

No further reproof is there, but only "Go we furþe now on oure werke:"

Falce dei te messint astris  
Clausit mortis hyems tumulatam.  
Sed vernos flores meritum  
Estatemq; diemq; redemptor

Funerea de nocte perhennat.‡  
Precinis illud pasca levata.  
Cum caro iugis & ossa piorum  
De tumulis super astra uolabunt. fol. 15.

\* 'In Bede, III. c. xix. p. 67-69; and in Anglo-Saxon, in the Reliquiæ Antiquæ, vol. i., p. 276.' H. Coleridge.

† 'Bede has also (V. c. 13) 'The Tale of the Unrepentant English Squire,' p. 138-142 *post*, but makes him a Chief.' H. C.

‡ Verb, from perennis.

and away he goes with his exposition of the different kinds of Sacrilege. At p. 313 too he half apologises for his unlearned language, 'þoghe the langage be but lewede,' l. 10,083; and his feelings on drawing near the end of his work are thus expressed:

Iesu, y þanke þe of þy grace,  
 þat hast lent me wyt and space  
 þys yn englys for to drawe,  
 As holy men haue seyde yn sawe;

For lewede men hyt may auayle,  
 For hem y tokē þys trauayle.  
 p. 348, l. 11,292-7.

We thank God for you, Robert, too, and doubt not that you are now with the Father whom you strove here to love and serve. You still do His work even on earth, for, being dead, you yet speak to us, and convict us of sin as we read your words. And, though you show us for the most part only the dark side of our forefathers' lives, we are sure that the cloud had its silver lining, which received the Light of the Sun in which you rejoiced and rejoice.

Turn we now to Waddington. His name appears in the MSS. I have consulted, as Wadigtoun, -tonn, or -tone, Windindoun, -donn, or -done, and Widintone, see p. 414. But Sir F. Madden says, "We should certainly read Waddington, as confirmed by the reading of many excellent MSS. I have seen." See the Abbé de la Rue's enlarged article on this Anglo-Norman poet, in the third volume of his work, *Sur les Bardes, Jongleurs, et Trouvères*, pp. 225-233. (Warton, 56 n. col. 2.) Moreover, the late Mr. J. M. Kemble, in his well-known Paper in the Philological Society's Proceedings "On a peculiar use of the Anglo-Saxon Patronymical Termination in *ing*," vol. iv., p. 1-10, has shown that our *-ingtons* and *-ingham*s were the dwellings of the *-ingas*, sons, children, or people, of the chief whose name precedes the *-ington* or *-ingham*, and I do not believe that the original Wada and his Wadingas were exceptions to the general rule, or left to their descendant a name without an *n*.\* The meaning of the

\* *Waddington*, a parish within the liberty of the city of Lincoln, parts of Lindsey, county of Lincoln, 4½ miles (S.) from Lincoln, containing, with Meer Hospital, 701 inhabitants.

*Waddington*, a chapelry in that part of the parish of Mitton which is in the western division of the wapentake of Staincliffe and Ewcross, West Riding of the county of York, 1½ mile (N.W. by N.) from Clitheroe, containing 687 inhabitants. Lewis, *Topographical Dictionary*, 1831.

The Chapelry of *Waddington* contains 687 persons. The church, dedicated to St. Helen, was

name Wada is probably the same as that of Pada, whose old homestead or settlement (*Pædingtūn*, Middlesex, Codex Diplomaticus, No. 1223; Phil. Soc. Proc. iv. 7, No. 234,) is now Paddington,—namely; ‘he who has a garment’; for the Anglo-Saxon *wæd*, like *pæd*, means garment, and *a* affixed to a noun means a possessor, though in Bosworth’s Dictionary there is no *wæda* to correspond with the ‘*pæda*, one covered.’

Waddington’s account of himself and the compiling of his book is as follows :

Le escrit est petit, fet de gre,  
Ke nul en lisant sait greue,  
E ke meuz sait sanz ennu  
En memoire retenu;  
Volunters li parliez,  
Kar estret est de auctoritez.  
Si de faute i trouez,  
Pur deu vus prie ke le amendez,  
Kar pecheur sui ky le compilai;  
E de autre part, poi de ben sai.  
Si le escrit ne pleise a akun hom,  
Blamer ne mei dait par resun;  
De fol enprise sui encuse,  
Kar de fere le escrit estoie prie;  
Kant de autre hom chose trouai  
Ky meuz disait ke ioe ne sauai,  
Son dit pur orgoil ne refusai  
Ke en ceste escrit nel entrai.  
De le franceis, ne del rimer,  
Ne me dait nuls hom blamer,

Kar en engleterre fu ne,  
E norri, ordine, et aleue;  
De vne vile sui nome  
Ou [ke] ne est burg ne cite.  
Pur coe prie ioe pur iesu crist  
Ke ceus ky lirrunt cest escrit  
Pur deu me aient en memoire,  
E pur moy prient le ray de gloire,  
Ke la ioie me doint de parais  
Ov sanz fin veie sun cler vis,  
E me pardoint mes pechez  
Iesu ky de marie fu nez.  
De deu seit beneit chescun hom  
Ky prie pur Wilham de Wadigtoun;—  
Ky pur autres prie et oure,  
Pur sai memes ben labure;—  
En deu finist cest escrit,  
En pere et fiz et saint esprit. Amen.  
p. 413-14, l. 12,718-55.

And at the beginning he says,

Rien ne purrum partreter,  
Mes sulement pechiez cunter.

Fere couendreit trop grant liure  
Que dust trestut descriure;

---

rebuilt early in the reign of Henry VIII. This place, at the time of Domesday, was a parcel of the *Terra Rogeri Pictaviensis*. In the time of Edward I. it appears to have been in the possession of the Tempests, in which family it continued till the reign of Charles I. Waddington Hall, though constructed of strong old masonry, has nearly lost all appearances of antiquity. T. Allen. *History of the County of York*, vol. iii. p. 357.

d

E pur ceo lesse ieo de gree  
 Cunfermer par auctorite  
 Les pechiez qe ci mettrai ;  
 Car de seins escrit les ay ;  
 Pur ceo, tut ert auctorite,  
 Tut ne seient les seins nome.

Rien del mien ni mettrai,  
 Fors sicum ieo apris le ay.  
 Nule faucine ni trouerez,  
 Plus volunters le lisez.

p. 3, l. 49-62, col. 2.

Wadington thus too claims no originality, and, says Price (Warton, p. 56 *n.*, col. 1), "Wadington's work, according to M. de la Rue (*Archæologia*, vol. xiv.) is a free translation of a Latin poem called *Floretus*; by some ascribed to St. Bernard, and by others to Pope Clement. This I have not been able to meet with." However, there is a copy of *Floretus* in the Bodleian, and many doubtless in other libraries. It is in a book entitled, "Auctores Octo Morales, cum appendicibus nō contēnendis, quorum nomina ex sequenti disces pagella, emaculationes quām ante: hac prodierint unquam, Ioannis Roenerii opera. Lugduni. Apud Theobaldum Paganum. M.DXXXVIII."

The opening address on *Floretus* (p. 65) is,

§ *F. M. in Floretum Argumentum.*

Collige quot fidei Floretus dat tibi flores :	Et breviter textus fragrat uirtute repletus,
Nam redolent, sapiunt, ægrâq; corda fouent,	Collige [tu] flores non omnes, sed meliores,
Collige, parturient ueros in secula fœtus,	Quos in uirgultis domini uidi bene cultis,
Et tibi cum superis uita perennis erit.	Qui non marcescunt, seruando, dandoq;
Hic liber extractus de pluribus, est uocitatus	crescunt,
Recte Floretus, quia flos est inde receptus,	Ergo, dilecte, &c.

The Contents of the book are thus stated :

*Distinctio hujus libri per sex capitula.*

Dogma sacra fidei ponit prius ordo libelli,	Inde docet quarta pars ecclesiæ sacramenta.
Postea præcepta ponuntur parte secunda ;	Virtutes quinta, mores notat, et documenta,
Tertia pars uerè monstrat peccata cauere,	Concludit sexta de morte, suaq; sequela.

There are thirty lines in each page, and at p. 68 the Ten Commandments are summarized in six lines.

*De decem preceptis decalogi.*

Postea lex Mosi data uult subscripta teneri,	Non interficias, non mœchus corpore fias,
Sperne deos plures, non per dominum male	Non facias furtum, non testeris quoq; falsum :
iures :	Non cupias sponsam, nec rem quam scis
Sabbata sanctifices, uenerare tuosq; parentes :	alienam.



Most of the comments on the subjects treated are quite short. The longest of them all is at p. 71, as follows :

*De peccato luxuriæ et ejus speciebus : et de malis ex ea procedentibus.*

**Luxuriam** fugias, castus sine crimine fias :  
 Nil domino gratum fit luxuria maculatum,  
**Luxuria** peccat, quisquis consentit in actum :  
 Vel cum delectat, consentit agendóq; factum.  
**Actus** carnalis est semper pernicialis :  
 Dēptis coniugibus quibus est consensus  
 honestus.  
**Luxuriæ** species dicuntur scilicet hæ sex :  
 Inter non nuptos propriè fornix fore fertur;  
**Stuprum** causatur cum uirgo nolens violatur;  
 Coniugis alterius uiolator fertur adulter;  
**Fit** cum cognatis incestus, uel moniali;  
 Raptus cum rapitur, ac opprimitur uiolenter;

Contra naturam peccat sodomita nephandus.  
 Effugie luxuriam, quia tollit nempe sophiam,  
 Mortificat animam, lædit cum corpore famam.  
 Excæcat mentem, turbat ualide rationem :  
 Subuertit sensum, consumit tempora, cenum,  
 Offendit dominum, fert hostes, tollit amicum.  
 Vires debilitat, corpus maculat, bona uitat,  
 Vocem peiorat, et vitam sepe minorat :  
 Lites adducit, et plurima scandala ducit.  
 Dona dei tollit, et fortia corda remollit.  
 Obtenebrit visum, tandem tollit paradisum.  
 Dæmonibus subdit, inferno deniq; tradit.  
 Sis semper castus, fugiendo uulnera tactus ;  
 Ocia, uina, dapes, loca fœda cauens quasi labes.

At p. 107 is the last heading,—

*De numero cælorum.*

**Deni** sunt cœli reserandi corde fideli :  
 Luna stat in primo, mercuriusq; secundo:  
**Ac** Venus in terno, sol vult lucescere quarto.  
**Mars** nitet in quinto, set Iuppiter ordine  
 sexto :

Saturnus cœlo septeno sistitur alto :  
 Octauo cœlo tibi stellas esse reuelo :  
 Stat crystallinum super istos luce cerenum :  
 Fulget in empyreo summo paradisu olympo.  
 &c. &c.

Now, with this evidence before us, we cannot of course admit that Wadington's treatise is only "a free translation" of Floretus. It may fairly be called an original work, though it treats of the same subjects as Floretus, and no end of other teachers, books, and sermons, had treated before, from Moses, or whoever wrote the Commandments, downwards. The chief differences between Wadington and Robert of Brunne have been already noticed, and I regret that I have not been able to spare time for making a complete and detailed list of them. However, any reader will easily perceive them as he reads along.

Sir F. Madden first recommended the "Handlyng Synne" to me. I wanted to fill up with some Early English Poetry the half volume of the Philological Society's Transactions for 1858, left vacant by certain

readers of Papers not preparing them for the press, and Sir Frederic said that this work of R. Brunne's was one of the most, if not the most, valuable Early English Poem in his Department unprinted. I read the first page or two of it, and was so amused by the Tale of the Witch and her Cow-Sucking Bag, &c., that I copied eleven hundred lines to try whether the interest of the book continued. As it stood this test, I offered Mr. Botfield to edit the work for the Roxburghe Club gratis, if the Club would let Mr. SEELEY copy the rest of it, for it was too long for the Philological. The MS. was accordingly copied, and then came the question as to how much of the text was Roberd's own, and how much translated from Wadington. The only way to answer this was by printing Wadington's text opposite Brunne's—a course I had often desired to see taken with Chaucer and his originals, so-called. So Mr. Seeley copied Wadington too, I helping occasionally. Either the copy or the proof I read with both English and French MSS. in the British Museum, and at Oxford collated about three-fifths of the English text with the Bodleian copy of it; the rest of it was collated for the Club by Mr. GEORGE PARKER of the Bodleian Library, who took great pains about it.

Both the MSS. of R. Brunne are moderate-sized double-columned folios, containing, besides the "Handlyng Synne," another short treatise, "Here bygynneþ medytacyuns of þe soper of oure Lorde Iesu. And also of hys passyun. And eke of þe peynes of hys swete modyr Mayden marye. þe whyche made yn latyn Bonauenture Cardynalle."\* This treatise Mr.

\* The beginning is—

Alle myȝty god yn trynȝte,  
Now and euer wyȝ vs be;  
For þy sones passyun  
Saue alle þys congregacyun,

And graunte vs grace of gode lyuyng  
To wyne vs blysse wyȝ outen endyng.  
Now euery man yn hys degre  
Sey amen, amen, pur charyte. &c.

An odd touch of the old realism occurs at fol. 88, col. 1-2, in 'The medytacyun of syxte oure of none,'—

Whan he to caluarye mounte was broȝt,  
Beholde what werkmen pere wykkedly wroȝt,  
Some dyggen. sum deluyn. sum erȝe oute kast,  
Some pycchen þe cros yn þe erȝe fast;

On euery syde, sum laddres vpp sette,  
Sum renne aftyr hamers, some naylēs fette,  
Some dyspoyle hym oute dyspetusly,  
Hys cloȝys cleuyn on hys swete body,

Seeley offered to copy for the Club without cost to them, as an Appendix to this volume, but Mr. Botfield preferred that the 'Handlyng Synne' should appear by itself. The British Museum copy is put by Sir Frederic Madden at about 1360, and the Bodleian, by Mr. Macray, at about 1400, A.D. The latter has more glosses than the former, more final *e*'s, and also a few passages omitted in the Harleian MS. In editing the text, one mistake that I know I have made I will mention: To many final *d*'s which had a mere scribe's flourish at the end I have added an *e*. This was partly owing to my being misled by a theory of an Editor of many Early English books, that wherever in Anglo-Saxon there would have been an inflection of a word (and in certain other cases), there in Early-English, before 1400, you will find, or ought to put, a final *e*; and that even the slightest mark attached to a final letter denotes this *e*. The scribe of the Harleian MS. (copying fifty years after his original was written) had certainly omitted some final *e*'s, &c. which the rhythm required, and had put a flourish after some *d*'s, but not after others. For these flourishes I inserted an *e*; wrongly, I have now no doubt; hence the form *ande* for *and*, &c. Again, the little strokes at the end of the final *g*'s and *t*'s have not been rendered *e*, as some editors might have rendered them—wrongly as I think. The final *ñ* of the infinitive I have not always put as *ne*, because I am not convinced that the mark of contraction has a different value over a final letter to what it has over one in the middle of a word; and I am convinced that the final *e* of the infinitive was often dropped before 1360, and sometimes before 1303. The final *un* of some words might have been given as *nn* or *ne*; the *ñ* and *ũ* being sometimes hardly distinguishable in writing. I am sorry that, when correcting the copy, I did not know of the sensible plan I have since seen

pey rente hem of as they were wode,  
Hys body aȝen ran alle on blode.  
A! wyȝ<sup>1</sup> what sorow hys modyr was fedde  
When she say hym so naked, and allē bled!  
Fyrȝer more þan gan she to seche,  
And say þat pey had left hym no breche,

She ran þan purghe hem. and hastily hyde,  
And wyȝ<sup>1</sup> here kercheues hys heȝys she wryde;  
She wulde do more, but she ne myȝt,  
For fersly here swete sone ys from here plyȝt.

<sup>1</sup> (wt.)

ce, place

Some tugge, sum drawe fro <sup>place</sup>ce to ce. (fol. 87. col. 1. ȝ.)

adopted, of printing all expansions of contractions in italics. The prefixed prepositions that I found in the MS. separated from the words they are compounded with,—as, a lone (p. 24, l. 697); a noyde (p. 31, l. 917); a zene (again) (p. 39, l. 1183); to brent (p. 51, l. 1574); a none (anon) (p. 60, l. 1858); vpp on (p. 62, l. 1918); a frayde (afraid) (p. 72, l. 2241);—I have for the most part left separate, because they are not likely to deceive any one, and it is well to see how the scribes treated them.

The only other variations from the MS. that the text following presents are the expansions of the ordinary contractions for *er*, *ri*, *ro*, *us*, *and*, *with*, &c., the insertions of stops, inverted commas, &c., and the dotting of some final *ë*'s. Having been greatly bored myself by the want of these *ë*'s—their absence allowing one so frequently to read a line wrong, and thus forcing one to try back and read it over again—I hoped to save readers of this text the like annoyance. But here, too, the endeavour to be uniform and get the same eight syllables into every line, has in some cases spoilt the rhythm,—witness Jephthah's daughter's

“Fadyr,” she seyde, “y am redy  
For to takē my depe of þe;  
But y am glad þat y þe se.” (p. 91-2).

However, I trust that in most instances the dotting will be a help. When it is not, the reader can at least relieve his mind by such exclamation against me and my dots as he thinks proper.

As to the theory of the final *e* above-mentioned, I repeat here what I said to its author, ‘I undertake to prove it wrong from every Early-English text you have yourself edited.’ The fact is, that our language was in a state of continuous change from before 1200; and to suppose that at any one time, from then to 1400, the usage of writers was perfectly uniform, or that the consciousness of the Anglo-Saxon flexions continued in men's minds for 200 years, is a mistake; as is also the Gentleman's Magazine's finding fault with Dr. Pauli, because, in his edition of Gower's *Confessio Amantis*, he followed his Manuscript, and did not insert a host of these hypothetical *e*'s, which are not of course all in the better MS. of the Society of Antiquaries, then, oddly enough, unknown to the learned Doctor. Unfortunately, the text of our handiest edition of Chaucer—that

edited by a young clergyman and Mr. Robert Bell, for Messrs. J. W. Parker and Son—has been made symmetrical, or cooked, in accordance with this *e* theory; and we have still to desire a satisfactory edition of the Father of English verse.

The text of this volume has been laid aside for nearly two years, in the hope that I might find time to add a fitting body of Notes to it, as well as to make the Abstract of Contents, and Index, and complete the List of Words (half made by my late able friend Herbert Coleridge,) for which this book is the first printed authority; but for the latter part only of the work wanting (together with the finishing of the first volume of the Graal) have the spare hours of my last Long Vacation sufficed. With my other work for the Club in view—two volumes of the Graal, and one of Merlin, (possibly also the hitherto unknown Romance of *Syr Generides*,) I dare not detain this book longer. As a freshman's first performance my work on it goes out. I trust that defects in the execution of that, will not be allowed to detract from the merits of my Author's work, but that those students of our Early Literature who henceforth read his pages, will find a place for him in their hearts and heads somewhere near Piers Ploughman and Chaucer, and that the historian of our Early and Middle Ages will use him for the illustration of the lives and times of our ancestors, and the enlightenment of ourselves. To every competent man who looks through the 'Contents,' or turns to any of the passages exemplifying the ways of our forefathers, I confidently appeal for a favorable opinion on the value and merits of Roberd of Brunne's work. His use of Tales for enforcing his morals has been justified by the rightful practice of many an effective preacher and writer 'with a purpose,' before and since. For, as the old proverb says,

Of othir mennys sorowe corected mote we be,  
Euyr that fro parell we mowe escape free.

Dial. 44. *Dialoges of Creatures Moralysed*.

And, if any doubt the effect of our author's Marvels on the minds of the hearers of his time, let such doubter think of the effect produced on the minds of most people now by the account of the Creation of the World in six of our days; the absurdity of it glides off them like water off a duck's

back, and they only receive an impression of the power of the Almighty, which reminds them that He is near to help in their time of need. Let him who can now trace the records of the majestic march of the Creator's agents over the world's surface, not despise the credulity of his less-instructed brother, and let not those who see the folly of the Middle Age miracles, sneer at the faith of the men who once believed in them.

In conclusion, I have only to thank most warmly the officers of the Manuscript Department of the British Museum, who, imbued with the spirit of their Chief, place their copious stores of knowledge at the disposal of every applicant with a grace and courtesy that double the favour they confer; and to express my obligations to my friend Mr. Hensleigh Wedgwood, and to Mr. John Malcolm Ludlow of Lincoln's Inn, for their kind help in puzzles of words; to the Rev. W. W. Shirley, for his collation of the extracts from the Life of St. Edith with the Rawlinson MS.; and to Mr. Godfrey Lushington of All Souls, for his hospitality during my own collating work at Oxford.

3, Old Square, Lincoln's Inn, London,  
December the 5th, 1861.



## APPENDIX TO PREFACE.

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### I.—ON the SOURCES of some of R. BRUNNE'S TALES.

My friend Professor Pearson has favoured me with the following notes as to the sources of some of the Tales, &c.:—

TALE OF THE TEMPTED MONK, pp. 7-12.—There is a similar story in the Acts of St. Basil, in Rosweyd's *Vitæ Patrum* (in Migne's *Patrologiæ Cursus Completus*), only there the father is constrained to consent; the wife discovers her husband's apostacy by his never going to church; and the final scene is that the scroll he has given to the devil flies out of the devil's hands into St. Basil's.

SUPERSTITION AS TO THE THREE SISTERS, p. 20.—Cf. Nigellus Wireker (*Speculum Stultorum*):

Ibant tres hominum curas relevare sorores  
Quas nos fatales dicimus esse deas.

And the *Pœnitential* of Baldwin Bishop of Exeter: Qui mensam præparavit cum tribus cultellis in famulatum personarum ut ibi nascentibus bona prædestinent. (MS. Cotton. Faustina A. VIII. fol. 32, r<sup>o</sup>. quoted, Wright's *Celt, Roman, and Saxon*, cap. ix. pp. 286-288.)

TALE OF THE KNIGHT WHO HAD A VISION OF THE JUDGMENT, pp. 45-48.—Compare the story of the Knight Tundale (edited by Mr. Turnbull, 8vo. Edinburgh, 1843), who is struck down by an invisible hand, is taken in a trance to hell, and sees a narrow bridge over a dark stinking valley. All who try to pass the bridge fall except one holy palmer; this is the punishment of the proud. Heaven lies beyond, but not immediately beyond.

FURSEY'S VISION, pp. 79-83.—Bede, *Hist. Eccl.* lib. III. c. 19.

TALE ABOUT WOMEN'S TRAINS, p. 109.—Wright's *Selection of Latin Stories*, printed for the Percy Society, vol. VIII. xvi.

TALE OF EUTYCIUS AND FLORENTIUS, pp. 127-130.—*Gregorii Magni Dialogi*, lib. III. c. 15.

TALE OF THE UNREPENTANT ENGLISH SQUIRE, pp. 138-142.—Conrad should be Cœnred. He reigned 704-709. Bede, *Hist. Eccl.* lib. v. cap. 13.

THE STORY OF CARPUS (p. 165-7) comes not from the Works, but from the Life, of Dionysius Areopagiticus. Oct. 3; Greek Menology.

TALE OF ST. BENET, pp. 233, 234.—*Acta Sanctorum*, Martii xxi. cap. 1, and *Vitæ Patrum*.

THE PRIEST'S CONCUBINE, pp. 249-250.—Compare Wendover's story of the Witch of Berkeley, *Flores Historiarum*, A. 852, vol. I. p. 286; and Malmesbury, vol. I. p. 351.

TALE OF ST. JUSTYNE, pp. 254-256.—Is in the *Vitæ Patrum*, and is the subject of Calderon's *El Magico Prodigioso*.

STORY OF RYCHERE, pp. 277, 278.—The subcellerarius of St. Kenelm's at Winchelcombe fornicates in the monastery one night. Next day the psalter he is carrying in procession sticks to his

hands, and cannot be taken away till he has confessed and had penance enjoined him.—*Gir. Camb. Itin. Camb.* lib. I. cap. 1.

THE SACRILEGIOUS CAROLLERS, pp. 280-286.—Told in Malmesbury, vol. I. p. 285, of the Church of St. Magnus in Saxony. Otbert tells the story, and Rotbert was the priest. There were eighteen carollers, fifteen men and three women. Cf. Hecker, in his *Epidemics*, p. 90, who calls the village Kolbig, not far from Bernburg, and the priest Ruprecht. He considers it a case of Dancing Mania.

TALE OF VALENTINE, p. 271.—*Greg. Mag. Dialogi*, lib. IV. cap. 53. Quoted by Malmesbury.

STORY OF JUMNA AND TUMNA, pp. 325-329.—Bede, *Hist. Ecc.* lib. IV. c. 22. Bede says, Imma and Tumma. A similar story is told in *Greg. Mag. Dialogi*, lib. IV. cap. 57.\*

TALE OF PASCHASIUS'S PUNISHMENT, pp. 339-41.—*Greg. Mag. Dialogi*, lib. IV. cap. 40.

## II.—The TALE of the SACRILEGIOUS CAROLLERS.

[From the Rawlinson MS. C. 938, f. 22 b, in the Bodleian Library.]

*De advena ab orrendo et jugi saltatu liberato.*

His ergo fideliter evolutas† cetera exequamur nostri temporis. Hæc eo recensemus liberius quo visa quam audita percipiuntur facilius. Romanus orbis novit, et hodierna juvenus recolit, homines nova inquietudine corporum divinitus percussos, et ubi vis gentium pervagatos; ex quibus quatuor nobis conspecti, et adhuc superesse possunt aliqui. Primo tantæ novitatis relationem dilecte Christo virgini Edithe dedicamus, apud quam tante cladis collega memorabiliter sanatus est unus, nomine Teodericus. Hic quoque multis terris sacrisque oratoriis pererratis, ac mari permenso, novum spectaculum in angelicam Britanniam, ipsique regnatori Edwardo in admirationem venerat debitam, tandemque piam requietionis Sancte Edithe contingerat basilicam. Cepere plerique rudes hominem quasi vecordem horrere, ipse sacre virgines tantam miseri penam flere. Verum ille prudentia notabilior exponit suam causam, et testem de pera profert cartam quam in persona illius chori dictaverat Bruno Tullanus episcopus in medio civitatis, qui postea papa Leo dictus sanctissimum lumen emicuit nostri temporis; cujus descriptionis vel narrationis‡ hic sensus est memorabilis.

In nocte Natalis Domini, lucifera qua lux seculorum est orta, nos duodecim socii in vanitate et insania venimus ad locum qui dicitur Celebeca, ad basilicam dedicatam sancto Magno martiri, sancteque Buccestre ejus sorori. Dux nobis erat nomine Gerlevus, ceteri quoque duodecim majoris fidei gratia hic inserendi. Sic fuimus dicti, Theodericus, Memoldus, Gobertus, Bovo, Gerardus, Wetzerele, Azelinus, Folpoldus, Hildebrandus, Alvardus, Benna, Odricus. Quid moramur

\* An Anglo-Saxon version of Bede's Tale of *Ymma* and *Tuna* is contained in "A Hortatory Sermon on the Efficacy of the Holy Mass," in the *Homilies of Ælfric*, vol. ii., p. 356-8 (Ælfric Society, ed. Thorpe); and a longer and more beautiful account than R. Brunne's, of Fursey's vision, is given in the same volume, in the Sermon "On the Greater Litany, Tuesday," beginning at *Sum Scyttise preost was geháten Furseus*, &c. pp. 332-348, and see note p. 612. The Tale of St. Benet's temptation from Lechery is also told shortly at p. 157.

† evolutus *MS.*

‡ inarrationis *MS.*



infelicitatem nostram exponere? Tota causa hec erat damnosi conventus nostri, ut uni sodalium nostrorum in superbia et in abusione puellam raperemus parochiani pre[s]biteri filiam nomine Rodberti; puella vero dicebatur Ava. Non virginalis nativitas Domini, non christianitatis memoria, non totius fidelis populi ad ecclesiam concurrentis reverentia, non divine laudis audita preconia, inpudentiam nostram a tanta temperavit audacia. Mittimus geminas puellas Mersuinden et Wibe-cynam, que similes similem de ecclesia allactarent, ad iniquitatis nostre choream, quam venabamur predam. Quid hoc? Aucupio facilius adducitur Ava, ut avicula irretita. Colligit advenientes Bovo, tam etate prior quam stultitia. Conserimus manus, et chorollam confusionis\* in atrio ordinamus. Ductor furoris nostri alludens fatale carmen orditur Gerlevus, "Equitabat Bovo per silvam fro(n)dosam; Ducebat sibi Mersuinden formosam. Quid stamus? Cur non imus?" Istud joculari inceptum justo Dei judicio miserabile nobis est factum. Istud enim carmen noctes et dies incessabiliter gyrando per continuum redintegravimus annum. Quid multa? Finitis nocturnalibus sacris, prima missa tante noctis reverentie debita incipitur. Nos majori strepitu quasi Dei ministros ac Dei † laudes nostro perdendo choro superaturi debacamur. His auditis presbiter de altari ad ecclesie januam congreditur, nosque emissa voce ut Divinitati daremus honorem, et more Christianorum intraremus ad divinum officium contestatur. Sed cum nemo adquiescere vel audire vellet obdurato corde, sacerdos divino zelo Dei ultionem per sanctum Magnum martirem imprecatus est nobis, et "Ab isto," inquit, "officio ex Dei nutu amodo non cessetis." Dixerat; atque ita nos prolata sententia aligavit, ut nullus nostrum ab incepto cessare, nullus ab alio dissolvi potuerit. At presbiter mittit filium nomine Azonem, ut raptam de medio nostrum in ecclesiam adducat Avam suam sororem. Sed non ita resolubilem injecerat nobis manicam, nimisque tardè ei filie salus venit in memoriam. It ille patri precepto, arreptamque manu sororem trahebat. Inauditum seculis miraculum! Totum brachium sequutum est, suaque compage avulsum in manum trahentis ultro recessit, atque illa cum reliquo corpore sociali choro inseparabilis adhesit. Maximoque hoc majus additur prodigium, quia exausto brachio nulla unquam gutta sanguinis effluxit. Refert filius patri munus lamentabile, refert partem nate quasi ramum de arbore, cetero corpore remanente, cum tali animadversione: "En pater suscipe, hec est soror mea, hec filia tua quam me jussisti adducere." Tum ille luctuosus et sero penitens sentencie sue solum brachium sepelit superstitis nate. Miracula miraculis repensantur. Sepultum membrum invenit sequenti die summo tenus projectum. Iterum sepelit, iterum postera die inhumatum ‡ reperit. Tercio sepelit, tercio nihilominus die altius ejectum offendit; quod ultra tentare timens, in ecclesia brachium recondidit. Nos nullo momento intermittimus chorizando circuire, terram pede pulsare, lachrimabiles plausus et saltus dare, eandem cantilenam perpetuare. Semper vero insultabat nostre pene cantilene regressus, "Quid stamus? cur non imus?" qui nec restare, nec sutulum nostrum mutare potuimus. Sicut autem nullus alius rerum nobis datur modus, ita quicquid est humane necessitatis nec fecimus nec passi sumus. Revera enim in toto anno illo districte expeditionis nostre nec comedimus, nec bibimus, nec dormuimus; sed neque famem neque sitim, nec somnolentiam, nec quicquam carnalis condicionis, sensimus. Nox,

\* confugionis in *MS.*, but dotted under as an error† de *MS.*‡ inhumatum *MS.*

dies, estas torrida, hiems gelida, tempestates, inundationes, nives, grandines, universaque aeris intemperies, omnino nos non tetigere, nec lassati sumus circulationis diuturnitate. Non capilli, non ungule nostre crescebant, non sunt attrita vestimenta nostra. Ita clemens erat pena, ita suaviter nos torquebat superna clementia. Quas terras hec fama non adiit? Que gens, que natio ad hoc spectaculum non cucurrit? Ipse christianissimus imperator Henricus ut audivit, a facie altissimi imperatoris, ut cera a facie, ignis defluxit, suffususque uberim lachrimis judicia Domini vera magnificavit. Tum humanè jussit super nos tecta a celi turbine defensoria fabricari; sed frustra laboraverunt artifices lignarii, quia quicquid in die edificabatur in nocte penitus evertebatur. Hoc semel, hoc bis, hoc etiam tercio ceptum et cassatum est. Sic nobis cum toto anni circulo sub nudo aere rotatis rediit mundo fausta et remediabilis nox Dominici Natalis. Illa nos alligavit, illa reversa absolvit. In eadem quippe hora temporis revoluti qua vel cepimus jocari, vel constricti sumus ore sacerdotali, repentina violentia quasi in ictu oculi singulis manibus abinvicem sumus excussi, ut nullus ab alio posset retineri. Eodemque impetu ecclesiam ingressi, subitoque in pavementum projecti, post longas vigilias triduo integro obdormivimus immoti. Tertio demum die, ubi per Resurgentem a mortuis surreximus et erecti sumus, tu comes longe inquietudinis, tu causa et exemplum tante animadversionis, que dextram amiseras datam sociis prevaricationis, jam tuos labores finieras, et somno perpetue pacis, ut credimus, dedita quiescebas. Ava puella, paterna virga nobiscum percussa, nobis surgentibus jacebas mortua. Stupor et tremor omnibus hec videntibus facta. Beata cujus periit unum membrum, ne perires tota; que divinis flagellis a corruptione servata, et moriendo a morte es liberata. Ipse quoque presbiter Rodbertus proxima morte filiam est sequutus. Brachium vero puelle inseparabile, imperator Henricus auro argentoque fabricatum ad exemplum Dei magnalium in ecclesia jussit dependere. Nos licet abinvicem essemus dissoluti tamen eosdem saltus et rotatus quos simul feceramus fecimus singuli; atque ita singuli jactu membrorum videbamus tumultuari. Stipat nos frequens populus, et intuetur nos quasi tunc primum cepissemus. Notant vestes nostras, crines, ungulas et cetera spectabilia inveniunt, que eodem modo omnia quo fuerant ante fera discrimina munda, nitida, integra. Ita ergo abinvicem, quasi conversa in aliam vindicta penam, sumus sejuncti, ut qui prius non poteramus separari, jam non possumus amplius agregari. Ita vagamur per omnes terras dispersi, ut quibus antea nusquam licuit prodire, jam nusquam liceat stabiles durare. Quocumque fugimus, iste nos rotatus membrorum fugat et comitatur, jamque nobis plures anni tam districte evagationis censentur. Propicius Deus propicietur! quicumque piis precibus nostram vicem miseretur!

Hec Theodericus; ille et ore referens, et litteris testibus ostendens, ipsoque adhuc motu affirmans, saltu et plausu suo in jocundo propiciatricem Editham interpellabat. Illuxerat mundo celebris dies Dominice Annunciationis, omnibusque egressis remansit solus apud sanctam virginem advena spectabilis, cum ecce prostratus coram obdormivit et, O Dei omnipotentiam et apud Deum dilecte sue gratiam! evigilans homo totus sanus surrexit. Videt se de instabili stare posse immobilem, videt se totum factum sui compotem, signansque se miratur tam repentina mutationem, miratur deletam sacerdotalis alligationis sententiam indelebilem. Concurrent passim ad majus spectaculum, magisque

jam obstupescunt hominem potuisse ab inquietudine cessare quam obstupuerant non potuisse quiescere. Supervenientibus quibusque qua leticia poterat exclamare "Videte, (inquit,) hec benedicta domina, quam vix invocare vix nominare recte sciebam, quid mihi desperatissimo fecit, quomodo me mihi restituit, et obprobrium meum omnium oculis conspicuum ab omnibus deterisit. Tot sanctos requisivi, sed lucet quia omnipotens Deus salutem meam annuit huic sancte virgini." Quale tunc erat videre eundem hominem alium atque alium factum; prius instabilem, deinde constabilem; et hodie importune saltantem modo opportune astantem. Competenter etiam solutus est per virginem in die gaudii virginalis, in die Dominice Conceptionis, qui ligatus fuerat in die Dominice Nativitatis. Hec in presentia memorate abbatisse Brihtive declarata, et patriis literis sunt mandata. Sed his pro magnitudine sua ac novitate effusis liberius; cetera que restant suggeramus.\*

## III.—EXTRACTS from ROBERT of BRUNNE'S CHRONICLE.

## 1. THE PROLOGUE.

*Incipit Prologus de historia Britannie, transumpta per Robertum in materna lingua.*

Lordynges, þat be now here, If 3e wille listene and lere All þe story of Inglande, Als Robert Mannyng wryten it and, And on Inglysch has it schewed, Not for þe lerid, bot for þe lewed, For þo þat in þis land wonne, þat þe latyn no frankys conne, For to haf solace and gamene In felawschip whenne þai sitte samen. And it is wisdom forto wyttē þe state of þe land, and haf it wryten: What manere of folk first it wan, And of what kynde it first began. And gude it is, for many thynges, For to here þe dedis of kynges,— Whilk were foles, and whilk were wyse, And whilk of þam couþe mast quantyse; And whilk did wrong, and whilk ryght, And whilk mayntend pes and fyght. Of þare dedes salle be my sawe, In what tyme, and of what lawe, I salle 3ow schewe fro gre to gre, <sup>a</sup> Sen þe tyme of sir Noe,	4 8 12 16 20 24	Fro Noe vnto Eneas, And what betwix þam was; And fro Eneas tille Brutus tyme, þat kynde he telles in þis ryme. Fro Brutus tille Cadwaladres, þe last Bryton þat þis lande lees. Alle þat kynde, and alle þe frute, þat come of Brutus, þat is þe brute; And þe ryght brute is told nomore þan þe brytons tymē wore. After þe bretons þe Inglis camen, þe lordschip of þis lande þai namen; South and north, west and est, þat calle menne now þe Inglis gest. When þai first [cam] amang þe bretons, þat now ere Inglis, þan were Saxons; Saxons, Inglis hight alle oliche, þai aryued vp at Sandwyche In þe kynges tyme Vortogerne, þat þe lande walde þam not werne. þat were Maysters of alle þe topire, Hengist he hight, and hors his broþire. þes were hede, als we fynde, Where of is comen owre Inglis kynde. A hundrethe and fifty 3ere þai com, Or þai receyued Cristendome.	28 32 40 44 48
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\* succer'gamus *MS.*

So lang woned þai þis lande in, Or þai herde out of Saynt Austyn, Amang þe bretons with mykelle wo, In slaundire, in threte and in thro. þes Inglis dedes ȝe may here, As Pers telles alle þe manere. One Mayster Wace þe Frankes telles, þe brute alle þat þe Latyn spellen Fro Eneas tille Cadwaladre, þis Mayster Wace þer leuēs he. And ryght as Mayster Wacē says, I telle myn Inglis þe same ways. For Mayster Wace þe Latyn alle rymes, þat Pers ouerhippis many tymes. Mayster Wace þe brute alle redes, And Pers tellis alle þe Inglis dedes. þer Mayster Wace of þe brutā left, Ryght begynnes Pers eft, And tellis forth þe Inglis story; And as he says, þan say I. Als þai haf wrytene and sayd, Haf I alle in myn Inglis layd, In symple speche as I couthe, þat is lightest in mannes mouthe. I mad nought for no disours, Ne for no seggers, no harpours, Bot for þe luf of symple menne, þat strange Inglis canne not kenne. For many it ere þat strange Inglis In ryme wate neuer what it is, And bot þai wist[e] what it mente, Ellis me thought it were alle schente. I made it not forto be praysed, Bot [þ]at þe lewed menne were aysed. If it were made in ryme couwee, Or in strangere, or enterlace, þat rede Inglis it ere Inowe, þat couthe not haf coppled a kowe, þat outhere in couwee, or in baston, Som suld haf ben fordon, So þat fele men þat it herde Suld not witte howe þat it ferde.	52 56 60 64 68 72 76 80 84 88 92	I see in song, in sedgeyng tale Of Erceldoun, and of kendale, Non þam says as þai þam wrought, And in þer saying it semes noght. þat may þou here in sir Tristrem:— Ouer gestes it has þe steem, Ouer alle þat is or was, If menne it sayd as made Thomas; But I here it no manne so say, þat of some copple som is away. So þare fayre saying here beforne, Is þare trauayle nere forlorne. þai sayd it for pride and nobleye, þat non were suylk as þei; And alle þat þai wild ouerwhere, Alle þat ilk wille now forfare. þai sayd in so quainte Inglis, þat many one wate not what it is; þerfore henþed wele ye more In strange ryme to trauayle sore. And my witte was ouer thynne, So strange speche to trauayle In; And, forsoth, I couth noght So strange Inglis as þai wrought; And menne besoght me many a tyme, To turne it bot in light[e] ryme. þai sayd, if I in strange it turne, To here it, manyon suld skurne; For it ere names fulle selcouthe, þat ere not vsed now in mouthe. And þerfore for þe comonalte, þat blythely wild listen to me, On light lange I it beganne, For luf of þe lewed manne, To telle þam þe chaunces bolde, þat here before was don and tolde. For þis makying I wille no mede, Bot gude prayere, when ȝe it rede. þerfore, ye <sup>1</sup> lordēs lewed, [1 MS. þe] For wham I haf þis Inglis schewed, Prayes to god he gyf me grace; I trauayled for ȝour solace.	96 100 104 108 112 116 120 124 128 132
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Of Brunne I am, if any me blame, Robert Mannyng is my name. Blissed be he of god of heuene, þat me Robert with gude wille neuene. In þe þrid Edwardes tyme was I, Whenne I wrote alle þis story. In þe hous of Sixille I was a throwe, Dan; Robert of Maltone þat ȝe know Did it wryte for felawes sake Whenne þai wild solacé make.	136     140   144	He prayed þat ilk clerk Geffrey To turne it fro þat speche away In to latyn, as it mente, þat þe Inglis mot know þe entente. For Geffrey knew þe langage wele, In latyn he broght it ilka dele. Siþen com a clerk Mayster Wace, To make romancé had he grace, And turned it fro latyne, And rymed it in frankis fyne Vnto þe Cadwaladres— No forer þer makes he ses; Als Geffrey in latyn sayd, So Mayster Wace in frankis layd; þe date of criste was þan þis lyue, A thousand ȝere fif[t]y and fyue. Than com out of Brydlyngton Pers of langtoft, a chanon : Als Mayster Wace, þe same he says, Bot he rymed it oþer ways. He begynnes at Eneas; Of alle þe brute he tellis þe pas, And syen alle þe Inglis dedis; After þe Inglis kynges he says þer pris, þat alle in metur fulle wele lys: And I Robert fulle fayn wald bringe In ynglis tong þer faire saynge: God gyf me gracé wele to spede, þis ryme onne Inglis forto rede.	172     176   180     184   188   192  196  200  204
<i>Dares frigiuss, qui historiam troiam perscripsit, ait se militasse vsque dum troia capta est hos que duces se vidisse cum indutie cent' [?] et partim prelio interfuisse.</i>		No forer þer makes he ses; Als Geffrey in latyn sayd, So Mayster Wace in frankis layd; þe date of criste was þan þis lyue, A thousand ȝere fif[t]y and fyue. Than com out of Brydlyngton Pers of langtoft, a chanon : Als Mayster Wace, þe same he says, Bot he rymed it oþer ways. He begynnes at Eneas; Of alle þe brute he tellis þe pas, And syen alle þe Inglis dedis; After þe Inglis kynges he says þer pris, þat alle in metur fulle wele lys: And I Robert fulle fayn wald bringe In ynglis tong þer faire saynge: God gyf me gracé wele to spede, þis ryme onne Inglis forto rede.	184   188   192  196  200  204
Dares þe freson of troie first wrote, And put it in buke þat we now wote ; He was a clerk and a gude knyght : When troie was lorn, he sawe þat fight. Alle þe barons well he knewe, Long or schorte, whyte or blak ; Alle he telles, gude or lak, Alle þer lymmes how þai besemed, In his buke has dares demed ; Both of troie and of grece, What kyns schappe was ilka pece. Of manyon he reknes and sayes, Both of troiens and of gregeis, þat it were oure long to telle And many wulde not þer in duelle þare names alle forto here; Bot þe latyn is fayre to lere. . . . [A Latin title, rubbed.] . . . Geffrey arthure of Mummue, Fro breton speche he did remue, And made it alle in latyn, þat clerkes haf now knawying In. In Gloucestre was fonden a buke þat þe Inglis couthe not rede, no luke. On þat langage þai knew, no herde; Bot an erle þat hyght Roberde,	148   152  156  160  164  168	<i>Tot terre sunt, et vniuerso mundo. Gensalugia primi Regis Troie [?] et Enee a Noe et Iaphet vsque ad Lot undeducta.</i> Now of þe story wille we gynne. When god toke wreke of Cayne synne þe erth was waryed in his werke, As in þe bible says þe clerke, perfore god sent a flode And fordid alle flesch and blode, Manne and beste þat beren lyues, Bot foure menne and foure wyfes, &c. &c. &c.	200  204  204

## 2. R. BRUNNE'S PROLOGUE TO THE SECOND PART OF HIS CHRONICLE.

*Explicit historia britannie transposita in linguam maternam per Robertum. Incipiunt Gesta Anglorum secundum[?] petrum de Langtoft. transposita per eundem R. Man-nyng.*

Now haf .I. told of þe bretons,  
Of kynges and som barons,  
How þei mayntend þis lond,  
Sipen brutus first it fond,  
Vnto Cadwaldres tyme;  
þer of bretons leue we to ryme,  
And now of Inglis wille we telle  
Sen þe bretons here gan duelle,  
þat toke þe lond þorgh godes heste;  
þer tyme we kalle þe Inglis geste;  
Alle is cald geste Inglis  
þat on þis langage spoken is.  
Frankis spech is cald romance,  
So sais clerkes and men of france.  
Pers of langtoft, a Chanon,  
Of þe hous of Br[y]dlyngtonn,  
Onn frankis stile þis storie wrote;  
Of Inglis kynges for him we wote,

He wrote þer dedes as þei wrouht,  
After him in Inglis .I. it brouht.  
Of his menyng .I. wote þe way,  
Bot his faire spech .I. can not say;  
I am not worþi open his boke,  
For no konyng þer on to loke,  
Bot for to schew his mykelle witte  
Ouer my spech þat is bot skitte,  
How he was quaynt in spech, and wys,  
þat suilk a bokë mad of pris,  
And gadred þe stories alle tille one  
þat neuer ore was mad for none.  
Whan he first bigan his werk,  
He bisouht a holy clerk  
To gyue him gracë wele to spede—  
þat holy man hight saint bede.  
For in his bukes mykelle he fond,  
He mad fyue bokes of Ingland.  
I sall praie him þat ilk wais,  
Als [t]he holy and curtais,  
He gif me gracë wele to say,  
And rightly þis in rymë lay,—  
þis story þat is said of pers,  
þat alle be paied þat it hers. Amen.

## 3. THE BEGINNING AND END OF R. BRUNNE'S SECOND PART OF HIS CHRONICLE.

In saynt bede bokes. writen er stories olde.  
sex hundreth and four score. and Nien þere mo er tolde.  
sen þat Ihesu criste. of marie was born.  
and þe kyng Cadwaldre. þis lond had alle lorn.  
for Inglis and sessions. he went to lesse bretayn.  
to speke with his cosyne. his name was kyng Aleyn.  
and fro þien he went. vnto þe courte of Rome.  
for to tak his penance. and of his synnes done.  
whan he was biried. in Romë solemplic.  
in þe þere after. nouþer lesse ne more.  
kom his and his kosyn. Ini and Inore.  
in schip out of Ireland. in Wales gan þei vpryue.  
þorghout Chestreschire. werre gan þei dryue.

had þei no styntyng. bot þorgh alle þei ran.  
vnto Wynchestre. alle þe lond þei wan.

IN Westsex was þan a kyng. his [name] was sir Ine.  
Whan he wist of þe bretons. of werre ne wild he fine  
Messengers he sent. þorghout Ingland.  
vnto þe Inglis kynges. þat had it in þer hond.  
and teld how þe bretons. men of mykelle myght  
þe lond wild wyne ageyn. þorh force and fyght.  
hastily ilkone. þe kynges com fulle suythe.  
bolde men and stoute. þer hardnesse to kiþe.  
in a grete daneis felde. þer þei samned alle.  
þat euer siþen hiderward. kampedene men kalle. (MS. fol. 96.)

*De Rege de  
Westsexe.*

&c. &c. &c.

The end of the Chronicle (MS. fol. 195) is:—

Now most .I. nede leue here. of Inglis forto write.  
I had no more matere. of kynges lif in scrite.  
if .I. had haued more. blithly .I. wild haf writen.  
what tyme .I. left þis lore. þe day is for to witen.  
Idus þat is of May. left .I. to write þis ryme.  
B letter and friday. bi .ix. þat ȝere ȝede prime.

In red ink follows:

Expliciunt gesta Britonum et Anglorum in lingua materna per Robertum Mannyng transumpta.  
Anno x<sup>i</sup> Millesimo CCC.<sup>mo</sup> tricesimo. viij Idus May. litera dominicali. D. prima. ix. tempore Regis  
Edwardi tercii a conquestu xi<sup>o</sup>.

#### IV.—EXTRACTS FROM HEARNE'S PREFACE TO PETER LANGTOFT'S CHRONICLE, as illustrated and improv'd by ROBERT OF BRUNNE. OXFORD, M.DCC.XXV.

§ XI. p. xxxvii-ix. Now from Robert of Brunne's calculating this Work for the Diversion and Recreation of the respective Readers, and such as met together for Mirth and Pleasure, we may easily gather, that he himself was of a chearfull, pleasant humour, and that he was very blithe and merry whenever he saw a proper occasion; at all which times, however, he behav'd himself without any immoral or indecent Expressions. He was naturally addicted to virtue, and his being engaged in a religious course of Life made him have a stricter Guard upon himself. But 'twill be objected,

Robert of Brunne a  
Man of a facetious  
merry Temper, yet  
without any Mix-  
ture of Immorality.

f

that in the younger part of his Life, as hath been already noted, he was a member of Sixille,\* a House that consisted of Women as well as Men. Can we, therefore, think, that, since he was of a jocular Temper, he could be wholly free from Vice? or that he should not sometimes express himself loosely to the Sisters of that Place? This objection would have some weight, had the Priory of Sixille been any ways noted for Luxury or Lewdness†; but, whereas every Member

\* Hearne refers to his Appendix No. vi. and to p. 243, where we find—

pe seuent day of Juny, Whitson euen pat tyme,  
Died pat lady [Wencilian], bituex vndron and prime,  
pe date of Criste pundred, pus many 3eres euen,  
A pousand & pre hundred pritty 3ere & seuen,  
Hir cosyn dame Gladous, of Dauid douhter born,  
*A Nunne of Sixille hous, died a 3ere befor.*

[† Not so much can be said for Robert's other Priory of Sempringham, a house for nuns as well as monks, at which Wencilian was brought up from the cradle, and where she lived fifty-three years. (R. Brunne, in Hearne, p. 243.) For Warton says—"In the Harleian manuscript, I find an antient French poem, yet respecting England, which is a humorous panegyric on a new religious order called *LE ORDRE DE BEL EYSE*. This is the exordium :

Qui vodra a moi entendres,  
Oyr purra e aprendre  
L'estoyre de un *ORDRE NOVEL*  
Qe mout est delitous e bel.

The poet ingeniously feigns, that his new monastic order consists of the most eminent nobility and gentry of both sexes, who inhabit the monasteries assigned to it promiscuously; and that no person is excluded from this establishment who can support the rank of a gentleman. They are bound by their statutes to live in perpetual idleness and luxury: and the satirist refers them for a pattern or rule of practice in these important articles, to the monasteries of *Sempringham in Lincolnshire*, *Beverley in Yorkshire*, the *Knights Hospitalers*, and many other religious orders then flourishing in England." (MS. Harl. 2253, f. 121.) Warton, vol. i. p. 35-6.

The passage to which Warton refers, is as follows:—

En cel Ordre dount je vus dy,  
Est primes issi estably,  
Que ceux qe à l'Ordre serrount,  
De Sympringham averount  
Un point, qe bien pleysant serra,  
Come l'abbée de Sympringham a,  
Freres e sueres ensemble;  
C'est bon Ordre, come me semble.  
Mès de tant ert changie, pur veyr  
40 Q'à Sympringham doit aver  
Entre les freres e les sorours,  
Qe desplest à plusours,  
Fossés e murs de haute teyse;  
Mès en cat Ordre de Bel. Eyse  
Ne doit fossé ne mur aver,  
Ne nul autre destourber,

Qe les freres à lur pleysur  
Ne pussent à lor sures venyr,  
E qu'il n'eit point de chalaunge,  
50 Jà n'i avera ne lyn ne launge  
Entre eux, e si le peril ne launge  
Entre eux, si le peril y a,  
Jà pur ce ne remeindra.  
De ylcoque est ensi perveu,  
Qe cil q'à l'Ordre serrount rendu,  
De l'Abbé deyvent bien estre;  
E ce comaund nostre mestre,  
Pur bien manger, e à talent,  
Treis foiz le jour, e plus sovent.  
60 E s'il le front pur compaignye,  
Le Ordre pur ce ne remeindra mie.

Political Songs, ed. Wright (Camden Soc.), p. 138-9.—F. J. F.]



of it, both Men and Women, were very chaste, we ought by no means to suppose that Robert of Brunne behaved himself otherwise than became a good Christian during his Abode there. Had his Life been sullied during that time, he would have been branded for it afterwards; and 'twould have been impossible for him to have obtained a Canonry at Brunne. Had the Friars and Nuns of Sixille acted against the Rules of Chastity and good Manners, they had Enemies enough to have marked them for it, not only in those more early Times, but even of late, when some, particularly a very fabulous Historian, have spared no pains to rake up all the scandalous Stories they could against the Religious, tho' I do not know that they have particularly accused the Priory of Sixille. 'Tis indeed no wonder that there should be always such fictitious Writers when they have some wicked Designs to carry on. Malice hath always been at the bottom, and, tho' it hath oftentimes prevailed to the utter ruin of whole Societies, yet it hath frequently likewise discovered itself so palpably, as to baffle and quite overthrow such as have promoted it....

§ XII. p. xlv. But I must not pretend to enter into the minute Circumstances of the Life of Robert of Brunne, who, although he was so well known in his own time, yet is now, as it were, quite forgot, even among our best Antiquaries. Stow indeed hath quoted him<sup>1</sup> and given us a remarkable passage out of him. Otherwise I do not remember, that he hath been cited by any noted Writer.<sup>2</sup> A thing much to be wondered at, especially since Selden was very diligent this way, and hath given<sup>3</sup> us a Passage out of the original Langtoft, whom Brunne calls his Master. And what is still stranger is, that he should not have been known to Leland,<sup>4</sup> who had been at Bourne, and had taken special notice of the Place,<sup>5</sup> for it's pleasant Situation. But it seems this Author's Works were not then at Bourne, having been, it may be, convey'd off in that time of Plunder; otherwise Leland, without question, would have judged them worthy his notice. Neither was there then, when Leland was there, as I believe, any Obit Book about the time when Robert of Brunne died; at least if there were, 'tis probable there was no note in it about his being a celebrated Writer, which particular, however, the members of the Priory might have acquainted Leland with, had they had any inclination to gratify him, as I am apt to think they had not, upon Account of the mischiefs they wisely foresaw Henry VIII. (from whom Leland had his Commission) was apt to bring upon them. For want, therefore, of particulars, we must not think of writing a full account of Brunne's Life, the only Memoirs about him being what he hath given himself in his Prologue<sup>6</sup> to this Work, in his Transition<sup>7</sup> from the first Part thereof to the Second, and in what he writes in the Harleian MS. of MANUEL DE PECHE, which are indeed but slender, and yet such as give us some (and that no despicable) Idea of him. I wish he had been fuller of himself, as I do likewise lament that some other of our ancient Worthies had not left us Memoirs of their Lives. But this, it may be, was neglected by them, as disagreeable to the Rules of Modesty, which, notwithstanding, was a false notion, especially if they took care to

'Tis impossible to give a particular Account of the Life of Robert of Brunne.

<sup>1</sup> Annals, pag. 196 fol. ed.

<sup>2</sup> Ibid. p. 201. See also my (Hearne's) Preface to Rob. of Glouc. § XIV.

<sup>3</sup> Diss. upon Fleta, p. 548.

<sup>4</sup> See pag. 206, 285. [Hearne.]

<sup>5</sup> Lelandi Coll. vol. iv. p. 31.

<sup>6</sup> See the Appendix to this [Hearne's] Pref. Num. v.

<sup>7</sup> See the Appendix, Num. vii. [in Hearne].

conceal what they committed to writing of that kind 'till after their death, and put it into the hands of some faithful Friends, that might make use of it in defence of their posthumous Fame against malicious enemies. Some of the greatest Men did not look upon it as immodest to do themselves this piece of Justice, not excepting even that good man Venerable Bede. And Posterity hath imitated them.

V.—A few CHARACTERISTIC BITS out of R. BRUNNE'S ACCOUNT of ARTHUR, the readers of my edition of the ST. GRAAL will excuse me for extracting.

1. OF ARTHUR'S MARRIAGE AND OF GUINEVERE.
2. OF ARTHUR'S CHARACTER, AND OF THE ROUND TABLE.
3. OF THE FEAST AT ARTHUR'S CORONATION, AND THE GAMES AT IT.
4. OF ARTHUR'S DEATH.

1. *Of Arthur's Marriage, and of Guinevere*  
(fol. 62, col. 1.)

[Some p's are dotted, as if for y's.]

Whan Arthure had his land iustised.  
and alle don as he auysed.  
Genoyre he wedded, mad hir quene.  
norised with Cadour had scho bene.  
scho was sir Cadour cosyn.  
and born of þe romans lyne.  
and hir moder of roman kynde,  
so fair as scho, mot na man fynde.  
Inouh scho couth of curtasie.  
large giffer, spekand lufely.  
of body was scho auenant.  
faire contenance with suete semblant,  
allas, þei mot non heirē haue.  
noþer maiden childe ne knaue.

2. *Of Arthur's Character, and his Establishment*  
*of the Round Table.* (fol. 62, b.)

[All the lines do not begin with capitals, and the MS. is not stopped, except by metrical points. Note R. Brunne's cautious judgment on the truth or falsehood of the Arthur Tales.]

He toke so mykille of curtasie  
Withouten techyng of any him bie,  
þat non myght con more,  
Noþer þorgh kynde, ne creste of lore.

In alle ansuere he was fulle wys,  
Of alle manhede he bare þe pris;  
Of non þat tyme was suilke speche  
þat tille his nobleie mot reche,— 8  
Not of þe emperour of Rome,—  
þat he ouer him bare þe blome;  
In alle mannere þat kyng suld do,  
Non oper had grace þerto. 12  
He herd neuer speke of knyght  
þat losed was of dedēs wyght,  
þat he ne ȝerned him to se, 8  
And for to haf of him mercy; 16  
If he for medē serue him wold,  
He ne left for siluer ne for gold.  
¶ For his barons þat were so bold, *De*  
þat alle þe world pris of told,— *tabula ro-* 20  
For no man wist who was best, *tunda.*  
Ne in armes douhtiest,—  
Did he ordeyn þe rounde table  
þat men telle of many fable. 24  
At þer burde and tyme of mete,  
Alle þo douhty knyghtes suld ete,  
Non sat within, non sat withoute,  
Bot alle ever round aboute; 28  
Non sat first, non sat last,  
But pere bi perē euer kast;  
Non sat hie, non sat lawe,  
Bot alle euenly for to knawe; 32

Non was set at þe ende,  
 Bot alle o round, *and* alle wer hende;  
 Non wist who of þan most was,  
 For þei sat alle in compas;  
 Alle at ons, doun þei siten,  
 At ons ros, whin þei had eten;  
 Alle wer serued of a seruys,  
 Euenli alle of on assise.  
 What knyght had bene in alle þe world,  
 þerof his los had bene wele herd;  
 Were he frankis, wer he breton,  
 Normand, flemmyng, or burgolon,—  
 Of whom he held his fe or hods,  
 Fro þe west vnto Mongods,—  
 He was told of non honoure  
 Bot he had benē with Arthoure,  
*And* had taken of his lyuere,  
 Cloth or þing þat knowen mot be.  
 PORE MEN LUFED HIM ALLE,  
*And* rich honoured him in halle.  
 Felē kynges of fernē thede  
 Sent him gyftes for doute *and* drede.  
 IN þis tuelue 3eres tyme  
 Felle auentes þat men rede of Ryme;  
 In þat tyme wer herd *and* sene  
 þat som say þat neuer had bene.  
 Of Arthure is said many selcouth  
 (In diuers landēs north *and* south)  
 þat man haldes now for fable,  
 Be þei neuer so trew no stable;  
 Not alle is sothe, ne allē lie,  
 Ne alle wisdomē, ne alle folie.  
 þer is of him no þing said  
 þat ne it may to gode [be] laid.  
 More þan oper was his dedis  
 þat men of him so mykelle redis;  
 Geffrey arthur of Memmu  
 Wrote his dedis þat wer of pru,  
*And* blames boþe Gildas *and* Bede  
 Whi of him þei wild not rede,  
 Sipe he was pris of alle kynges  
 þei wild not writē his praysynge,

And more wirschip of him was  
 þan of any þat spekes Gildas, 76  
 Or of any þat Bede wrote,—  
 36 Saue holy men þat we wote.  
 In alle londes wrote men of Arthoure,  
 His noble dedis of honoure; 80  
 In france men wrote, *and* 3it write,  
 40 Herof haf we of him bot lite.  
 Tille domes day man salle spelle  
 Of Arthure dedis, talke *and* telle. 84

3. *Of the Feast at Arthur's Coronation.* (I) *The Mass-singing.* (II) *Of the Custom of Men and Women eating apart.* (III) *Of what knights only were praised: of the one-hued Dress of them and their wives, and of the Dress of the Ladies that were held chaste.* *And* (IV) *Of the Games at the Feast,—Jousting, Skipping, Casting the Stone, Dart-shooting, Lance-casting, Skirming, Juggling, Singing, Fiddling, &c., Tale-telling, Gaming at Dice, Hazard, Chequer, and Draughts or Chess.*

[The Commas are inserted by me; the full stops are the 'metrical points' of the MS.]

60 1. THE MASS-SINGING.  
 Than þe procession was gone. *De Missa.*  
 þe messe bigan son on one.  
 þer mot men se faire samenyng  
 64 of þo clerkis þat best couth syng 4  
 with tribille, menē *and* burdoun. *De cantu.*  
 of many on was suetē soun.  
 of þo þat songē hie *and* lowe.  
 68 *and* þo þat coupē organes blowe. 8  
 Inouh þer was of mynstrualcie,  
*and* of songe faire melodie.  
 þer mot men folk com *and* go.  
 72 to þe kirkes boþe to *and* fro. 12  
 of knyghtes *and* of squiers bolde  
 to liste songe, ladies to beholde,

if it had bene at *perē* pay.  
*pat* songe had lasted alle *pat* day.

## II. OF MEN EATING ALONE.

Whan *pe* messes were don  
*and* homward were alle bon.  
*pe* kyng did of his tire *pare*.  
*pat* he to *pe* kirkē bare.  
*and* toke anoper of lesse pris.  
*pe* quenē did *pe* samē wise.  
*pe* kyng [*zede*] in to his paleis.  
*and* sat at *pe* mete *pat* ilk weis.  
*pe* quenē tille a no<sup>er</sup> *zede*.  
*and* *pe* ladies with her gan lede.  
som tyme was custom of troye  
whan *pei* mad fest of Ioye.  
men togider suld go to mete.  
ladies bi *þam* self suld ete.  
*pat* ilk vsaga was at *pat* feste.  
*pe* women com amang *per* geste.  
*pe* women withouten men suld be.  
bot seruitourē of meyne.

## III. OF THE KNIGHTS, AND THE DRESSES.

[*At the feast.*]

Of cristiente *per* was *pe* flour.  
was *per* no knyght so hie of blode,  
ne had so mykelle werldes gode,  
*pat* *perfore* suld be holden of pris  
bod he in dede were proued pris,  
pris proued at *pe* leste,  
*pan* was he alosed at *pe* feste,  
*pan* suld his armēs *pat* men knew,  
*and* his clopyng, [*be*] alle o hew,  
*pat* same quantise his armēs had,  
in *pat* same he suld be clad.  
his wifē was clad in *pe* same coloure,  
for hir lord was of honoure.  
if ane were douhty *and* syngle man.  
he suld che[se] him a lemman.

els suld he not be loued. 16  
bot he had bene in bataile proued.  
*pe* ladies *pat* were holden chaste.  
for no þing wold do no waste.  
*po* ladies werē clad in one. 20  
*and* be *per* cloping men knew ilkone.

## IV. OF THE GAMES AT THE FEAST.

Whan *pei* had eten *and* suld rise.  
ilk man dight him on *pat* wise.  
*pat* he couth in play. *De diuersis ludis.*  
vnto *pe* felde he toke his way. 4  
*and* parted *þan* in stedes sere  
to play ilkon on *per* manere.  
som Iusted, *pat* couth *and* myght.  
12 forto schewe *per* stedes lyght. 8  
som skipped, *and* keste *pe* stone.  
*and* som wrestrld fulle gode wone.  
dartē schottē, lances kast.  
16 *and* *po* *pat* couth, skirmed fast. 12  
Ilkon played *pe* gamen he couth.  
*and* maste had vsed in his ȝouth.  
*pat* best did in his playeng.  
he was brouht befor *pe* kyng.  
*and* *pe* kyng gaf him mede. 16  
*pat* he was paied or he *zede*.  
¶ *pe* ladies ouer *pe* wallēs stegh.  
forto behold alle *per* pleih. 20  
who so had lemman þore in place.  
toward him tourned *pe* face.  
4 on boþē sides, ilk oper beheld.  
*po* on *pe* walles, *po* in *pe* feld. 24  
¶ Iogelours were þere Inough.  
*pat* *per* quantise forþē drouh.  
8 Mynstrals many, with dyuers glew.  
souns of bemēs *pat* men blew. 28  
harpēs, pipēs, *and* taboures.  
Fithols, Citolles, sautreours.  
12 bellēs, Chymēs, *and* synfan.  
Oper Inouh neuē .I. ne kan, 32  
sangsters *pat* myry song.  
sounde of glew ouer alle rong,

disours Inouh teld fables.		<i>And per was slayn in þat stoure</i>	
<i>and som plaied with deej at tables</i>	36	<i>Of þe rounde table þe flour,</i>	
<i>and som at þe hasard fast.</i>		<i>þat Arthur gadred of alle landes</i>	
<i>and lost and wan bi chance of cast.</i>		<i>þat douhtiest were of þer handes.</i>	12
<i>som þat wild not of þe tablere.</i>		<i>And Arthur himself pore,</i>	
<i>drouh forth meyne of þe chekere.*</i>	40	<i>Men sais he wonded sore,</i>	
<i>with drauhtēs quante of knyght and roke</i>		<i>For his wondes wer to drede,</i>	
<i>with gretē sleiht ilk oþer suoke.</i>		<i>perfor þei did him lede</i>	16
<i>at ilk matyng, þei said "chek."</i>		<i>In to þe Ilde of Aualoun:</i>	
<i>þat most les, sat in his nek.</i>	44	<i>And per sais ilk a bretoun</i>	
<i>Thre daies lasted þe feste.</i>		<i>þat o lyue per he es,</i>	
<i>I trow was neuer non as þat.</i>		<i>Man in blode and in flesch;</i>	20
. . . . .		<i>And after him jit þei loke.</i>	
		<i>Maister Was þat mad þis boke,</i>	
		<i>He sais no morē of his fine</i>	
		<i>þan dos þe prophete Merlyne.</i>	24
		<i>Merlyn sais fulle meruailous</i>	
		<i>þat Arthur dede was doutous;</i>	
		<i>perfor þe bretons drede,</i>	
	4	<i>And sais he lyues in lede.</i>	28
		<i>BOT I SAY ÞEI TROWE WRONG:</i>	
		<i>IF HE LIFE, HIS LIFE IS LONG;</i>	
		<i>BOT ÞE BRETONS LOUDĒ LIE,</i>	
	8	<i>He was so wonded þat him burd die.</i>	32

4. *Arthur's death.* (fol. 82, back.)

Whan Arthur sauh Modred felon,  
 He rode to him with grete raundon,  
 Befor did bere his dragon,  
 Modred to smyte als a leon.  
 Modred he smote, and he smote him.  
 On boþe parties wer wondes brim.  
 Modred side gan misfalle,  
 He was slayn, and his men alle.

\* þat louh is here in þis cuntre  
 cornerd as a cheker quarre.

MS. fol. 61, col. 2.

VI.—HEADS of the CHAPTERS, and CONTENTS, of the **AYENBITE of INWYT.** By  
**DAN MICHEL of NORTHGATE.** (A. D. 1340. Kentish Dialect.)

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- How he will not speak of privy sins (l. 30), or 'of thys clerkys' (l. 37), as he writes 'for lewde men,' and in English (l. 43), that those who gladly listen to tales and rhymes 'may weyl dyspende here tyme' (l. 46, 52)
- Roberde of Brunne's account of himself (l. 61), and how he 'began thys englyssh ryme' A.D. 1303 (l. 74), translating it from a French book (l. 78) called *manuel de pecches* (l. 82)
- How 'we handel synne every day' (l. 87), and should cleanse ourselves by shrift (l. 98); and to what purpose we should handle our sins (l. 98-118)
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### THE FIRST COMMANDMENT

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#### \*The Tale of the Tempted Monk

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#### On Witchcraft and Dreams

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Against belief in magpies, l. 351-62; in ill-luck from meeting people, l. 363-8; in 'hancel' or first-deal, l. 369-78; in dreams, p. 13-14.

\* *Hansel*, or more fully *good-hansel*, is an earnest, something given or done to make good a contract. In the way of *good-hansel*, *de bon erre*—Palgrave in Halliwell. Gossips feasts, as they term them *good-hansel-feasts*—Withals, *ibid.* Then applied to the first use of a thing viewed as ratification of ownership.

The formation of the word (*hand* and A. S. *sellan*, *syllan*, O. N. *salia*, to give, bestow, deliver) has been commonly misunderstood

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l. 461-78, p. 16. 17-19

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Against belief in witchcraft, l. 479-98, p. 17.

'Lo here a tale of a wycche

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Against the sin of hiding words spoken against the faith, l. 563-70, p. 19.

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as if it signified delivery of possession, giving a thing into the hand of another. The real import is a striking of hands, giving of the hand in token of conclusion, making the expression synonymous with A. S. *handfæstan*, to pledge one's hand; Sc. *handfast*, to betroth by joining hands—Jam.; O. N. *Handsal*, stipulatio manufacta, an agreement upon which hands have been joined, and hence a signet-ring as the sign of confirmation; *handsala*, fidem dextrā stipulari, to join hands on it.

From *handsal*, a contract, were named the *Handsals-stadir*, the Hanse-Towns, a confederation of towns on the Baltic and North Sea united by mutual pledges for the security of trade. When the term became a proper name, the real meaning of the word seems to have fallen out of sight, leading to a mutilation, to *Hansa*, *Hanse*, which was applied to other mercantile corporations, and was supposed to signify an association. Fr. *Hanse*, a company, society, or corporation of merchants (for so it signifies in the book of the ordinances of Paris, and in some other old books); also an association with, or the freedom of, the Hanse; also the fee or fine which is paid for that freedom. *Hanser*, to make free of a civil company or corporation—Cotgr. G. *hänsele*, to hansel, to initiate a novice—Küttner. Here it will be observed we apparently get back to the original form of the word, but in reality the second syllable of the German verb is the usual frequentative termination, instead of the element signifying delivery in the O. N. *handsal* or E. *hansel*.—HENSLEIGH WEDGWOOD, Philol. Soc. Trans. 1860-1, pp. 36, 37.

<sup>b</sup> In Bp. Pecock's Repressor, among the popular superstitions noticed as untrue and absurd, is 'this opinion, that iij sistris (whiche ben spiritis) comen to the cradilis of infantia, for to sette to the babe what shal bifalle to him.'

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*The Tale of the Hypocritical Monk of the Abbey Tangabaton . . . . .	100-102	A knight who loved new fashions, had a quaintly pierced coat made ; and one day, as he came from his robbery with his prey, his enemies bestead and killed him. His friends gave his clothes to the poor, and the 'kote of pryde' to a clerk who asked for it ; but, as soon as the clerk puts it on, a burning fire lights on him, and burns him down to the ground.	
A monk, reported to be of holy life, summons his brethren to his death-bed, and tells them, that, when they thought he fasted, he used to eat twice privily, and, when they thought he had been 'holy, he had eaten and drank full lustily ; 'and now the devil has tied up my knees with his tail, and stopped my mouth with his head, and I am forlore.		So let no man wear clothes contrary to his condition, p. 108, l. 3397, and specially not clerks 'ordeynede yn dignyte,' l. 3402, for the devil has made himself the Chief Justice of new fashions, l. 3405.	108
Hypocrisy, this is the sin, . . . . .	3218	Men, don't desire to be called 'lorde or syre ;' or women, 'madame or lady ;' 'al pys comeþ of grete pryde,' l. 3410-16. And don't delight in great 'meyne' (train of servants), p. 109, l. 3420, or in great halls, l. 3426, rich bedding, horses, armour, &c. l. 3432. And, for no such things do wrong to holy church or poor men, l. 3440-1.	
Be not proud of thy hair, p. 102, l. 3202, or thy chaplet, l. 3208, nor adorn thy body too much, l. 3204. And these bearded bucks too, who leave Christian men's customs, and follow all the new fashions ! There's no grace in the land, l. 3212-17. And those disgusting women who powder their faces to make them fairer than God made them, l. 3221. What outrage that they're not satisfied with God's image ! l. 3224-5. For heads dressed with hair and long horns too, women are lost, l. 3226-31 ; and rich ladies must not have 'crouns' out of measure, p. 103, l. 3232-5 . . . . .	103	Women's trailing dresses are wrong, l. 3443.	
*The Tale of the Proud Lady, who was burnt to ashes again and again in Hell by a burning wheel.	103-105	*The French Tale of How the Devil has power over Women's Trains . . . . .	109 n.
A lord's beautiful wife, who over all things loved fair dressing of her head, died in her pride, and afterwards took her lord's squire to hell, and showed him her torment ;—how fiends put a burning wheel on her head, which burnt her down to the ground, and then she revived again, and was burnt again perpetually ; and this because 'she dighted her head right much with pride,' l. 3295.	105	A woman with a long train passes two monks ; one sees a devil sitting on it, and, when she turns her tail to the monk, the devil falls into the mud. Therefore know that the devil has power over women's long tails.	
If God have lent thee hands and feet, Armès, leggès, fair and sweet, Be not over proud of this, . . . . .	3316	As to women's saffroned wimples and kerchiefs, men can't tell which is yellow, their wimple or their leather (skin), p. 110. Also, women's going from street to street to meet one another, and show their dress, is sin, l. 3452-91 ; and borrowing clothes 'yn carol to go,'	
They are not thine, but they are his.		That poorè pridè, God it loathes, . . . . .	3462
Disguise (pierce and slash) not thy clothing too much, p. 106, l. 3324. A wedded wife may attire herself so that her husband love none but her, l. 3338, but she must not dress for others, l. 3341. Greatly they sin who spend their days in making novelties in dress, l. 3344.	106	That makes them proud of other men's clothes.	
		Speak not words of pride to prevent other men's praying or fasting, l. 3464-6, singing in church, or other holy deed, l. 3472-3 ; and chide not with priest or clerk, l. 3475.	
		Also that clerk is much to blame, . . . . .	3478
		That will not shave his crown for shame.	
		Scorn not God, p. 111, nor grumble against or chide him, l. 3490-3. If you have said or done wrong, don't be obstinate and back up your error, l. 3494.	111
		Of al follyys þat beryn name . . . . .	3500
		þys foly ys moste for to blame.	
		Loseniours, or flatterers, with words fair as flowers, may not enter heaven, l. 3504-17. Another kind of pride is chiding your servants, p. 112, l. 3519. And these cursed backbiters, l. 3529, 'God Almighty hatys,' l. 3540. He forgives no habitual backbiting or lying, l. 3545-6.	112
		*The Tale of the Backbiting Monk . . . . .	113-117
		How a certain monk was a 'felun' in backbiting, and after his death a brother monk saw him at night sitting before the steps of the altar continu-	

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ally spitting out his tongue (which was all burning) and eating it up again—he gnoghe hyt ynwarde al to pecys—and this was to punish him for his sin, for our Lord in the 'Apocalyps' says that liars and backbiters 'shal ete here tungen in peynes.'	114	Now mowe 3e se þat Gode loueþ hem dere þat forjyuen here wrappe in þis wrilde here.	124
Never counsel a wicked deed, but give good counsel, and avow it before God and man, p. 116, l. 3637-	116	l. 3910.	
Never tell a secret entrusted to you, l. 3652-7. For a priest to do so, is a special sin, l. 3658; even if men use force to make him, he must not, but rather swear falsely, l. 3670-1; or die, l. 3661.		OF THE THIRD DEADLY SIN—ENVY	124-134
Speak no foul words, p. 117, l. 3678-83; menace no one, l. 3684; give not your goods to 'iogolours' to be praised of them, or make wrestlings that none be held so great as you, l. 3688-97;	117	It comes from the devil, l. 3921; and you have it if you are pleased with any one's mischances, l. 3927, or sorrow at your neighbour's welfare, l. 3931, or regret his success, p. 125, l. 3935, or cause any one's 'godnesse' to wax less, or his harm more, l. 3942-7, or stop his learning any craft or other 'queyntyse,' l. 3448-57, or if you sneer at any one behind his back, l. 3959, or are sorry to hear him praised, l. 3964. An envious man may be likened to one who has the jaundice, 'a pyne þat men mow se yn mennys yne,' l. 3979; as the one thinks everything yellow, so the other's thought is full of envy, l. 3981-3.	125
pryde is be bygynnyng Of al manere wykkede þyng. 3702.		*The Tale of the Bear which kept the Hermit's Sheep, and how it was slain by envious Monks	127-130
OF THE SECOND DEADLY SIN—ANGER 118-124		Two clerks, Eutycyus and Florentyus, lived in a hermitage: E. was elected abbot of an abbey near, and Florens left alone. So he prayed to God for comfort, and He sent him a bear, which Florens made the herd of his six sheep, and which came home twice a day on ordinary days, but only once on fast-days. This tame bear was a miracle, for	
Ire is 'the devil's daughter of hell fire,' l. 3707. Light wrath is not great sin, l. 3714; but, if it last long, it is sin strong, l. 3721-2; as is chiding, l. 3724; and continuing in wickedness after reproof, l. 3728; and in hate towards any man, l. 3732. If you bring another man into sin, you shall bear it, p. 119, l. 3738-49. It is also hell-worthy to counsel a man's death or wound him from anger, l. 3744, or slay him, l. 3752. Do not 'curse for lytyl why,' l. 3761; nor 'as yn game,' l. 3764. But, understand, you may get angry against sin, p. 120, l. 3772.	119	A bere þurgh kynde shulde etē shepe, 4076 And here, as an hyrde, he ȝafe to hem kepe,	129
That God loveth, thou shalt love, 3776 Here in earth, and in heaven above; That God ne'er loved, thou shalt hate, Wrath, and other sin foolate.		Four disciples of Eutycyus's are envious, and kill the bear. Florens prays for vengeance, and the monks become lepers, their limbs rotting before their eyes.	
You may speak sharp words and be angry, though hate be not in your heart, l. 3786-9. If you do hate, forgive quickly, l. 3790; for God saith "blessyde be al mercyable; þey shal se Gode, and haue hym stable," l. 3796-7.		Envy is a cursed sin, p. 131, l. 4134; it began with Lucifer, who envied man for his high estate, l. 4144. Englishmen especially are by nature high of heart, l. 4149-50, and this proverb is said of them and Frenchmen,	131
*The Tale of the Merciful Knight, and how the Crucifix kissed him 121-124		'That Frenche men synne yn lecherye, And Englys men yn enuye.' 4155	
Two knights quarrel, and one kills the other. The son of the slain man besieges the murderer, and shuts him up in his castle. At Lenten tyde the besieged knight sees people going to mass, and resolves to go too. He takes off his hose and his shoon, orders the gates to be undone, and walks barefoot towards church. His enemy meets him, and threatens to kill him; but he begs mercy for Jesu's sake, and the young knight grants it him.		of which lechery is the less, being of the flesh, while envy comes from the soul within, l. 4156-7. But, if you tell any Englishman he has envy, he says, 'hyt ys a lye,' p. 132, l. 4165; let us think thereon. Of envy too comes backbiting, l. 4170, and the backbiter is like an adder, who makes a mild appearance, but 'yn hys tayle ys venym wylde,' l. 4175. Solomon warns us against them, l. 4180. Judas was one of them, l. 4186. Under heaven there is no so great treason as in fair word of treacherous heart, p. 133, l. 4196-7. None are safe from it. Was Solomon, Absolom, Jonathan, or the clerk Virgil? l. 4210-15. The traitor is one in your presence, p. 134, l. 4222, the back-biter one behind your back; the liar has a trick of both, l. 4225; neither will be easily saved, l. 4231.	132
Now are we frendys þat ere were wroþe, Go we nowe to the chereþe bothe.			
When the young knight kneels before the Crucifix, it lifts its arms from the cross, clasps him, and kisses him. All the parish saw it, and the fame of it spread wide, so that every man in that country lived more in charity.			



# OF THE FOURTH DEADLY SIN—SLOTH 134-167

All rich men sin in this, l. 4243; specially on Sunday mornings, p. 135, l. 4252, when the church bell rings, they *will* lie and sweat 'and take þe mery mornynge slepe,' l. 4261; they care not for matins, l. 4263, and, when called for mass, hem and haw, and say, "What devyl! why hab þe prest swyche hy (hurry)? Tell him to wait." When the time has gone by, the rich man does get to mass, and there he dresses his hair, l. 4296, uses no prayers, and, if a friar comes to preach, thinks he'd much better talk of a dinner, l. 4300. Afterwards, if his dinner isn't ready, 'Take furþe þe chesse or þe tabler,' l. 4308, and, after noon, do as before it, p. 137, 137

He is no morë crystyn man 4321  
þan whoso kallyþ a blak oxe 'swan.'

What shall such say at the day of doom? l. 4322. They mind not our Lord's saying. 'Be waking what time that your lord will call; for, if you sleep at his calling, you shall not come in to the wedding,' p. 138, l. 4350. You think that God will let you live long in wickedness, l. 4359-60. But hear 138

\*The Tale of the Unrepentant English Squire 138-142  
Conrad, King of Mercia (now Lyndeseye), had a squire who'd do any thing, even plunder holy church, to get the king wealth. When he's taken ill, Conrad urges him to repent, but he says he will not have a priest for such a little illness. Then the books of his good and evil deeds are brought to him by two fair men and two black ones, and he, 'that neure on boke coube,' reads them both. One of the black foul-stinking men begins cutting at his head with a burning knife, and the other at his feet, and, when the knives meet, they haste with him to hell,—and all for his sloth, because he would not be shriven in time. Sloth grows on men, p. 143, l. 4517, and at last makes them despair, l. 4521. Solomon warns us against it, l. 4524. Again, if men have to do good, they do it in the worst way they can, l. 4532-5. Hearing God's word seems to take a hundred years, l. 4537; but being at the ale-house, or to 'rage' with a girl, seems only a little while, l. 4541. At church they jangle or tell a tale, or ask where they can get the best ale, l. 4547. And, when men hear this preached about, they only say lightly, 'God have mercy on us all,' p. 144, l. 4557. But, nay, nay, thou gettest not heaven so lightly, l. 4560-2. Pray first to God for grace to do well, and then do it,—so may you come to His mercy, l. 4567, 143

And nat yn ydylness as 3e thynke,  
Wel to ete and wel to drynk,  
And ofte to swerë at youre wyl. 4570

## Against Tournaments 144

How all the Seven Sins are found at Tournaments . 145  
i. Pride, in men's attire, l. 4580; ii. Envy, when others 'do maystrye,' l. 4583; iii. Ire and wrath, for

3yf euery knyȝt louede oþer weyl, 4588  
Tournamentes shulde be neuere a dey.

iv. Sloth, for men love them more than God or mass, l. 4591. v. Covetousness, for knights try to win horses and armour, or else they cheat their landlords, l. 4596-4601; vi. Gluttony, l. 4602. vii. Lechery; for knights often make tournaments for women's sake, and then get beaten for their love, so that they may not sit their horse above, p. 146, l. 4615. And of jousting, and squires' games, comes much mischief; lechery makes 'em all begin, l. 4632. 146

## Against Miracle-Plays . 146-148

They are 'a gaderyng, a syghte of synne,' l. 4643; but in church men may play the Resurrection, p. 147, and 'howe god was bore yn ȝolē nyghte,' l. 4651; but they must not be played in ways or groves, l. 4654; for then these, and tournaments, are Satan's pomps which you forsook at your baptism, l. 4665; and you sin if you go to them, or lend horse or armour for them, l. 4676, and specially if the lenders are priests, p. 148. Also of 148

Daunces, karols, somour games,— 4684  
Of many swych come many shames.

Against Minstrels who delight in these things, and would sooner hear of a dance than of God, l. 4696. 148

\*The Tale of the Minstrel who was killed for disturbing a Bishop . 148, 149

A minstrel once asked charity at a bishop's house: the porter let him in; the table was laid, and the bishop was going to say grace, but was so 'sturbed' by the minstrel's song that he couldn't. So he ordered 'the charity' to be given to the man, and let him go, seeing he'd be killed. As he was going out, a stone fell off the wall 'and sloghe þere þe mynstral.' This is told for gleemen's sake, l. 4736.

\*A Tale of Bishop Saint Robert Grotest of Lincoln, and why he loved Music . 150

He loved much to hear the harp; beside his study was his harper's chamber; and, when asked why he held the harper so dear, he said, 'The virtue of the harp will destroy the fiend's might; and, if God has sent so much joy to a tree, more must be where He dwells; of this bliss the harp 'me ofte mones.' Therefore, when you hear gleemen, worship God, as David says in the Psalter,

'Yn harpe, yn thabour, and symphan gle,  
Wurschepe Gode,—yn troumpes, and sautre.'

## Against delaying Amendment of Life . 151

For every hour that you lie in sin, you shall get your pay in purgatory, p. 151, l. 4778. Some men will only go to shrift at Lent, l. 4787, and some not at all, l. 4792, hoping to have time at their death, l. 4795; but mind,

He that will not when he may,  
He shall not when he will. 4800

Others can not be won to good, l. 4802; and others do evil for want of check, like a beast that goes loose, p. 152. Slothful messengers are punished, and 'smart' ones rewarded, l. 4813-20. 152

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He bestows his goods on the poor, and gives his notary 10 <i>l.</i> to sell him into bondage. The notary takes him to a church, p. 181, l. 5777, sells him to a reduced rich man, Yole, and gives the 10 <i>l.</i> to the poor. Pers 'sweles' (washes) pots and dishes, p. 183, l. 1, and bears the bullying of his mates most meekly. Through him his master prospers, and offers to free him, l. 5855. Pers refuses, and Jesus appears to him, comforts him, and shows him the kirtle, p. 184. Soon after, some of Pers's rich acquaintances come to his master's, and recognise him. He hears them, and runs away, miraculously causing the deaf and dumb porter to hear and speak, p. 185. He is sought, but can't be found, as He who took Enoch and Elijah, took Pers through His mercy to rest without end, p. 186, l. 5937.		*The Tale of the Cambridgeshire Miscr-Parson A parson is taken with his death-evil; his two friends, friars, are sent for, but he cannot speak to them, though his eyes glance at a coffer on the floor. The friars have it opened, and the parson beckons for his gold; they give him a dish of it, and he stuffs it into his mouth as if he would eat it. They take the dish away, and he falls down and dies. Therefore, it is better to spend your money well here than hoard it up, p. 195, l. 6227-30; rich men only save to make their executors rich, and they care nothing for a man's soul while they fill their own bags, l. 6235-7. Executors, do not keep back money that you should pay for the good of your testator's soul, l. 6245, &c. Of all false men, false executors are most to blame, p. 196,	193, 194
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zyueþ zeself wyþ þoure hondys, For þe dede hap few frendys.	6302	A peny þyue of þe yn þy lyue, Hadde be bettyr þan oure fyue.	6471
*The Tale of the Three Dishonest Executors 197, 198 A man, when he was dying, chose three executors, one a lord, the second a husbandman, the third a merchant. His goods amounted to 30 marks, 10 his 'vessel,' 10 of 'pens redy,' 10 his other store. The clerk said, "we are three: the man is dead, 'Y hope hys soule be in blys'; if so, he wants no gold; but, if his soul's in hell, no pence or priests will get it out; so he cannot want his goods: let's divide them: I'll take the 'vessel,' you husbandman the house-store, and the merchant the 'pens':" 199 and thus they did.	198	Don't blame your executors: you saved your money and made a rich heir, and he'll do like you, l. 6476-7. Our spending money will be but little good to you.	203
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*Tale of the Kesteven Executors. 199-200 The two executors of a Kesteven man took off all his goods, and would not let his son see his will. The child prayed to God for vengeance, and one executor was soon strangled, and the other died in poverty.	200	OF THE SIXTH DEADLY SIN — GLUT- TONY 203-228	
*The First French Tale of the Three Executors, or how to account for Charity-Money (from the fourth Commandment, p. 40) . col. 2, p. 199-202 A dying man chooses three executors, one the vicar of the church, one a 'prodome,' and the third the provost, and charges them to take a third of his goods for themselves (to give for his soul), a third for his children, and a third for his wife. He dies and is buried, and the wife takes her third, the children theirs, and the executors carry off all the rest,—pot, pail, griddle, &c.; the vicar and prodome each take 100 marks worth, and the provost has the rest. After a year they meet to render an account of how their money has been spent for the testator's soul. Says the vicar, 'I have sung ever so many masses for the man, and so my third's accounted for.' 'That's just how I've spent mine,' says the priest, 'all in singing masses.' 'Oh,' says the provost, 'as both of you have sung so much, I'll just carol for an hour, and then the soul 'll be out of pain, and I shall have accounted for my third too.'	202	'Be mesurable yn alle þyng: of allē wysdoms þat shal dure, þe most wysdom þan ys mesure.'	6528
As false executors come to a bad end, so good ones shall have joy and honour, l. 6412-29.	200	*The French Exhortation against Drunkenness, and the Tale of the Monk's Twò-Candle Test of when he had enough Drink . 204	
Now we have abused executors, let us hear their excuses, for they say the fault's all in dying men. "Man, you knew the value of your life and goods better than I, l. 6440-3, and yet did not think of saving yourself. Why were not you your own steward? Why should I do for you and your	201	Do not load yourself too much, p. 205, l. 6542: or commune with any cursed or excommunicated man, l. 6551; for, if cursed men get company at the alehouse and elsewhere, they will not care about the excommunication, l. 6560-5, and meek them to holy church, as they should do, p. 206, l. 6574. As Saint Paul says:	205
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		And thou shalt not eat or drink with a Jew, for the Jew is Jesus' enemy, l. 6588-93.	
		Nor shall you make a man drunk at the alehouse or your own house, l. 6601-4; nor ask for your food too soon on a fast-day, p. 207, l. 6612; nor have too many costly dishes, l. 6617, as lords do, who ought instead to give alms to the poor, l. 6619-25. Think on	207
		*The Bible Tale of Dives and Lazarus . 207-210 Our lord Jesu tells this tale for rich men's benefit, that they may give their meat to the poor gladly, and not with beating and abuse, p. 210, l. 6722-9. And thou that feedest thee so richly, think how thy body shall stink all the fouler for thy rich meats, p. 211, l. 6754-9: think too how soon thy food grows rotten inside thee, l. 6764-5. But not only for gluttony did Dives go to hell, p. 212; it was also because he let his hounds out to bite the beggar at the gate, l. 6780-1, being unkind, as rich men often are, l. 6788-9.	210
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Let this tale make you give your alms without chiding, p. 215, l. 6890: also give them quickly; do not let a wretched man stand all day at your gate crying in the cold, l. 6899, 6900. And never repent of the alms you give, p. 216.	216
*The Tale of Bishop Troylus and his Thirty Pounds . . . . .	216-221
Under St. John the Almoner was the covetous Bp. Troylus. One day St. John has not enough money to give in alms, and he so speaks to Troylus that the latter orders 30 <i>l.</i> of his to be given away as St. John directs; but he then goes home, and falls sick for sorrow that he has lost his money. St. John comes to comfort him, pays him back the 30 <i>l.</i> , and Troylus recovers 'smartly.' But Jesus shows him what he has lost: in a vision he sees a most glorious palace, with this inscription:	
'Reste and hous wyþ outyn ende þe bysshope Troylë shal to wende'	
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Eating flesh and drinking till past midnight on Thursday is sin, as on Friday bread and water should be your food, p. 227, l. 7280-91 . . . . .	227
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Wyþ womman for to go alone' . . . . .	

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Be þe alone, þyn herte wyl chaunge.		To be kallede a prestes mare.	
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þat zougþe wones, yn agü mones. . . .	7674	lobely brous,' and carry the body and bier away	
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*The Tale of the Jew who heard some Devils' Reports		Against Kissing and Dandling Women . . .	252, 253
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Also how a Jew heard all this, and saved himself		Worse is it to try to win women with sorcery,	
from the Devil by making the sign of the Cross,		l. 8142-53.	
thus becoming to them a 'lore, empty, or voyde		*The Tale of Saint Justyne, and how the Sign of	
vessel,' (l. 7853-67).		the Cross protected Her from Devils . . .	254-256
Thus you may see how the Devil thinks 'he hæþ do		The heathen Agladius is enamoured of the	
a grete chaffare' when he has enticed an ordrede		Christian girl St. Justine. To get her, he goes	
man to sin, p. 245, l. 7883-9.		to the necromancer Cyprian, who sends fiends to	
How Priests should not Play and Rage with Women . . .	246	Justine in the form of her father and mother, to	
'for aftyr pleyyng cumb outrage,' l. 7879. There-		tell her to yield to Agladius. She crosses her-	
fore, follow St. Jerome's example, and flee to the		self, and they vanish, and after three times cannot	
desert, l. 7904; get out of woman's way.		approach her. Cyprian is surprised, and finds	
But of wymmnen, hyt ys grete wundyr,		that this is through the power of the Cross, and	
Hyt fareþ wyþ hem as fyre and tundyr;		that Jesus is greater than the devils. He at once	
Comunly forsake þey none . . .	7927	turns Christian, and becomes a bishop; and Jus-	
þat euer ys made of flesshe and bone.		tine becomes a Saint, a martyr, and a holy virgin.	
How Women will have Priests, and Priests Women . . .	247	I've told you this that you may not fear witch-	257
But how as euere men preche or spelle,		craft, p. 257, l. 8272-3; no one need do so who is	
Of prestës wyues men here euere telle.		of clean life, l. 8281.	
Of ouþere wyues y wyl naghte say,		Against Foul Speech . . .	257
þey do nat wrong,—but all day. . . .	7939	Against Old Boasters of Lecherous Deeds . . .	258
Let every woman who disturbs the holy life of		Take warning of Sodom and Gomore which sank	
the priest through lechery, know, l. 7944, that all		because they had joy of sin that stank, l. 8312-3.	
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she was born, p. 248, l. 7970-1.		l. 8329, and men say oft that money is the devil,	
		l. 8331.	

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Of alle foles, are þey fyles þat gentyl wymmen begyls Wyþ a troupe of tresun, To reue here here warysun.	8372
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*The Tale of the Tempted Hermit, or how we should never Despair	262-265
A hermit was once much tempted in the flesh, and was so rebuked by an old man for it, that in despair he was going back to the world; but meet- ing the abbot Apollo, who told him of his own temptations, he was so reassured that he returned to his cell. The abbot then prayed that the old rebuker might feel some temptation of the flesh, and at once saw a black man shoot arrows of temptation at him, so that the rebuker 'sate as he hadde be madde,' and then started back to the world as the hermit had done. Apollo met him, and reproved him for his pride in rejecting his brother hermit when he had confessed to him.	
This tale is told that none miscomfort him though 266 he have temptations, for never was holy man with- out them, l. 8572. Take heart, and fight them again, l. 8577.	
OF THE SIN OF SACRILEGE	266-293
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Sacrylege on englysshe ys.	8600
Against robbing Churches and stealing Hallowed 267 Things	
I will tell you of some kinds of sacrilege as Manuel Pecches teaches me, l. 8620; and I know my telling may be blamed for foul English and feeble rhyme; but God reward them who mend my want of skill, l. 8625-30; those who blame and will not mend it, do not as courteous people do, l. 8631-2. 'Go we furpe now on oure werk':—	
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The herds of a knight whose manor was near a churchyard, let his beasts into it, and they dunged on the graves. A bondman told the knight of it, and he answered, why <i>should</i> he care about churls' black bodies? The bondman rejoins	
'The Lord that made of earthē earls, Of the same earth made he churls;	
earls and churls go to the grave together, and none can know your, from our, bones.' The knight repairs the churchyard walls and stops the beasts coming in. Few lords would take reproof so well now; they only abuse their reprovers.	
We've enough Lords, but few Gentlemen, l. 8713- 18	270
Of Burial in the Church	270
None but bishops, abbots, and priests, and men of good fame may be buried in God's house, l. 8719- 28. Yet usurers, lechers, and lords of foul man- ners (if they pay for it) are laid in a stone tomb, with their images 'depeynte ryȝt as he were a cors seynt,' l. 8735-40.	271
*The Tale of Valentine, and how Devils pulled his Body out of its Grave in the Church	271-2
He was 'playtour' of the church of Milan, but more for profit than God's honour, and was buried in St. Syxtes church at Genoa. The first night the wardens were awoke by a noise, and found a lot of devils dragging Valentine's body out of its grave. Next morning they opened the church doors, and there was the body outside with its feet tied together. And St. Gregory says, this was because he was not worthy to lie in the church.	
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It is a great sin to drag a man out of church, unless he has broken her franchise or privileges, l. 8797- 8804	273
Against Men and Women standing in the Chancel during Service; for women may tempt the priest and disturb his devotion, l. 8815-6	273
*The Tale of the Temptation of St. John Chrysostom's Deacon	274, 275
Ioun Chrysostomus was so holy a man, that, whenever he consecrated the mass, the Holy Ghost came down in likeness of a dove, so white, so blissful, and so clear. One day the dove does not appear. John finds no cause for this in his own heart, and calls on his deacon to confess. The deacon does so, and owns that the sight of a woman had in- flamed his heart. This woman is the devil, well attired, who had envy of St. John. The holy man absolves his deacon, the woman disappears, and the Holy Ghost comes forth anon.	
And this tale is told for women's sake, that they 275 may keep out of the chancel	



	PAGES		PAGES
With their kerchiefs, the devil's sail,	8885	twel'month's end, at the same hour in which the	
Else they'll go to hell, both top and tail.		priest cursed them, the carollers flew apart, and	
Priests must not stare about after women during		into the church, and lay three days as dead. Then	
service time; nor jangle bold words . . .	276	all revive but Ave. whose father dies too, and her	
Also it is villainy for laymen to plead at law in		arm is put in a vessel and hung in the church.	
church, or for assisers to enquire into felony and		The carollers go on hopping separately, never	
theft, l. 8911-21.		together; four went 'with sundry leaps' to the	
And if you ever in church become excited with wo-		Court of Rome, and were 'ever hopping about,'	286
men, it is mortal sin, l. 8923-6 . . .	277	and got no relief except at the tomb of St. Edith.	
And for to fle swych trespas,	8937	'This tale so marvellous' is told by Bp. Brunyng	
Y shal þow telle an auenturs kas.		of St. Tolouse, afterwards Pope Leo; and it is	
*The Tale of the Sacrilegious Husband and Wife	277, 278	written in Chronicles beyond the sea more than it	
A rich man, Rychere, fled to an abbey for fear of		is here,—as men well say, 'The nearer the church,	
his enemies. In his room there one night he lay		the further from God,' l. 9236-43. Some men	
with his wife, and they could not be got asunder.		'hold it but a troteuale' (gammon), others as a	
So, that they might be undone, he sent for the		great marvel; it certainly is a fair example against	
monks and besought their prayers, which the		cursing, and against carolling in churchyards	
monks gave, and their request was granted.		against the priest's will, l. 9244-53.	
If God took vengeance for a deed done in wedlock,	278	Jangling is sacrilege. All that we jangle in church the	
moche more dampnacyun		devil writes down on his roll against us, l. 9254-9.	
Wyl falle of fornyacyun,	8980	But I'll tell you a joke of a holy man,—	
And ȝyt more for auowtrye		*The Tale of the Devil's Disappointment with the	
Of prestes, or wyuets lecherye.		Jangling (chattering) Women . . .	287, 288
Against Carols, Wrestlings, or Summer Games, in		At a mass-time, while reading the gospel, a deacon	
Churchyards, . . .	279	laughed out loud. His priest blamed him, and	
Or entyrludes, or syngynge,	8993	asked why he did it. He answers, 'As I read,	
Or tabure bete, or oþer pypynge,		two women were jangling, and a devil between	
all this is forbidden during mass-time. And I		them wrote all their words down on his roll till	
shall tell you 'a ful grete chaunce' that happened		he'd filled it. Then he tried and tugged with his	
in England in King Edward's time, l. 9010-16.		teeth to pull out more parchment; it wouldn't	
*The Tale of the Sacrilegious Carollers:—How they		come, but tore, and his head drove against the	
danced together for Twelve Months without		wall, at which I burst out laughing; and when he	
Stopping, and then hopped separately ever after-		perceived that I saw him, he hit the roll with his	
wards . . .	280-286	fist and went away; which was good game.'	
One Christmas night twelve fools got up a carol,		Thou Jangler, hold thy tongue in church, and speak	288
and came to the town of Colbeck, to the church of		to God in thy prayers, l. 9308-13.	
St. Magne and St. Bukcestre; their leader was		You may commit sacrilege too by not paying tithes	
Bevo, and their poet Gerlew, and Merswynde and		of all that accrues to you, or by giving them with	
Wybessyne were two of the maidens. These girls		wicked will, l. 9316-25. If you tithe rightly you	
go in and fetch out Ave, the daughter of the priest		will have, i. long life; ii. good health; iii. 'grace	289
Robert, and they carol away in the churchyard.		good within'; iv. forgiveness of thy sin, l. 9326-33.	
They disturb the priest at mass, and he bids them	281	Sacrilege it is also, to use a holy place or holy	
cease, but they will not; on which he prays God		vessels 'for worldes wynnynge,' l. 9334-43; and	
and St. Magne that they may be made to dance		this I shall prove by	
on for a twelvemonth (or, as the Latin says, for		*The Bible Tale of Belshazzar's Feast, and the Pro-	
ever). At once their hands are locked together,	282	phet Daniel . . .	289-291
and cannot be parted for a year. The priest		Of ill-gotten Goods . . .	292
sends his son Agone to bring in Ave, and he does		Here mayst thou see evil-won thing	9435
take hold of her arm, but it comes off, and the		With heir shall never make good ending	
body goes on dancing, and neither it nor the arm		And with the church's money and parsons' heirs it	
bleeds. Agone takes the arm to his father, who	283	is as with fairs, which look well built, but next	
is full of woe, and buries it; but next day it is		morning there's never a bit of them, l. 9438-47.	
out of the grave again, and this is repeated twice;		And these 'parsones cosyues,' they live richly while	
so the arm is laid on the altar.		the parson lives, but get nothing after, l. 9448-53.	
The carollers dance on, feeling no cold, or heat, or		Of Purchasers too the heirs waste the gains, l. 9454-5.	293
rain, knowing nothing of night or day. What		You must look whether the buyer's money is got	
living man could help coming to see the marvel?	284	fairly, l. 9458; or falsely, l. 9462.	
The Emperor Henry came from Rome, and told		Merchants, get your money fairly, or your third	
carpenters to make a covering over them; but		heir will lose your land, l. 9473 . . .	293
what was put up one day, 'on the tother, down it		For things bought with money got by 'mar-	
lay,' and so the attempt was given up. At the		chaundye' last not long, 'the third heir selleth all	
		away,' l. 9479.	



Lastly, let us withhold no goods of holy church, or do aught against her franchise, else we sin mortally in sacrilege, l. 9480-9. God give us grace so to serve 'holy cherche, oure modyr dere,' that we may be hers, and she may take us. 294

## Of the Seben Sacraments of Holy Church.

### BAPTISM 294-302

The fyrst sacrament ys holy bapteme . . .  
'Crystyndom' or 'crystynyng,' 9496  
pat ys on englys oure spekyng.

By it alone we are saved from the head sin of Adam, l. 9503, for unbaptized people and Jews must go to hell; they who doubt about Jews' damnation err full much, l. 9517,

For, shal neuer Iewe pat deyeþ Iewe,  
Of heuene blys haue part ne prewe. 295

Lo, what good Jesu teaches us by St. Mark, 'He that believeth and is baptized, shall be saved; and he that believeth not, is lost, both body and soul,' l. 9530-5. It is the first sacrament, l. 9550.

Hyt makeþ þe hyghe, þere þou were lowe,  
Hytt makeþ þe fre, þat er were þralle,  
Fro þe fendes seruage alle. 9555

How children dying before birth can't go to heaven, l. 9558-69 296

Ye who bring up children, look that ye be stedfast in our law, l. 9572-3; you are pledged to teach them, quit you well out of your pledge, l. 9576-83.

And if ever you're in a place of childbed, and can't help a child before its death, you are in peril; your ignorance shan't save you; you ought to have known the points of baptism, l. 9584-94. For a layman should baptize a child when it's in danger of death, thus "Y crysten þe yn þe name of þe fadyr, and sone, and holy gost," l. 9604. Forget not these words, and to cast on water, whether you give the child a name or not, l. 9605-13. 297

Midwives should be taught the points by priests, l. 9613-18. Hear

\*The Tale of a Midwife who Christened a Child wrongly 298

for she only said 'God and St. John christen the child both flesh and bone,' and that was not enough; so the priest cursed her, and the child was lost.

Believe in no creator but God; He is the shaper of all things, and knows their middle and end, l. 9756-67. 299

Against laying meat at new-born children's heads for False Gods, l. 9668-9; this is a wicked heresy, l. 9671. 299

Do not christen a child twice, unless some point of baptism has been missed, l. 9768-89; 'he þat ys ones baptysede, ones for euer ys,' l. 9696 300

Teach your godchildren their Creed; and do not lead them into sin; let no goddaughter lie by you or dwell alone with you, for therein is privy peril, and specially during drunkenness, l. 9708-18.

\*The Tale of the Bad Priest who Seduced his God-daughter 300-2

One Easter time he asked her parents to let her be with him. Then he got drunk and lay with her; knew he had sinned, but preferred going to church and incurring God's vengeance, to staying at home and being suspected by men. For six days he escapes, and thinks God has forgotten his sin; but on the seventh he dies, and soon after a fire bursts from his grave, and burns up his cursed body, so that none of it may be found. See how grievously God took vengeance for this sin! It is a warning to us to keep the sacrament, l. 9774-83. 302

### OF CONFIRMATION 302-305

'þe Secunde Sacrament, men kalle hyt Confyrmacyun' 303

and as, when you buy a house by charter, the king's grant enrolled secures it to you, l. 9794-9805; so confirmation is good assurance after christening, l. 9809: baptism is your charter, the bishop is king, and confirms your christening, l. 9810-29.

And children ought to be brought up for confirmation, for by it we are made 'God's champions against the fiends, God's felons,' l. 9836-7. Certes those men much misdo who delay it, as children for want of it are terrified by the devil and see apparitions, l. 9842-57. 304

Against a Man holding his own Child, or any Girl, to the Bishop 305

For then he may never wed the girl, l. 9869; and, if he's a stranger, he might do so, or lie with her after she'd given herself to 'foly,' which would be great peril, l. 9873-83; therefore 'wise is that ware is,' l. 9885.

### OF THE SACRAMENT OF THE ALTAR 306-333

'The Thrydde Sacrament ys the Sacrament of the Autere.'

O God of the winds, the waters, woods, and fields, grant that I may speak worshipfully of this worthy sacrament! l. 9892-9. Thy son gave His body to feed His disciples, and after let Himself be slain with full vile death for our salvation, l. 9904-23, and for all He asks us 306

No þyng but loue longyng: 307

To loue hym weyl ouer alle þyng,  
And for his loue to leue synne. 9928

Of love comes stedfast belief, l. 9942, so let us have the right belief as to the Sacrament of the Altar, 307

þat þe brede þat sacrede ys 9950

At þe auter, ys Goddys flesshe.

And as to this change of the bread and wine into Christ's flesh and blood, surely if God made all things of nought, it is much less difficult to change the likeness of one thing into another existing one, l. 9964-72. And, if you 'feel no savour' of flesh and blood in the bread and wine, this is God's wisdom to prevent your loathing it, l. 9978-83. It is really turned; neither sight nor feeling (perception, taste) can judge of it, but stedfast belief, l. 9990-5. Some even have seen the change bodily: hear 308

	PAGES		PAGES
*The Tale of the Priest for whom the Sacramental Bread and Wine were turned into a Child's Flesh and Blood . . . . .	309-311	l. 10,270-9; and one sinning soon after, is worthy of punishment.	317
A man of religion was a good almsgiver, but said before two Abbots that Jesus was not in the consecrated bread, and that he wouldn't believe He was till he saw it with his eyes. The abbots and he pray for a week that he may see it, and on the seventh day go to church, and at the words of consecration they see a child before the priest, which an angel divides as the priest breaks the bread, and its blood runs into the chalice. The man goes to take the Sacrament, and receives a 'morsel of the child all new slain, with the blood thereon all fresh,' whereat he cries out,	310-311	Do not forget or oversit the time for receiving the Sacrament. If thou dost, thou carest little for Him by Whom thou livest, and Who loves thee best of all, l. 10,286-8.	318
Mercy! God's son of heaven! The bread that I saw on the altar lie, It is thy body; I see it with eye.		The Old Law was, once a year to shew thy trespass; the New law is, once a year receive thy Creator, l. 10,298-301.	
Let the consecrating priest be pure, and the receiving layman put away all manner of filth, l. 10,076.		Blameable above all is the priest who leaves off singing masses, for all the souls in Purgatory await the succour of the Mass, l. 10,304-11; nothing clears them from pain like the Sacrament of the Altar, l. 10,316.	319
The Seven Properties of the Sacramental Bread, and their Meanings, I will tell, tho' my language be unlearned (lewd), l. 10,083. The wafer is small, so should we be little in will, l. 10,084-91; it is made of wheat, the loveliest corn that men eat, so should we be meek and lovely, l. 10,094; its paste must not be of sour dough, and we should not be envious, l. 10,098-108; as wheat will not prick as oats or barley do, so we must have no thorn of idleness, l. 10,108-21; as the paste is not of mixed corn, so we must not mix up with avarice, l. 10,122-9; as the wafer is not thick, so we must not be gluttons, l. 10,130-5; as it is white, we must not be blackly lecherous, l. 10,136-9.	311-313	*The Tale of the Priest who was waited on by a Dead Lord whom he afterwards sang out of Purgatory	319, 320
All they who receive the sacrament in sin or wicked intention are damned.	314	The Priest Felyx lived near a hot bath, and whenever he washed in it he was always served most diligently by a strange man. After a time he gives the man two loaves as a reward, but the reply is,	320
*The Tale of the Priest who was enabled to see People's Sins in their Faces . . . . .	314-317	'I am a man that is dead, That never more shall eat bread;	10,356
A parish Priest of great discretion had two parishioners who would not give up sinning. At Easter time he asked God whether he should forbid them the Sacrament, and was answered No. Then he asks that he may see in people's faces whether they've received the Sacrament worthily. God grants this, and he sees men's faces bright, black, red, swollen, &c. The bright faces show that men are in charity, the black that they are lechers, and the red that they are wrathful, and the swollen that they are envious. Those who snapped their fingers' ends were backbiters; the leprous men loved goods more than God; the image-looking ones trusted on worldly things. These men still will to sin, and therefore shall the Sacrament on them ask hard judgment.	316	I was a lord, and this service is my punishment; offer the loaves on the altar, and sing six masses for me, and then, if you don't find me here, I shall be in bliss.' The priest prayed and sang the masses, and the lord was saved.	
Put away sin from heart and thought when you come to the altar . . . . .	317	By this you see it is great charity to sing Masses for the dead: 'Passing all things, has it power, the Sacrament of the Altar,' l. 10,384-5. Hear further:	321
If you take the Sacrament with intent to forsake sin, and afterwards fall, that is not such offence to God as receiving it in sin, l. 10,254-59.		*The Tale of the Suffolk Man who was taken out of Purgatory by two Masses his Wife got sung for him	321-323
No clerk habitually sinning shall serve at the altar,		A Sudbury man was allowed after his death to come and ask his wife to get a Mass sung for him, to deliver him from his woe. She has a 'Mass in common' sung, but her husband's ghost says he only had part of that; he must next have one all to himself sung by	
		A prest, A prest, of clenë lyfe	10,437
		She goes to a Prior, and begs that the best of his Brethren may sing a Mass for her husband. A holy friar accordingly sings one, and at night the ghost comes back to the widow, and says, 'Sleepest thou?' 'Nay, she sayde, how fare ye?' 'Graunte mercy,' says the ghost, 'God has granted the priest's prayer, and now I wend to the Joy withouten end.'	
		Note here the surpassing power of the Sacrament of the Altar, l. 10,493, and that the priest must be good and pure, l. 10,501.	324
		Not only for the dead, but also in this world, is Mass good for temptations, wayfaring, sickness, l. 10,508-15, as is well shown by	
		*Bede's Tale of Jumna and Tumna; or, How an Abbot's Mass-Singing made the Fetters fall off a Knight in Prison . . . . .	325-329
		In Bede's time was war between Edfryde, king of the north countrë, and the king of Lyndeseye (Lincoln). At a battle, beside a water men	

	PAGES		PAGES
call Trent, Edfryde's brother Elfwynne was slain, and a young knight, Jumna, felled down; but he recovered, and was taken by an Earl of king Eldred's. Through fear he professed to be a husbandman, and so the Earl kept him in service, and had him bound every night for fear he should run away. But, bind him as fast as they would, they always found him loose again; and the reason was, that his brother Tumna (from whom Tunchester in Northumberlande is named) was an Abbot, and had found a body that he thought was Jumna's, had buried it, and sung masses for it; and, whenever he sang, the bonds fell off his real and living brother. The Earl wonders at this, and asks Jumna, 'Kanst pou weyl on sorcerye?' No, says Jumna, it is my brother who daily sings a Mass for me, and nothing has power against the Sacrament of the Altar. On the Earl's pledge to save his life, he confesses that he is a knight, and the Earl sells him to a Frisian merchant, who binds him with bonds, but they always burst. So the Frisian sets him free on his pledge to pay the money he gave for him; this he gets from 'Loyre, kyng of Kaunterbyre,' pays it in London, and goes home to his brother Tumna.	326 327 329 330	l. 10,883. You must tell your sins openly, l. 10,843, and, when you remember any forgotten ones, tell them too, l. 10,856. Penance pains the devil, and pleases God, l. 10,852-3. But mind that you really do the penance set you, or you shall pay for it in purgatory, l. 10,858-65; and that you continue to do good deeds, for this is the essence of penance, l. 10,866-73. Do not think that deeds of penance avail not while you are in sin, for then you have most need to begin, and they'll raise you to repentance, l. 10,874-81.	335
How Offerings, as well as the Mass, help Men living and dead, l. 10,712-21	330	Let priests treat their parishioners as the Good Shepherd treats his sheep, not cursing them lightly, but chastising them with small baitings and smart speech, l. 10,882-97; for, when sheep go out of the path, the shepherd only sets his hound on 'em to bring them back, he does not kill 'em, l. 10,898-905; and so, let priests work with fair teaching, and not cursing, l. 10,912,	336
they are 'a present' to the Father of Heaven, to have mercy on the man they are offered for, l. 10,725. Hear	331	Kowardyse hyt ys, and soule maystry, To browe a faucoun at euery flye.	337
*The Tale of the Miner; and how his Wife's Offerings for his Soul fed him while he was buried alive in a Mine	331, 332	Laymen, do not be insolent to your priests, but long-suffering with them, l. 10,922-26; avoid cursing, for it deprives you of your spiritual friends and gives you to the devil, l. 10,926-33.	
Mynurs, bey make yn hyllys holes, As yn þe west cuntre men seke coles,—		OF HOLY ORDERS	337-343
As one holed in the hill for stones whereof men make silver and gold, part of the 'mine fell down in the hole, and closed him in.' His fellows told his wife he was dead; she mourned him, and offered a pitcher of wine and a loaf for him every day (except one) for a year. (Few women are so kind to their husbands now!) At the end of the year the other miners begin at the old mine again, dig down to their mate, and find him alive and in good condition. They wonder, and he explains,		'The Fyuethe Sacrament ys Presthode'	
'Y haue lyuede gracyus lyfe burghe þe curtesye of my wyfe, For euery day she hab me sent Bred and wynē to present:'		Against this Sacrament sin those who for money make a man of bad life, l. 10,955, or little learning, a bishop. Now is fulfilled Isaiah's saying, that the priest's life shall be the same as the layman's; for who give themselves more to worldly things than priests do, for all their preaching? l. 10,969 And, as says Solomon in his 'spellyng,' Woe the land where child is king, so wo the folk where Holy Church is misgiven, l. 10,979. Ye lords, do God's bidding, and give your benefices to good men, l. 10,982-6.	338
one day he had fasted, and this was the Good Friday that his wife had not made her offering.		Stopping the election ('weyl chesyng') of a good man is also a sin, l. 10,988-99. Hear	339
But for all this tale, take care to make your own offerings while you live: trust not to wife or child, for there are no such kind wives now, l. 10,792-9. And let us pray our Creator, l. 10,808,	333	*The Tale of Paschasius's Punishment for not agreeing to elect the best man Pope	339-341
þat body and soule he wyl vs saue, And we hym loue, and he vs haue.		At an election for Pope, between Laurentius and Symmachus, the deacon Paschasius voted for Laurentius the worse man, tho' all his fellows chose Symmachus. After Paschasius's death, even though a mad man was cured by touching his bier, he was condemned to serve in a hot bath for not repenting of his vote for Laurentius. There Bishop Gemyne found him, and, in answer to his request, prayed for him, and set him free	341
OF PENANCE	333-6	Now if Paschasius, for whom a miracle was wrought, was sent to Purgatory for his wrong election, what shall be done to you simoniacal lords? l. 11,060-7. I'll tell you what lately happened in Wales, in the time of 'seynt Dauy,' l. 11,078.	
'The Fourthe Sacrament ys Penance'		*A Tale of Warning against buying Bishoprics and worshipping bad Bishops' Bodies	342
Against this, sin those who go to shrift without sorrow of heart and reflection: them the devil eats,	334	Some monks digging in a church found a corpse in its robes, quite fresh and well preserved. Thinking it a saint's body, they put it on the high altar and burnt incense before it. The Sacristan is	

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warned in a dream not to incense it, but does so, and is then told to look what is written in the corpse's mitre: this he does, and finds there		There are twelve points in shrift, and in all these are but three which are to do and which are to flee, l. 11,320-3. i. the great goodness that gives men grace to confess; ii. from what things men should keep themselves; iii. what things men should have that would ask shrift rightly, l. 11,324-31.	349
He þat þys stone hyleþ one lyche, Wykkedly bojt þys bysshopryche.	343	For the disobedience of Adam and Eve it behoves us to make confession, l. 11,336-9; and to another man, for, as Jesus was clothed in our manhood and knew our sin, so we confess to God in man's breast when we do it to a priest . . .	350
Against jangling (or chattering) in Church, and disturbing people's devotions; if you will not hear God's service yourself, do not stop others in their prayers, l. 11,137. Doing violence to clerks is also against this sacrament, l. 11,144; but I've touched on that before, l. 11,148.	343	(1) 'The Fyrste Poynt of Shryfte' . . .	350
OF MARRIAGE . . .	344-6	Cast thy sin away with goodwill and a free heart while thou art in full life, l. 11,353-5; not from necessity and pressure, like Achan the thief, with his mantle, and gold and silver, that you may see in the Bible 'yn the story of Josue.'	351
'The Syxte Sacrement ys Wedloke.'		The French text gives	
God established it in Paradise, and at the marriage in 'Kana Galyle' turned water into wine, l. 11,160-3.		*The Bible-Story of Achan (Josh. vii.)]	351
None must be married against their will, l. 11,167, nor with unright, l. 11,171; nor must marriage that ought to take place be disturbed, l. 11,178.	345	(2) 'The Secunde Poynt of Shryfte' . . .	352
If you know that two are wedded who ought not to be, you must tell it to one who may prevent it, l. 11,183. And I pray every one that loves Christianity to have nothing to do with deceitful betrothment, l. 11,188-203.		'þat þou shalt shryue þe hastily; you forget it if you put it off, l. 11,377; and you waste your life, as for every hour of delay you must give account, l. 11,383: thirdly, sin parts you from heavenly bliss, and the fellowship of the saints, l. 11,388-95.	353
Also, let none betroth children for money; it pleases not heaven's king, l. 11,204-9; and when the goods are gone, 'welaweie' is the cry, l. 11,215; through your false promise they wed only the goods, and the sacrament is broken, l. 11,217-24.	345	(3) 'The þrede Poynt of Shryfte' . . .	353, 354
May all be brought to bed in right wedlock, and may God		'Openly þyn herte up lyfte,' l. 11,403. Solomon says that 'Seven times a day the righteous man falleth,' so often, then, it behoves thee to rise, l. 11,408. It is good to confess to many priests, for—i. You may learn from every one a lesson, l. 11,418-23—ii. The repetition causes you more shame, l. 11,426-29—iii. You shall be included in the prayers of all of them all their lives,—for so the rule of priests wills it,—and at the Day of Judgment they shall certify to God that you were clean shriven of your sins, l. 11,431-41.	354
'delyuer men of here wyues þat oute of skyle chyden and stryues!' 11,231		(4) 'þe Fourþe Poynt of Shryfte' . . .	355
OF ANEYLYNG, OR EXTREME UNCTION 346-348		'Yn shryfte to haue mekenes,' l. 11,452. Our Lady chose that virtue; so says <i>Magnificat</i> , her own story. Consider, too, the leper who kneeled to Jesu, and said, 'Thou mayst save me if thou wilt;' and for his mildness Jesu healed him, l. 11,459-66. He who is in sin, is spiritually a leper, and must meek himself to the priest, (that is, God's breast, l. 11,467-72;) and not be 'stour' to him, or defend his sin in pride and hypocrisy, l. 11,480.	355
'The Seuenþe Sacrement ys Aneylyng.'		(5) 'þe Fyueþe Poynt of Shryfte' . . .	356
St. James established it, l. 11,236; and, if you are shriven of mortal sins, the venial ones are forgiven, and from wicked spirits you get no ill, l. 11,238-45.		Don't be ashamed to confess your sin. And sin only lightly, for those doing great sins will hardly leave them, so are they bound in the devil's hames, l. 11,496. Delay not to tell your sin, the day, and how it was wrought, and all about it, l. 11,503-8. Then, as David says, your shrift and your shame will so cover and hide your blame, that the fiend will see nothing in you to betray, and God nothing to condemn, l. 11,509-18.	357
When thou drawest to thy life's end, thou shalt ask for it devoutly, for then thou meekest thee to fulfil the sacraments of Holy Church, and she is bound to pray for thee both day and night, l. 11,248-63. Many say, Do not ask for it except you are sure to die, for if you recover you may not lie with your wife, l. 11,268-72; but this is not so; ask for it whenever you have a strong illness; ask for it betime, for death comes now as in 'swyme,' l. 11,287.	347	(6) 'The Syxte Poynt of Shryfte' . . .	357, 358
'Iesu, y þanke þe of þy grace, þat þou hast lent me wyt and space, þys yn englys for to drawe As holy men haue seyde yn sawe; For leuede men hyt may auayle, For hem y tokē þys trauayle.'	11,294	Sorrow of heart, which should be bitter and smart when we think on the deeds God has done for our needs. For we have done sin, the thing he hates most, and are of hell-pain worthy, l. 11,534.	358
Shryfte—	348-394		
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'Here bygynneþ shryfte.'			
'þou, Iesu, lyzt my soule wyb-ynne, And graunte me swychē to bygynne þat hyt mowe be, þe to queme, And vs alle fro synnē þeme!' 11,315	349		

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God himself made thy soul as fair as His; by sin thou makest it black as pitch, l. 11,452; and, if thou couldst see thy black burden on thy back, thou'dst never come laughing to a priest, l. 11,548-58. Traitor to God! 'Hast thou no mynde of Mary Maudeleyn,' how she sought our Lord Jesus in Simon's house? Open thy heart, and think on her bitter tears, wherewith 'she wysshe Jesus fete,' l. 11,572. With her must we weep, if we will truly forsake our sin, l. 11,574.		words, sin seems as if it were not sin, l. 11,763-6. Such words are a dodge of the devil's, l. 11,767-9. And you must not write your sins, you must speak them out with your mouth, l. 11,771-8.	
(7) 'The Seuenthe Poynt of Shryfte' . . . . .	359	(11) 'The Eleventhe Poynt of Shryfte' . . . . .	366
'bat by shryfte be wysly down,' that is, to a wise man, one who knows holy writ, who can bind and unbind, l. 11,578-88. For how can a priest without clergy (learning) distinguish thy sin? Yet now everywhere we see a mere holywater clerk of a town ordained a priest to thrive, l. 11,591-4. But a shriftfather must be learned. A man may live as a good man without learning, but it is necessary for those who preach or hear shrift, l. 11,595-604.		Do blithely the penance set by your priest; make no false delay; not doing penance in your own way, but in the priest's, l. 11,783-92. If you were in sickness of body, you'd do as the leech told you; then do for your soul as the priest bids, l. 11,797-802.	
Remember, that no strange priest can shrive you except by leave of your parish-priest, your 'parsonne, or vycary,' l. 11,605-12.		Many say, that, if they must do penance, they'll do it at their own will. But do you think you'll get to heaven with the light penance you'll name yourself? l. 11,809-10. Not so, you must buy it, and buy it dear with penance, or elsewhere have harder fate, l. 11,818.	
(8) 'The Eyghthe Poynt of Shryfte' . . . . .	360	(12) 'The Twelueth Poynt of Shryfte' . . . . .	367
'by shryfte shal be alle of by selue,' of thine own proper deeds, not betraying others', l. 11,618. David, by God's power, says in the Psalter,		Do it wholly, withhold no point, l. 11,820-1. If you confess by parcels, you steal your shrift. One priest hears one part, and another another; God is mispleased, and you are unshriven, l. 11,825-34. If one sin is withheld, there is no shrift, l. 11,838; as if you have five wounds, of which the least may kill you, and you only heal four, the one left will bring you to the ground, l. 11,843-6. Hear	
'Myn owne lyfe, lorde, y haue be shewede, None ouþer mannes y wyl dyscrye, For þat were boþe synne and wylynyne.'	361	*The Tale of how Shrift made a Woman's Unconfessed Sin fly out of her Mouth as a 'Blak' or 'Fende of Helle' . . . . .	368, 369
Priest, take heed to this. If any confess a sin (as lechery, robbery), which cannot well be done alone, ask for no other name, hear only the sinner's own blame, l. 11,625-35. And, layman, if the priest asks, betray no one; confess your own deeds, but none other's, l. 11,461-4. Do not as the Pharisee in		A woman had been always ashamed to confess one sinful deed of hers; but one day grace was given her to go to a friar, who comforted her so that she told her secret sin; on which a bat flew out of her mouth. This was a devil, who, so long as she concealed her sin, had kept in her breast.	
*The Bible-Tale of the Pharisee and Publican . . . . .	361, 362	For the devil will always stay where there's one sin to hide him; therefore let us shrive ourselves wholly, and not by bits, l. 11,875-80.	
for, be publican had mochē þanke, be pharysee, byfore God he stanke. 11,676		Now you have heard the Twelve Points of Shrift, which priests should know, and teach to laymen, l. 11,885-92; for Shrift can raise the dead to life, and confound the devil of hell, l. 11,898. Listen, good men, and hear its graces.	
Some heap their sins on God, saying they can't keep from sin, l. 11,681-4; some say that it's all through the devil, l. 11,686; and some, 'A! syre! so synneb alle be worlde,' l. 11,688; none blame themselves. But God shall blame thee! Why sayst thou, thou must sin? Can a devil tempt thee except by thine own will? As to the world, —do well thyself, don't blame it, l. 11,689-98.		<b>Shryfte—ITS 12 GRACES . . . . .</b>	370-394
(9) 'The Nynthe Poynt of Shryfte' . . . . .	363	(1) 'The Fyrst Grace þat Shryfte 3yveþ' . . . . .	370
Don't lie against yourself; don't confess more sin than you've done, or conceal any. 'Seynt Luke seyb his autoryte,'		He makeþ by soule for to lyue. Whan þy mouþe wyþ shryfte ys opun, Deþ and synne are boþe oute lopun.	
*The Bible-Tale of Ananias and Sapphira . . . . .	363-4	But some have lain so long in sin that they cannot uplift their souls to God, as a palsied limb cannot feel if you prick it, l. 11,915-24; but through Jesus' grace the soul may come to shrift, and sorrow for its sin, l. 11,930.	
Therefore speak truth to thy priest, as if thou shouldst die; for thou speakest it not to him, but to God's breast, l. 11,754.		þan ys þys a feyrē 3yfte, be lyfe of euer, þurg þy shryfte.	371
(10) 'The Tenthe Poynt of Shryfte' . . . . .	365	(2) 'The Secunde Grace þat Shryfte 3yveþ' . . . . .	371
by synne nakede shalt þou make, And opunly hyt forsake.		'Hyt aleggeþ be of heuy charge; for every time that you confess, you are discharged from punishment, l. 11,944. Naturally, that man is heavy who has	
Conceal it not with fair words; as, in adorned, slicked,			k 2

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sinned wickedly, l. 11,952, as Job says, I am full of anguish within, for the heavy burden that I bear, l. 11,959. And I (R. Brunne) know myself, that, when men have sinned, their souls are mourning and heavy; and, when they are clean shriven, they seem wondrous light, l. 11,969.		(7) 'The Seuenbe Grace þat Shryfte ȝyueþ'	377
God hates the sin that hangs on men, and God's hatred condemns to hell; but He has mercy, and waits for man's amendment, l. 11,978.		It blinds the Devil. When he makes us fall into sin, he takes from us our spiritual sight; let us give him the 'countre paye,' and blind him, l. 12,158. For	378
(3) 'The brede Grace þat Shryfte ȝyueþ'	372	We put out hys ȝe gostly, Whan we shryve vs opunly,	12,160
'Ys as hyt were anyntyng; Anyntyng ȝs gode for body sore, And shryfte ȝs a-nynting for euermore.'	11,984	*The Tale of how to put the Devil's Eye out spiritually, or how by Shrift a Man made himself invisible to the Fiend, who before used to lead him about chained	378-80
He who comes well to it has four things,—i. forgiveness of sins, l. 11,992; ii. meekness, and hope that sin is quenched, l. 11,995-8; iii. endeavour to get free from the devil's bonds, l. 12,000; iv. worshipping God Almighty with entire will, l. 12,006.		A Hermit was so good that he was enabled to know sinners from good men. One holy-day, as he looked at the people going to church, he saw a devil leading a man by a chain. At the churchyard the devil stopt, and the chain broke in two when the man entered the church. He was shriven, and then came out and passed by the devil, who was unable to see him. The Hermit asked the devil what he was waiting for, and he said, 'My prisoner, whom I've long led about in a chain.' The Hermit then asks the man about his life, and he says that while going to church he felt burdened with an old sin; but he was shriven, and then he felt wondrously light.	
(4) 'The Fourbe Grace þat Shryfte ȝyueþ'	373, 374	*The French Tale of how the Christian Slave lived in Adultery with his Pagan Mistress; and how, by Confession and promising to leave off, he blinded the Devil, and prevented him from knowing anything about his sin. (At the bottom of pp. 381, 382, 383)	
It confounds the Fiend of Hell; nothing does him so much woe as love of frequent shrift, l. 12,020; and he's then ashamed to tempt you, because you betray his secrets, l. 12,022, and he's ashamed that he's overcome, and his power superseded, l. 12,032. Let us try to shame him, for he'd like to spill us, l. 12,037-40.		(8) 'The Eyghete Grace þat Shryfte ȝyueþ'	381-4
Another comfort is, that if the Devil is going to tempt you, and you withstand him, and see through his temptation, then he holds himself shamefully deceived that you've perceived his wiles, and he loses power to tempt you again, l. 12,041-52.		How the benefit of confession is continuous. As oft as you go to it, it raises you from your sin: therefore renew it continually. Baptism draws us out of Adam's sin, but Shrift cleanses us every day anew. Isaiah counsels men in sin 'to sing off worship unto heaven's king.' This song means true shrift, l. 12,276, for which God will give us everlasting joy	382
(5) 'The Fyfueþ Grace þat Shryfte ȝyueþ'	375	(9) 'That þou falle nat in wanhope'	384-5
It makes us loved where we were hated, and appeases God when he is wroth. If thou shrive thee, and cry mercy, God forgives all thy sin, l. 17,064. Well, then, ought we to love Him. Shrift, thou art of great power, for the King forgives thee for thy asking, l. 12,077-81.		God is more wroth with wanhope than with any other sin, l. 12,296; for it assumes that sin can be greater than his mercy, and that he has not might to forgive a man's sin, and so denies both his power and his mercy, l. 12,308. Therefore	
Shrift, thou art God's messenger, Thou makest sinful, angel's peer,	12,084	Don't make your Shrift in despair like wretched Cain, l. 12,309; and Judas, l. 12,316, who repented, but had no trust in God's mercy.	385
When David said to Nathan, 'I have sinned, I will leave off,' the prophet at once forgave him, l. 12,091. And even if men only purpose to be shriven, and then for fear of God forsake their misdeeds, they shall be forgiven, as David shows, 'Yn a boke þat ȝs of kynges,' l. 12,097-108.		Shrift and sorrow alone will not save a man, he must hope too, l. 12,325-30. A holy man says, that God was more wroth with Judas for his despair than for his treason, l. 12,331-6.	
(6) 'The Syxte Grace þat Shryfte ȝyueþ'	376	Jesu, ful of mercy mylde, Fro wanhope vs allē shyldē.	12,338
'Hyt ioȝeþ alle þe court of heuene.' When thou humblest thee to Shrift, a sweetness of joy is among the angels in heaven, as is confirmed by the Gospel song, there is more joy in heaven over one repentant sinner than over ninety and nine angels who never sinned, l. 12,111-120.		(10) 'That þou excuse nat by synne'	385-8
When we repent, we fulfil the angels' longing; when we sin, we lose the joy that they are in, l. 12,133. 'Shrive we us then, and make the angels a fair feast,' l. 12,140.		Don't, like Adam and many people now, lay your sin on God. Adam said, 'My wyfe made me by-gynne.' See how he began to lie, and put on God his own folly, l. 12,352. And laymen, who say it was all God's will, err much. For, if it was His will, why did He forbid Adam the tree? l. 12,362.	386
Shrift is the gate of heaven; and, at the entry, none are refused who are well shriven, but those unshriven are. Alas, they lose their joy, l. 12,141-8.			

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It was not His will, but His sufferance: He left Adam his will free to save or ruin himself, l. 12,367-70; and he did wrong to put his misdeeds on God,	
he myȝt a forsake, and seyde nay; bat when he toke hyt, he brake be lay.	387
So Adam took the apple against the forbidding of God, and who dare say this was the will of God? l. 12,386.	
And many now say that men cannot keep from sin and live chaste, l. 12,387-92. But I say that such lie openly, for, if a man was going to do lechery with a woman, he'd leave off if another could see him, l. 12,393-8.	
All those who say they <i>must</i> sin, blame God for it. Why should He forbid a thing that must be done? That were folly. Such men are strong liars, and heap on God their own wrong-doing, l. 12,401-410.	
11) 'That þou make nat by Synne lytyl to seme' . . . 388	
'Diminution' is—I to make your sin seem little, and, II. 'to make shedding of thy sin,' by confessing only your great sins, and not the little ones (or circumstances, as clerks call them,) which are 'purveyances' to the great sins, l. 12,426. For you first purvey in thought how the great sin is to be wrought, then comes the will, then a sight, then speech, then watching, then gifts, and then the deed, l. 12,427-36.	
As small sticks fire great stocks, so little sins kindle great ones; therefore shrive thee of these little sins, l. 12,444. Hidden sin is like fire; it will at last burn up its bearer, l. 12,447-50. If you show your sin here, it shall be hidden hereafter; if you hide it here, it shall then be shown, l. 12,456. If one sin is hidden, none are forgiven, l. 12,466.	389
Well teach these clerks that the place where God shall dwell must be clean. He will hold his hostel where sin is shriven, l. 12,472. He and the devil cannot be in one place together; so be not mad, but choose God . . . 390	
(12) 'That þou make no Skornying (pretence) yn Shryfte' . . . 390	
Do not go to confession deceitfully, with no will to withdraw from sin, l. 12,492. You can never be absolved unless you will flee from sin, l. 12,496. Do not think that the pretence of a false hypocrite will set you free, l. 12,500.	
"A lytyl tale y wyl þow telle."	
*The Tale of how the Devil came to be Shriven 390-394	
He went to a holy man, set himself down on his knees, 'and tolde hys wykkesnes ful bostely.' 391	
"I went up into the wind, wrecked 3,000 ships, and drowned folk without number. On land I've done destruction with fire and slaughter, setting men at strife in towns; and in all the seven mortal sins I delight, and in foul deeds of the flesh. Through Pride and Covetousness 10,000 men are damned for love of me, and I make 'em fall from one wickedness to worse. I cannot tell all the sin I have done, and shall do. Christ I don't love a bit. The Commandments I never kept. Sacraments I never loved. But secret sins, Sacrilege	392

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and Riot, those I like. Holy Church I despise and defile," l. 12,564.	
The holy man wonders, seeing in the sinner no repentance or sign of contrition, and asks him, 'Hast thou any shame of thy sin?' 'No, where I did one, I wish I'd done twenty.' 'Then art thou a wicked devil.' 'So I am,' l. 12,580. 'I conjure thee tell me why thou comest here to be shriven.' 'I see men come here whose souls are as black as pitch, and, when they are shriven, no sun is so bright as their souls are in God's sight. I know that I am hideous and black, and I expect through my shrift to turn bright as they.' 'Thou art deceived, foul traitor! Those changed men were repentant and are absolved; thence came the beauty of their souls. Thou hast no repentance, and shall be black and foul without end:	393
'A deuy! þou come; to satan þou go, To þat sorowe þat þou come fro. He wente away, alle for-lore, A deuy! as he was byfore.	12620
Therefore, good men, know, that Shrift alone saves not, unless ye have good repentance, and assurance of forgiveness, and good will to abstain from the sins you've confessed, l. 12,621-6.	
Gode graunte vs grace swyche shryfte to make, Ande for oure synnes wyche penaunce take, 12628 pat we be neuer more a-tynt For fals shryuyng ne for feynt; But graunte vs alle vs self to zeme, And yn oure shryfte Iesu to queme. Amen.	
(End of the English "HANDLYNG SYNNE.")	

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# ROBERDE OF BRUNNE'S MANUEL DE PECCHES.

[Harl. MS. 1701; Bodl. 415.] <sup>5</sup>

## THE PROLOGUE.

FADYR, and sone, and holy goste,  
þat art o god of myztës moste,  
At þy wurschyp<sup>1</sup> shul we bygynn,  
To shame þe fende and shew our synne; 4  
Synne to shewë,<sup>2</sup> vs to frame,  
God to wurschyp, þe fende to shame.  
Shameful synne ys gode to lete,  
Al þat men do, boþe smale and grete; 8  
þe grete wypoutyn pryuyte  
That ben<sup>3</sup> commune to me and the,  
Of hem wyl y telle þow nede  
As y haue herde and rede yn dede. 12  
Of þyse þan ys my sawe,  
þe comaundementys of þe oldë lawe, \*  
þyse ten were fyrst vs þeuyn,  
And fyrst we wylyn<sup>4</sup> of hem be shreuyn,  
Yn what poyntys þat we falle 17  
Yn opon synne aþen hem alle.

<sup>1</sup> worshepe. <sup>2</sup> Harl. shew. <sup>3</sup> beyn. <sup>4</sup> welyn.

<sup>5</sup> The Readings in the English notes are from Bodl. 415 (sometimes named O.) except when marked Harl. for Harl. 1701.

<sup>6</sup> The Readings in the French notes are from Harl. 4657 (sometimes marked B.) except when marked A. for Harl. 273.

[Harl. MS. 273 and 4657.] <sup>6</sup>

## Le Prologe del Manuel des Pechiez.\*

LA uertue del seint espirit  
Nus seit eidant en cest escrit,  
A uus les choses ben mustrer<sup>b</sup>  
Dunt hom se deit<sup>c</sup> confesser,  
E ausi en la quele<sup>d</sup> manere, 5  
Qe ne fet mie bon a tere; <sup>e</sup>  
Car ceo<sup>f</sup> la uertue del sacrement  
Dire le pechie, et coment.<sup>g</sup>  
Tuz<sup>h</sup> pechiez ne poun recunter;<sup>i</sup>  
Mes par tant se peot remembrer, 10  
E les pechiez<sup>j</sup> amender,  
Qe cest escrit uelt regarder.  
¶ Primes dirrum la dreite fey,  
Qe fundement ert de nostre ley,  
En quel ad<sup>k</sup> dusze poins proue 15  
Qe sunt artikels<sup>l</sup> apele.  
\* ¶ Pus mettrum les comandemens,  
Qe garder deiuent tute gens.

<sup>a</sup> Ici comence le manuel de peche.

<sup>b</sup> A vus deus choses demonstrer.

<sup>c</sup> deit ben. <sup>d</sup> en quele. <sup>e</sup> tut outrement

<sup>f</sup> A. trere. MS. Bibl. <sup>h</sup> tuz les. <sup>i</sup> cunter.

Reg. 20 B. XIV. has *tere* <sup>j</sup> ben amender.

too, and supplies the *et* in l. 8. <sup>k</sup> i ad.

<sup>l</sup> coe ert.

<sup>l</sup> A. miracles.

And syþen of þe seuene synnes<sup>1</sup>  
 In what þyng þe fende vs wynnes;<sup>2</sup> 20  
 And syþen of synne of sacrylege ‡  
 þat ys to holy chyrche outrage;  
 And of þe sacramentys seuene §  
 þat techyn vs to þe blys of heuene; 24  
 Syþyn of þe tweluë poyntes of shryfte ||  
 And of þe twelue gracys of here 3yfte;  
 Al þat toucheþ dedly synne,  
 In any spyce þat we falle ynne, 28  
 þat ys oponly seen or wrou3t.  
 Of pryuytes<sup>3</sup> spekë y nou3t;  
 þe pryuytes wyl y nat name  
 For none<sup>4</sup> þareforë shulde me blame; 32  
 Leuere ys me þat þey be hydde  
 þan for me were oponly kydde.<sup>5</sup>  
 Nopeles þey mote be shreuyn  
 3yf 3yfte of gracë shal be 3euyn. 36  
 Of þys clerkys<sup>6</sup> wyl y nou3t seye;  
 To greuë hem y haue grete eye,  
 For þey wote þat ys to wetyn  
 And se hyt wel before hem wrytyn. 40  
 þat may be weyl on englyssh tolde,  
 To telle 3ow þat, y may be bolde;  
 For lewdë<sup>7</sup> men y vndyrtoke  
 On englyssh tunge to make þys boke. 44  
 For many ben<sup>8</sup> of swyche manere  
 þat talys and rymys wyl<sup>9</sup> bleply here;  
 Yn gamys, and festys, and at þe ale,

† ¶ Pus les set pechies mortals  
 Desquels surdent tans mals.<sup>m</sup> 20  
 ¶ Vblier ne deuun, en nule guise,  
 Les dreitures de seint eglise.  
 ‡ Pur ceo de sacrilege, apres dirrum,  
 Sicum des mestres apris auum.  
 ¶ Pus i trouerez, ci vous plest, 25  
 § De seint eglise les sacremenz seet,  
 Per quels eole ert tute gouernez,  
 Qe en confessiun ne seient celez;  
 Dunk purra vere qe ad trespasse,  
 Chescun amender ces pechiez. 30  
 ¶ Pus trouerez un sermun de pour,  
 E coment vus deuez pour auer et amur.  
 || Vne liure trouerez de confessiun  
 Qe ert couenable a chescun.  
 ¶ Le prologe i ad pus le liure auant;  
 Qe mult eyde a feble et uaillant. 36  
 ¶ E pur qui confessiun fut establi  
 En signe de humilite pur veir le di;  
 E coment confessiun l' alme viuifie  
 Que einz fu par pechie enmortie; 40  
 Coment descharge confessiun  
 Par penance et absolucioun.  
 ¶ E coment confessiun quert grace a l'agent  
 Qe la tenent leaument.  
 ¶ Coment le deable ert confunduz 45  
 Par confessiun et ces uertuz.

<sup>1</sup> synnys.    <sup>2</sup> wynnys.    <sup>7</sup> lewede. See line 113 of  
<sup>3</sup> See line 83 of French.    the French.  
<sup>4</sup> noun.    <sup>8</sup> beyn.  
<sup>5</sup> oponly were kydde.    <sup>9</sup> wyle. See lines 79-80  
<sup>6</sup> See line 91, &c. of    of the French.  
the French.

<sup>m</sup> mortaus. De queus surdent tant de maus.  
 Then follow lines 25, 26; the next four run—  
 Par lesqueus est gouerne  
 Tute seint cristiente  
 Dunt purra ver qe ad trespassez  
 Chescun, e amender sez pechez.

Then follow lines 21-4, and the rest are omitted up  
 to line 49.

Loue men to lestene trotēuale; <sup>1</sup> 48  
 þat may falle ofte to vylanye; <sup>2</sup>  
 To dedly synne or oper folye;  
 For swyche men haue y made þes ryme  
 þat þey <sup>3</sup> may weyl dyspende here tyme,  
 And þere yn sumwhat for to here 53  
 To leue al swychē fowl manere,  
 And for to kunnē <sup>4</sup> knowe þerynne  
 þat þey wene no synne be ynne. 56  
 To allē crystyn men vndir sunne,  
 And to godē men of Brunne,  
 And speciali allē be name  
 þe felaushepe of Symprynghame, 60  
 Roberde of Brunnē greteþ 3ow  
 In al godenesse þat may to prow.  
 Of Brymwake yn Kesteuene  
 Syxe myle be syde Sympringham euene  
 Y dwellede <sup>5</sup> yn þe pryorye 65  
 Fyftenē 3ere yn conpanye,  
 In þe tyme of gode dane Ione  
 Of Camelton, þat now ys gone; 68  
 In hys tyme was y þere ten 3eres  
 And knewe and herde of hys maneres;  
 Syþyn wyþ dane <sup>6</sup> Ione of Clyntone,  
 Fyue wyntyr wyþ hym gan y wone; 72  
 Dane Felyp was mayster þat tyme  
 þat y began þys englyssh ryme.  
 þe yeres of grace fyl þan to be  
 A þousynd and þre hundrede and þre. 76  
 In þat tymē turnede <sup>7</sup> y þys  
 On englysshe tunge out of frankys,  
 Of a boke as y fonde ynne;

<sup>1</sup> trotouale.<sup>5</sup> duellyde.<sup>2</sup> velanye.<sup>6</sup> dan.<sup>3</sup> *Harl. omits* þey.<sup>7</sup> tournede.<sup>4</sup> kun.

¶ Coment confessiun a deu nus apese,  
 E nos almes met a grant ese.  
 ¶ Rien ne purrum partreter,  
 Mes sulement pechiez cunter. 50  
 Fere couendreit trop grant liure  
 Que dust trestut<sup>a</sup> descriure;  
 E pur ceo lesse<sup>o</sup> ieo de gree  
 Cunfermer par auctorite  
 Les pechiez qe ci mettrai; 55  
 Car de seins escrit<sup>p</sup> les ay;  
 Pur ceo, tut ert auctorite,  
 Tut ne seient les seins nome.  
 ¶ Rien del mien ni mettrai,  
 Fors sicum ieo apris le ay. 60  
 Nule faucine ni trouerez,  
 Plus<sup>a</sup> volunters le lisez.

<sup>a</sup> Ke tuz ces choses dust  
del tut.<sup>p</sup> tret.<sup>o</sup> Pur ceo plus.<sup>o</sup> voil.

Men clepyn þe bokē “handlyng synne.”

In frenshe þer a clerk hyt sees, 81

He clepyþ hyt “manuel de pecches.”<sup>1</sup>

‘Manuel’ ys ‘handlyng wyþ honde;’

‘Pecches’<sup>1</sup> ys ‘synne,’ y<sup>2</sup> vndystonde. 84

þese twey wurdys þat beyn otwynne,

Do hem to gedyr, ys “handlyng synne.” \*

And weyl ys clepyd, for þys skyle;

And as y wote, 3ow shew y wyle. 88

We handel synnē euery day,

In wurde<sup>3</sup> and dedē al<sup>4</sup> we may

Lytyl or mochel synne we do,

þe fende and oure fleshe tysyn vs þerto; 92

For þys skyle hyt may be seyde

‘Handlyng synne’ for oure mysbreyde.

For euery day and euery oure

We synne þat shal we bye ful soure. 96

Anoþer<sup>5</sup> handlyng þer shulde be,

Wyþ shryfte of mouþe to clensē þe.

Handyl þy synnē yn þy þouȝt

Lytyl and mochel what þou hast wroghte;

Handyl þy synne to hauē drede, 101

Nopyng but peyn ys þarfore mede.

Handyl þy synnes, and weyl hem gesse,

How þey fordo<sup>6</sup> al þy godenesse. 104

Handyl þy synnes, and weyl hem<sup>7</sup> euene,

Ellēs forbarre þey þe blys of heune.

Handyl hem at onys euerychone

Noghte onē by hym self alone. 108

Handyl so to ryse from alle

† ¶ Le manuel est apele,

† Car en main deit estre porte.

L’ alme aprent rectifier,

65

A chescun deit estre le plus chier.

Des pechiez ert le surnum,

Pur ceo apeler le deuum

\* Le “Manuel des pechiez,”

Seit dunk ensi<sup>r</sup> baptizez.

70

¶ Par perografs ert destinctez,

Que nus mustrent<sup>s</sup> diuers pechiez.

Pur ceo nul trop hastiuement

Cest escrit ne lise nomement;

Dou<sup>t</sup> feize deit rehercer

75

Qe sa alme uodera amender,

La ou il trouera diuers pechiez

Sicum il ert pirographes.<sup>u</sup>

¶ Ki plus en lisant seit delituz,

Cuntes uus mettrum nus aucuns.<sup>v</sup>

80

Sicum les seinz nus unt cunte,

Pur plus fere hayr pechie.

¶ Des priuitez ni trouerez ren,

Car mal peot fere, ou poi de bien;

Nepurquant nul deit lessir

85

Des priuitez sei confessir;

Folie serreit pur hunte lesser

Qe pus couenge<sup>w</sup> a tuz mustrer.

A ceol grant assemblement<sup>x</sup>

Quant iuge serrunt tute gent.

90

<sup>1</sup> pecchees.

<sup>2</sup> to.

<sup>3</sup> wrde.

<sup>4</sup> al þat.

<sup>5</sup> A nowþyr.

<sup>6</sup> fordoun.

<sup>7</sup> alle weyl and euene.

<sup>r</sup> issi.

<sup>t</sup> deus.

<sup>s</sup> demustrent.

<sup>u</sup> Si trouera vn perograf pose.

<sup>v</sup> Cuntes akuns i mettrons. <sup>w</sup> couent.

<sup>x</sup> A cel tre grant iugement

Ov assemblerunt tute gent.

þat nonē makē þe eft falle,  
 Wyþ shryfte of mouþe, and wyl of herte,  
 And aparty, wyþ penaunce smerte; 112  
 þys ys a skyl þat hyt may be tolde  
 Handlyng synnē many afolde.  
 Handlyng yn spechē ys as weyl  
 As handlyng yn dedē euery deyl. 116  
 On þys manere handyl þy dedys,  
 And lestene and lerne whan any hem redys.  
 þou darst neuere recchewhere þou bygynne,  
 For euery whare ys bygynnyng of synne;  
 Whedyr<sup>1</sup> þou wylt opon<sup>2</sup> þe boke 121  
 þou shalt fynde begynnyng oueral<sup>3</sup> to loken:  
 Oueral ys bygynnyng, oueral ys ende,  
 How þat þou wylt turne<sup>4</sup> or wende 124  
 Many þyngys<sup>5</sup> mayst þou þeryn<sup>6</sup> here;  
 Wyþ oftē<sup>7</sup> redyng, mayst thou lere;  
 þou mayst nat<sup>8</sup> wyþ onys redyng  
 Knowe þe soþe of euery þyng; 128  
 Handyl, hyt behoueþ, oft<sup>9</sup> syþys,  
 To many maner synnes hyt wryþys.  
 Talys shalt þou fynde þerynne,  
 And chauncys þat haþ happed<sup>10</sup> for synne,  
 Meruelys, some as y fonde wrytyn, 133  
 And oþer þat haue be seyn<sup>11</sup> and wetyn  
 None ben þare yn<sup>12</sup> more ne lesse  
 But þat y founde wryte,<sup>13</sup> or had wyt-  
 nesse. 136

<sup>1</sup> whedyr outys.<sup>7</sup> Harl. oft.<sup>2</sup> opone. <sup>3</sup> on.<sup>8</sup> nougt. <sup>9</sup> þe ofte.<sup>4</sup> turne hyt.<sup>10</sup> haue happyde.<sup>5</sup> See line 73, &c. of<sup>11</sup> seye.French, and 79 for l. 127 <sup>12</sup> be þer ynne. See line Eng.<sup>13</sup> be þer ynne. See line 53, &c. of the French.<sup>6</sup> þer yn mayst þou.<sup>13</sup> fonde wrete.

¶ Pechiez qe tuchent religiun  
 Entre priuitez cuntum; <sup>7</sup>  
 Pur ceo ne veil traouiller  
 Ci lur pechiez<sup>a</sup> cunter;  
 Qe chescun siet certainement 95  
 Qe a religius meuz<sup>a</sup> apent  
 Euz confessir<sup>b</sup> plus menuement  
 Qe ne funt la laye gent;  
 Car, cum il<sup>c</sup> sunt plus pres de dee,  
 Mels garder se deiuent de pechie. 100  
 ¶ Les clers qe sunt bien lettre  
 Seuent quant cheent en peche,  
 Pur ceo, de euz tesrai de gree,  
 Qe uers moi ne soient corouce.  
 Mes, tant lur di certainement, 105  
 Plus blames serrunt qe autre<sup>d</sup> gent,  
 Si il pechent au[si] souent<sup>e</sup>  
 Cum fet celi qe rien n'entent;  
 Car plus ert certes<sup>f</sup> a blamer  
 Quant vn home [qi] veit cler<sup>g</sup> 110  
 Chiet en vn ord fosse,  
 Qe cilqe ad les oils creue.  
 ¶ Pur la laie gent ert<sup>h</sup> fet,  
 Deu le parface, si li plest,  
 Que il vere pussent apertement 115  
 Quant il trespassent, et quant nient.  
 ¶ Si acun del oir seit amende,  
 Deu de cil<sup>i</sup> seit gracie.

<sup>7</sup> les mettrum.<sup>a</sup> A tuz lur pechiez ici.<sup>a</sup> Coe ke a sa religion.<sup>c</sup> tant cum.<sup>b</sup> Et se confessent.<sup>d</sup> erent blame ke laie.<sup>e</sup> Si nul de eus peche ausi souent.<sup>f</sup> fet celui.<sup>g</sup> Ki de ses oiz vait ben e cler

Kuant il chet.

<sup>h</sup> ert cest escrit.<sup>i</sup> al rei de gloire.

parefore may hyt, and gode skyl why,  
 'Handlyng synne' is<sup>1</sup> clepyd oponly;  
 For hyt toucheþ no priuite,  
 But opyn<sup>2</sup> synne þat called may be. 140  
 Begynne we þan to telle yn hast  
 Wyþ fadyr and sone and holy gost,<sup>3</sup>  
 And yn wurschyp of oure lady  
 And al þe halewys þat beyn hem by: 144  
 þey 3eue vs grace ryȝt<sup>4</sup> so to deme  
 Vs to profyt<sup>5</sup> and god to quene.

*The First Commandment.*

The first commaundment ys of echone  
 'þou shalt hauē no god but one,' 148  
 Ne but o god shalt þou leue,  
 Ne on no þyng þat wyl hym greue.  
 Now be-þenke þe weyl on þys,  
 3yf þou aȝen þys haue<sup>6</sup> do ouȝt mys. 152  
 The fyrst askyng ys yn oure boke,  
 '3yf þou euere god forsoke;'  
 Any tymē, as for nede,  
 Or for folye, or for drede, 156  
 Or ouþer chaunce þat you weyl woste,  
 Forsoke fadyr and sone and holy goste.  
 For þys ys onē þe most synne  
 þat any man may fallyn ynne, 160  
 3yf þou haue synnede þus gretly,  
 Wyþ sory herte þou aske mercy.  
 For God is ful euere<sup>7</sup> of pyte,

<sup>1</sup> be: but *is* is a root, and <sup>2</sup> opon. <sup>3</sup> hely gaste.  
 in the Northern dialect we <sup>4</sup> ryȝt. <sup>5</sup> profytte.  
 find *I is, they is*, &c. Phil. <sup>6</sup> hast.  
 Soc. Proc. II. 150-1. <sup>7</sup> euere ful.

Bor fut unques de mere ne  
 Qe bien fut quite de peche; 120  
 Mun nun ne vus voil ci nomer,  
 Car deu sul qeor luer.<sup>1</sup>  
 Bien sai qe chescun receuera  
 De deu cum meus trauaillera:  
 Ore de par deu la fey mettum 125  
 Solum ceo qe promis aum.

[For the lines following, containing the Twelve Articles of the Faith, see the Appendix.]

**Le premier Comandement des diȝ est qe  
 bous ne eȝez fors un deu.<sup>2</sup>**

Chescun ueie a comencement  
 Si encuntre ceo comendement  
 Rien ad fet folement, 925  
 Si le amende hastiuement.  
 ¶ Ceo est a sauuer, si par folur,  
 Ou par cas de<sup>1</sup> pour,  
 Deu reneiaſt a nul iur  
 Qe est de tuz pechiez greignur. 930  
 Si tant auez trespascez,  
 Merci de fin qeor priez.  
 Plein est deu de pitez;

<sup>1</sup> Kar de deu sol quer auer louer.  
<sup>2</sup> Le premier comandement—ke vus ne aourez pas  
 aliens deus.  
<sup>1</sup> Ov par.

Hys mercy ys euere redy to þe.	164	Desesperer ne vus deuez ;	
Drede þe noghte <sup>1</sup> 3yf þou wilt craue,	†	Merci vncore purrez trouer	935
Hys mochel mercy shalt þou haue.	†	Si vus le uolez demander.	
And þat may wel preuyd be			
Wyþ a tale of auctoryte.	168		
þe tale ys wrytyn al and sum	†	¶ Car en vn liure ai troue,	
In a boke of ' Vitas Patrum : '—	†	Qe 'vitas patrum' est apele,	

*The Tale of the Tempted Monk.*

Hyt was onys a munke and hade a celle	†	Qe vn moygne iadis esteit	
In a wyldernes <sup>2</sup> for to dwelle ;	172 †	Qe en vne wastine maneit ; <sup>m</sup>	940
þys munkē of relygyoun			
Haddē <sup>3</sup> gretē temptacyoun ;	†	De sa char fu molt <sup>n</sup> tempte.	
He was so temptyde wyþ lecherye			
He 3ede fro hys celle to seke folye,	176 †	Pur ceo <sup>o</sup> de sa celle s'en est ale,	
He dede hym sone to a cyte			
In to Egypte þat yche cuntre.	†	La tere de Egypte fu entre,	
And as he cam <sup>4</sup> yn a strete,	†	Ou il, en une reue de vne cite,	
Wyþ a womman he gan mete ;	180 †	Vne femme regarda,	945
Hys flesshe on here was so abeytede			
þat þyke womman he coueytyde.	†	E folement la coueita.	
To here fadyr swyþe he 3ede,	†	Al piere la <sup>p</sup> feme s'en est ale,	
And askede here to have yn dede.	184 †	Sa fille li ad demande.	
Here fadyr was prest of sarysyne ;	†	Prestre fu de paenete,	
In maummetry he leuede ynne.		Le pere de la femme coueite ; <sup>q</sup>	950
þe prest seyde þe munke vn to		* E il respund "qe a nul la dorreit	
As my gode wyl, <sup>5</sup> so wyl y do.	188 §	Si sun deu ne li cunseileit,	952
She shal noghte <sup>6</sup> to any be sette *		E il de mariage fu pae,	
Wypoutyn leue of my maumette. §		Mult harreit, dist, <sup>r</sup> estre blame."	
The munkē seyde he grauntede weyl	†	Le fol moygne le grantast	955
Aftr hys maumette to do euery deyl.	192 †	Qe il sun deable cunсилаust.	

<sup>1</sup> nouȝt.<sup>4</sup> com.<sup>m</sup> Qe loinz en vne gastine moneit.<sup>2</sup> wyldernesse.<sup>5</sup> wyle.<sup>n</sup> mut.<sup>o</sup> Dunt.<sup>p</sup> cel.<sup>3</sup> Harl. had.<sup>6</sup> nouȝt.<sup>q</sup> Le pere a cel k'il ad desire.<sup>r</sup> Kar de ly ne vout.

þe sarysyne to hys gode zede	†	Le prestre maintenant ala,	
And askede cunseyl of swyche a dede,	†	E sun deu demanda,	
‘ 3yf he were of þe munkē payde,	†	“ Si il serreit bien pae	
Or þe 3yftē shulde be delayde.’	196 †	Qe sa file al moigne fu dune.”	960
þan answered hys termagaunt,	†	¶ Le deable respund maintenant,	
“ 3yue hym þy doghetyr <sup>1</sup> on þys cunnaunt,	†	“ Qe il li donast a tiel couenant;	
þat he forsake, and quytē clene,	†	Si deu de ciel reniast,	
God of heuene and hys bapteme,	200 †	E sun baptesme refusast,	
And alle þe godenesse of hys munkhede;	†	E purpos de moygne ensement;	965
þese þre forsakē mote he nede,		Enquerez, dit, outrement	
And 3yf he forsake hem apertly <sup>2</sup>	†	Ci ces treis refuse apertement,	
3yue hym þy douȝtyr hardēly.” <sup>3</sup>	204 †	Donez li nient autrement.” <sup>4</sup>	
þys prest come to þe <sup>4</sup> munke and tolde	†	¶ Quant le prestre al moygne ad dit	
What he seyde, and what <sup>5</sup> he wolde;	†	Qe sun deable li respundit,	970
‘ And 3yf he wolde forsake þese þre			
Hys douȝtyr shulde hys ownē be.’	208		
She was so mochē yn hys þoghte, <sup>6</sup> —	†	Tant ad la femme coueite	
Had he here, he roushte of noghete. <sup>7</sup>			
Alas, Jesus he forsoke,	†	Qe, alas, deu ad reneie,	
And þe crystyndom þat he toke,	212 †	E sun baptesme refuse,	
And þe state of relygyoun,	†	E purpos de moygnage;	
And chesē hys dampnacyun. <sup>8</sup>			
Certys he dedē grete outrage	†	Certes il fist trop grant outrage.	975
To make þe deuyl so moche omage.	216		
Whan he hade grauntede al hys folye,	†	¶ Quant ces treis choses out grante,	
Out of hys mouþē he say <sup>9</sup> flye *		Allas, le oure qe il fu nee!	
A dowue vn to þe fyrmament; †		* Vne columbe de sa bouche uist uoler	
þe holy gost þan from hym <sup>10</sup> went.	220 †	E hautement le ciel entrer.	
þe sarysyne wente to hys maumet	†	Le prestre a sun deu est returne,	980
And toldē hym how þe munke hade het.	†	Si ad trestut cunte	
“ þese þre þyngēs” he wyl forsake;	†	‘ Les treis choses qe il chargea	

<sup>1</sup> douȝtyr.    <sup>4</sup> þys.    <sup>5</sup> how.    <sup>8</sup> dampnacyun.

<sup>2</sup> apertely.    <sup>6</sup> þouȝt.    <sup>9</sup> saghe.

<sup>3</sup> Harl. hardly.    <sup>7</sup> nouȝt.    <sup>10</sup> fro hym þan.

\* ta fille autrement nent.



Shal y hym my douȝtyr <sup>1</sup> take ?	224	Le moygne vtremment granta.'	
Sey þou me þe certeyn of alle,		† "Pur ceo dites moi apertement :	
Wheþer y shal, or y ne shalle."		Si ma file li doygne ou nient." "	985
þe maumet answeyde hastyly,		† E le deable respundi	
"Y warne þe for enchesoun why ;	228	† 'Qe ceo sust il bien de fi' ;	
þoghe he forsake hys god for euere, §		‡ Qe sun deu nel out refuse	
Hys god forsakeþ hym neuere, ‡		§ Tut li ust il reneie " ;'	
For he ys euere ful of pyte ;		† "Car plein est," dit il, "de pite,	990
Men clepyn hym god of cristianite ;	232	† Qe deus est de crestienete ;	
For ȝyf he wyl hym mercy craue,			
Redyly mercy shal he haue ;			
þouȝe <sup>2</sup> he to day fro hys god weyue,			
To morwe <sup>3</sup> hys god wyl hym receyue.	236	† Pur ceo, gardez qe ne li donez	
þarfor, y forbede þe weyl,		† Votre file, si me creez." "	
Ne delē wyþ hym neuere a deyl."		† ¶ Le prestre al moygne est returne,	
þe prest vnto þe munkē went		† Si li ad bien nuncie	995
And seyde, "y haue commaundement <sup>4</sup>	240	* 'Qe sun deu. le defendi	
þat y ne shal delē wyþ þe,		† Qe sa file ne donast a ly ;'	
Ne my doghetyr þy wyfe to be ;		"Si me dit pur uerite,	
For þy god ys of swych <sup>4</sup> manere,		Qe deu ne vus ad refuse,	
þoghe þou forsake hym ryghte now <sup>5</sup> here,		† Car tut le eiez vus guerpi	1000
To morwe <sup>6</sup> mayst þou com aȝeyn	245		
And make wyþ hym acorde <sup>7</sup> certeyn ;		† Vnqore vus aide sachez de fi."	
þoghe þou haue do neuere so ylle			
ȝyt wyl he graunte þe hys gode wylle.			
My god me bade on nounē wyse			
To dele wyþ þe, ne none of hyse."	250	* ¶ A tant en sei est returne,	
þe munke rependyde hym þan, and þoghte,		Le moygne si est purpense	
"Alas !" he seyde, "what have y wroghte		Qe molt out fet grant outrage	
þat y shulde euere hym forsake		E outre mesure sun damage,	
þat ys so redy me efte to take.	254	† Quant deu qe plein est de pite	1005
		Si folement out reneie.	

<sup>1</sup> doghetyr.<sup>5</sup> ryptnow.<sup>†</sup> ta volonte.<sup>2</sup> þoghe.<sup>6</sup> morue.<sup>†</sup> ert a ly done.<sup>†</sup> vraiment.<sup>3</sup> morue.<sup>7</sup> acorde wyþ hym.<sup>†</sup> Ke tut eust le moyn sun deu reneie<sup>4</sup> sweche.

Il nel ad pas vncore refuse.

<sup>‡</sup> Tut ad il ces treis refusez.

þy mercy, God, ys mochyl to telle ;

When y see a maumet of helle

þat neuere 3yt louede þe,

He spekyþ of þy mochyl pyte. 258

Sepyn þou art so mylde and meke

þy mochyl mercy wyl y seke ;

Here y forsakē þat y toke,

To hym y me betake<sup>1</sup> þat y forsoke. "262

Sepyn he 3ede to an ermyte, \*

And shrofe hym of hys synne astyte ;

And tolde hym þat he had y-down,<sup>2</sup> §

Forsaken God and hys relygyoun. || 266

þys forsayde ermyte ful sory was

þat he hade do so grete trespas ;

Noþeles, he bade hym dwelle<sup>3</sup>

þre wokys<sup>4</sup> wyþ hym yn celle ; 270

For hys synne he shulde þan faste,

And yn preyers wel to last.

þys ychē munke þat was so madde

Dyde ryghtē as þe<sup>5</sup> ermyte badde. 274

þey preyde þoþe þat seuenyzt

To Godē for hys mochel myzt

þat he wulde have of hym mercy ;

þus preyde þey boþe specyaly. 278

At þe fyrst seuenyzt ende

þe ermyte seyde, " broþer hende,

Hast þou any gracē see

Yn þy preyers as þou hast be ? " 282

" 3e," he seyde, " y saghe a syghte

Yn þe lykenes of a dowuēs flyghte

Abouē<sup>6</sup> yn ye firmament

Of þat dowue þat fro me went." 286

þe ermyte þoghtē þan astyte

\* Pur ceo, a un saint home' est ale,

§ Si li ad trestut<sup>a</sup> cunte,

Qe per temptacion del maufe

|| Sun deu aueit<sup>a</sup> reneie. 1010

Trestut le cunte li cunta

Sicum il le recorda.

† ¶ Le saint home molt se doilla,<sup>b</sup>

† Nepurquant le comanda

† Qe ouek li demorast, 1015

† E qe treis symeines iunast,

† E deu de ciel od li priaust.

† Qe sun peche li perdonast.

Le cheitif<sup>c</sup> de iuner ad comence,

E esperance out<sup>c</sup> de la pitee dee : 1020

† E le prodrom ad pur li prie,

† Qe deu li perdonast sun peche.

† Apres la premiere symaine, demanda

† Al cheitif coment li sembla ;

† E il al saint home diseit, 1025

† Que haut vne columbe uoler ueeit,

Endreit de sa teste uist itant.<sup>d</sup>

† Le saint home entendi maintenant,

<sup>1</sup> take.

<sup>4</sup> þo þre wokys.

<sup>2</sup> how þat he hadde doun.

<sup>5</sup> þys.

<sup>3</sup> to dwelle.

<sup>6</sup> Aboue me.

<sup>7</sup> prodrom s'en.

<sup>b</sup> de ceo se doleit.

<sup>a</sup> de chef en chef.

<sup>c</sup> A. omits *cheitif* and *out*.

<sup>a</sup> creatur out.

<sup>d</sup> roant.

þat hyt was þe same spyryte	†	Qe ceo fu le seint espirit	
þat went from hym when <sup>1</sup> he began	†	Qe de sa buche cel oure issist,	1030
God forsake for þat womman. *	290 †	Quant deu de ciel reneia	
To þenauncē eft he hym toke	* †	Pur la femme qe il coueita	
For hys cristyndom þat be forsoke ;	†	¶ Pur ceo, vn autre symaine li ad en clos	
3yt a wokē he badde hym faste	†	Qe de moygnage refusa purpos,	
For his flessch þat hym downē caste,	294 †	Comanda qe vnqore iunast,	1035
þat no more þurghe lecherye		E de fin qeor deu priast.	
He fordo hys gracē so gretlye.			
þys ermyte preyde nyghte and day	†	Le seint home ad ausi deu prie	
þat hys penaunce were toke to pay.	298 †	Qe cel alme li fut grante.	
Whan þey had preyde day and nyghte			
Alle þat woke yn goddys syghte,	†	¶ Apres la symeine est returne,	
þys ermyte seyde, "benedicite ;	†	Si ad le cheitif demande	1040
Broþer," he seyde, "how þenkeþ <sup>2</sup> þe ? "	†	De sun estat la uerite ;	
"Weyl," he seyde, "þurghe Goddys grace,	†	E le moyne li ad cunte,	
þe dowue haþ be byfore my face,		Qe outre sa teste, amunt en l'eyr,	
And, a whyle, styll by me stode ;	†	Vne columbe en pes ester.	
þe syghtē pere of dyde me gode."	306 †		
"þat ys weyl, wyþ Goddys wylle,	†	Le seint home fu molt cunforte ;	1045
Dwelle 3yt wyþ me a wokē styll,	†	Pur ceo, al moygne ad comande,	
And be yn þyn afflyccyouns,		Qe ceole symeine neis iunast,	
Yn fastyng and yn orysouns :	310	E deu doucement od li priast :	
And y shal prey also wyþ þe			
þat God boþe herē <sup>3</sup> me and þe."			
Stedfastlych þey preyde a none		En clos l'ad pus est ale,	
Tyl þat woke were allē gone. <sup>4</sup>	314	Si prie deu pur sun peche.	1050
At þe woke ende, spake þe ermyte	†	Apres la symeine returna,	
And askede þe munke of þe spyryte.	†	E al moygne demanda,	
þe munkē seyde, "y haue hyt seyn,		'Qe cele symeine veu aueit.'	
And on my hede syttyn and beyn ;	318 †	Meintenant li respundeit,	
Y saghē hyt so mylde and spake		'Qe la columbe sur sa teste seeit,	1055
þat wyþ my <sup>5</sup> hande y myghte hyt take ;	†	De la main prendre la poeit ; <sup>f</sup>	

<sup>1</sup> wan.<sup>4</sup> al agone.<sup>e</sup> tant desira.<sup>f</sup> le volait.<sup>2</sup> þynke.<sup>5</sup> myn.<sup>3</sup> here boþe.

Me þoghte hyt was þat fro me steye, Aʒeyn yn to my mouþe hyt fleye." 322	†	Mes la columbe se est leue, E en sa buche est entre.'	
þe ermyte þankede God almyghte	†	Le seint home ad deu gracie ;	
þat ʒafe hym grace to see þat syʒt.		Pus al moygne ad nuncie,	1060
" Now art þou clene," he seyde, " of synne, †		' Qe sun peche li fut perdone,	
þe holy goste ys þe wyþynne : 326		Ceo sout il de verite.'	
Kepe þe now fro swyche a kas,	†	" Desore," dist il " uus gardez	
Aʒen God no more to trespas."		Qe uus deu ʒ ne trespassez."	
By <sup>1</sup> þys ensample may ʒe see		" Ne ieo," dist le moygne, " ne frai, 1065	
þat God ys euere ful of pyte ; *	330	Car tutdis ouek <sup>h</sup> vus demurrai	
þoghe a man hym onys forsake, §		Qe me auez deliuere	
Eft wyl God aʒen hym take †		De mun tres horrible peche."	
ʒyf he wyþ herte wyl mercy crye		¶ Par tant vus ad deu mustre	
And do penaunce for hys folye. 334		* Qe plein est de grace et de pitee ; 1070	
Blessede be he among vs here,		Ne eiez fet ia si grant peche,	
þat he loueþ vs alle so dere. †		§ Neis si deu eiez reneie,	
Go we now fyrþer <sup>2</sup> on oure pas		† Si merci de fin qeor priez,	
And tellē more of oure trespas. 338		E ben apres vus amendez, <sup>i</sup>	
		Qe tut vus ert pardonez ;	1075
		Vus seiez, sire, regraciez	
	†	Qe si chierement nus amez. <sup>k</sup>	

*On Witchcraft.*

ʒyf þou euer þurghe folye	†	¶ Si uus unques par folye	
Dydyst ouʒt do nygromauncye.	†	Entremeisiez de nigremancie,	
Or to the deuyl dedyst sacryfyse	†	Ou faites al deable sacrifise,	1080
þurghē wychcraftys asyse, 342	†	Ou enchantement par fol aprise ;	
Or any man ʒaf <sup>3</sup> þe mede		Ou, a gent de tiel mester	
For to reyse þe deuyl yn dede,		Ren donastes pur lur iugler,	
For to telle, or for to wrey,		Ou pur demander la verite	
þyngē <sup>4</sup> þat was don away ; 346		De chose qe vous fut a dire,—	1085
ʒyf þou haue do any of þys,		Fet auez apertement	
þou hast synnede and do a mys,		Encuntre ceo commandement ;	
And þou art wurpy <sup>5</sup> to be shent		Ceo est grant mescreaunceie,	
þurghe þys yche commaundement. 350		Duter de ceo, ne deuez mie.	
ʒyf you yn swerde, oþer <sup>6</sup> yn bacyn,	†	¶ Si le sauter faites unques turner, 1090	
		En espee ou bacin garder,	

<sup>1</sup> Be.<sup>4</sup> *Hart.* þyng.<sup>5</sup> uers deu mes.<sup>h</sup> oue vus. *A.* omits *ek.*<sup>2</sup> furþer.<sup>5</sup> wrpy.<sup>i</sup> E de vos pechez vus repentez.<sup>3</sup> ʒafe.<sup>6</sup> or.<sup>k</sup> This line omitted.

Any chylde madyst loke þeryn,  
 Or yn þumbe, or yn cristal,—  
 Wycchecraft men clepyn hyt alle : 354  
 Beleue nouȝt<sup>1</sup> yn þe pyys cheteryng;  
 Hyt ys no troupe, but fals beleuyng.  
 Many beleuyn yn þe pye : \*  
 Whan she comþ<sup>2</sup> lowē or hye 358  
 Cheteryng, and haþ no reste,  
 þan sey þey we shul haue geste. §  
 Manyon trowyn on<sup>3</sup> here wyls,  
 And many tymes þe pye hem gyls. 362  
 Also ys metyng on þe morwe  
 When þou shalt go to bye or to<sup>4</sup> borwe;  
 ȝyf þan þy erende spede ne sette,  
 þan wylt þou curse hym<sup>5</sup> þat þou mette.  
 Hyt ys þe tycement of þe deuyl 367  
 To curse hem þat þoghte þe no<sup>6</sup> euyl.  
 Of hancel y can no skylle also,  
 Hyt ys nouȝt to beleue þarto : 370  
 Me þynkeþ hyt ys fals<sup>7</sup> euery deyl,  
 Y beleue hyt nouȝt, ne neuer shal weyl.  
 For many hauyn glade hancel at þe morw,<sup>8</sup>  
 And to hem or euyn comþ mochl sorw;<sup>9</sup>  
 And manyon hauyn yn þe day grete noy,  
 And ȝyt or euyn comþ to hem mochl<sup>10</sup> ioye.  
 So mayst þou wyte, ȝyf þou godē can,  
 þat hancel ys no beleue to man. 378  
 Beleue<sup>11</sup> nouȝt mochl yn no dremys, \*  
 For many be nat but gleteryng glemys.  
 Þese clerkys seyn þat hyt ys vanyte,

Si en cele chose crusez<sup>1</sup>  
 Ceo serreit folie prouez.  
 As oysails et lur chant,  
 Creient les vns,— qe est folie grant; 1095  
 \* Si il oient la pie iangler,  
 § Quiden sanz dute noueles auer;  
 E pur vne feyze esternuer  
 Tantost quident mal trouer  
 Si nesheil ne diez apres, 1100  
 Qe est folie et iangleis.  
 A tiels choses fey doner,  
 Ne poez vous sans pecher  
 Les pouns de la fei vus dis auant;  
 Tiels choses netrouastes poine grant. 1105  
 ¶ Vers le boys vet li archeer,—  
 Le preste encuntre del mustre,—  
 Si le iur faut de sa beste  
 Comence maudier le prestre,  
 E dit ‘ mal pee me porta; 1110  
 E folement me demanda  
 ‘ Ou ieo alay ’ quant me encuntra.’  
 Qe tele chose creit se peot duter  
 Qe il faudra de chose qe velt auer.  
 Vne chose sai bien, par espreof, 1115  
 Qe tiele creance ne valt un eof.  
 Mes ceoli qe malueise mein ad,  
 Souente feize mes-trerra;  
 En sei meines seit dunc rettee  
 Qe sa proye n’ad al ostel porte. 1120  
 \* ¶ De sunges ne fet pas bon a tere;  
 En euz ne deit nul trop crere;  
 Souent faillent a molt de gent  
 Par le deable deceiement,

<sup>1</sup> noght.<sup>7</sup> hyt fals.<sup>1</sup> creusez.<sup>2</sup> comþ.<sup>8</sup> morue.<sup>3</sup> Harl. or<sup>9</sup> sorue.<sup>4</sup> O. o:nits ‘ to.’<sup>10</sup> hem comþ gret.<sup>5</sup> hem.<sup>11</sup> Ne beleue.<sup>6</sup> noun.

pat nouȝt ys, ne neuere shal be ;	382	Meinte feiz voir <sup>m</sup> trouerez	1125
And oftē <sup>1</sup> mayst þou fynde hyt ryghte		Ceo qe a la nuyt sungez.	
pat þou hast mete vpon <sup>2</sup> þe nyghte.		Mes quant vus meus affierez,	
But þerof to haue mochyl <sup>3</sup> affyaunce		Si vus vos sunges trop creez, <sup>a</sup>	
þe may betyde þe sunner a chaunce.	386	Deceu plus tost purrez estre	
On syxē maners may a man mete :	†	Qe ne serrez del pie al prestre.	1180
Sum beyn to beleue, sum beyn to lete.		Car en sis maners peot hom sunger,	
Sum men dremyn <sup>4</sup> for surfeture,	†	Qe ci vus voil destincter.	
pat etyn or drynkyn ouer mesure ;	390	¶ Par sorfet auenent sunges souent, <sup>o</sup>	
And sum dremē on <sup>5</sup> veyn þyng	†	De manger ou beiure—ne dotez nent.	
For ouer mychyl and grete fastyng ;	†	¶ E ausi par trop iuner,	1135
And sum beyn þe fendes temptacyoun	†	Avent as vus souent sunger.	
pat to þe trowþe ys fals tresoun ;	394	¶ Acune fiez par illusion	
And sum come of ouer mochyl þouȝt	†	Del deble venent, bien le sauom.	
Of þyng pat men wuld hauē wrouȝt ;	†	¶ E a la feyze de cogitaciun,	
And sum beyn Goddes pryuyte	†	Venent ouek illusioun.	1140
pat he shewyþ to warnē þe ;	398	¶ A la fiez de reuelaciun,	
And sum come þurghe gretē stody	†	Quant secre demustre dev a acun. <sup>p</sup>	
And shewē to þe apertly.	†	¶ A la feyze de cogitaciun	
þese syxē maners a clerk vs tellyþ,	†	Ensemble od reuelaciun.	
Seynt Gregory pat mochyl spellyþ.	402	¶ Ces sis maneres nus ad cunte	1145
þe fyrst twey maners, we wote <sup>6</sup> weyl,	†	Seint Gregoire le clerk sene.	
Beyn oure defautē euery deyl.	†	¶ Les premiers deuz l'en auum seu,	
þe ton ys for ouer mychel outrage,		Car a chescun de nus sunt auenu.	
þe towþer ys febylnesse of corage,	406		
As yn mete, or drynke, ouer moche takyng,			
Or yn febylyng þe body wyþ moche <sup>7</sup> fastyng.			
þe touþer fourē þys clerkys wytyn,	†	Les quatre maneres drein cuntez,	
For yn þe byble þey ben wrytyn.	410	En seint escripture sunt trouez.	1150
ȝyf þey ne come þurghe temptacyun	†	Car si ne venissent de illusiun	
Of þe fende pat ys a felun,	†	Del deable qe tant est felun,	

<sup>1</sup> Harl. oft.<sup>4</sup> dreme.<sup>2</sup> mette opon<sup>5</sup> of<sup>3</sup> But ouer mochyl to<sup>6</sup> woot.

have þer on.

<sup>7</sup> wyþ to moche.<sup>m</sup> veirs.<sup>a</sup> Plus tost estre deceu en purrez. This stands for the lines 1128—30.<sup>o</sup> A. has this line—'Acuns sunges venent de surfets,' and omits lines 1135, 1138, and 1141.<sup>p</sup> A. reuele deu auum.

Neuere hade seyde Salamon	†	Ja ne ust dit Salomon,	
‘pat dremys men deseyve manyon.’ 414	†	‘Que sunges deceiuent meint hom.’	
For þo þat to dremys ouer moche trastys			
To scornē hem þe fende þen frastys.			
3yf þey come not <sup>1</sup> also þurghe þoghte,	†	¶ Si sunges ne venissent ensement 1155	
þe wysē clerk hadde tolde hyt noghte, 418	†	De pensir od deceiument,	
Ne suffryde hyt be wrytyn yn boke	†	Le sage home n’ust pas dit,	
þat men alle day rede yn, and loke.		Ne en sun liure escrit.	
þus þe wyse clerk seyþ, Catun,		De cures et pensers nomement,	
And techyþ chyldryn þys lessun, 422		Sunges uenent, ceo ueum <sup>a</sup> souent; 1160	
‘3eue no chargē to dremys,		Car de ceo qe auez souent pense	
þey been but as glemys		Auez uus plus souent sunge.	
þat yn þe þouȝt lepys		E tant en sungant plus delite,	
A nyȝt whan þou slepys; 426		Cum la chose auum plus ame.	
þat you wakyng þenkes			
Before þy yȝen <sup>2</sup> hyt blenkys.’			
3yf þey ne come þurghe þryuyte	†	¶ Si de <sup>r</sup> reuelement <sup>s</sup> dampne dee 1165	
þat Godē wyl shew me or þe, 480		Sunges ne <sup>r</sup> uenissent a la fee,	
Iosep of dremys hade 3yue no kepe	†	Le patriarch Iosep n’ust pas ceu	
What hym was shewede yn hys slepe,	†	Par tant qe en <sup>r</sup> sunge auet veu,	
þat fadyr and modyr and al hys kynde		Que <sup>t</sup> de ces freres serreit aore	
þurghe hym shulde þey wurshyp <sup>3</sup> fynde.		Cum il esteit en la uence de blee. 1170	
Yn þe byble men redē þys 435			
In þe fyrst boke of Genesys.			
Also hyt was shewyde pryuyly			
To Iosep that weddede oure lady, 438	†	¶ Ne Ioseph nient plus,	
þat wyþ þe chylde þey shulde <sup>4</sup> fle	†	Qe fut la duce Marie espouz,	
To Egypt, þat ychē cuntre.	†	Qe en Egypte deueit aler	
þys ys clepyde reuelacyun,		Pur l’enfant e <sup>t</sup> sa mere mener,	
To shewe byfore what ys to doun. 442		Sicum li fu nuncie 1175	
3yf þey com noghte þurghe stodyng,	†	En sungant, de angel dee.	
þat tokene ys of selkowþe þyng,		¶ Si ne venissent de cogitacion	
		Ensemble od <sup>u</sup> reuelacion;	

<sup>1</sup> noghte.<sup>4</sup> shulde þey.<sup>a</sup> as acuns.<sup>t</sup> Omitted in A.<sup>e</sup> eȝyn.<sup>3</sup> wrshepe.<sup>s</sup> demustrance.<sup>u</sup> oue.<sup>r</sup> Omitted in A.

Danyel hade noght wyst<sup>3</sup> byfore  
 þe dreme of Nabugodonosore. 446  
 Danyel seyð vn to þe kyng, †  
 “ þou þouȝtyst to nyȝt a selkouþe þyng; \*  
 ‘ What manere folk<sup>4</sup> shuldē þey be §  
 þat yn worldē<sup>5</sup> comē aftyr þe, 450  
 And how þey shulde þe wurlde<sup>5</sup> gouerne;’ ||  
 Yn þy þoghte þou gūnne hyt ȝerne;  
 And God shewede hyt yn þy syȝt;  
 þat dremede þe þe touþer nyȝt.” 454  
 He tolde þe profyte<sup>6</sup> þan euery deyl  
 And þe profete<sup>6</sup> redde hyt weyl:  
 Wysly he seyde, and weyl þurghe soghte,  
 When he hede toke to þat þe kyng þoghte.  
 And God shewyde what shulde betyde; 459  
 What manere folk shulde aftyr abyde.  
 Seþyn þer beyn dremys so many manere,  
 þan ys doute and gretē were 462  
 To wytē where of dremys come †  
 þat euery nyȝt dremyn þurghe custome;  
 þer beyn so many dremys yn veyne,  
 þat no man wotē no certeyn 466  
 But þey<sup>7</sup> þat beyn wyþ God pryue †  
 To whom ys graunted swych þyng to see, — †  
 Swyche men deseyueþ not<sup>8</sup> þe deuyll,  
 þey hauē<sup>9</sup> grace to knowe hys euyl; 470  
 Ellys may no man fynde hem stable, †  
 So ben dremys deseyuable. †  
 ȝyf þou telle hem, þan mayst þou erre;  
 And ȝyf þow trow hem, þat ys wel werre;  
 For þou mayst dreme of sum euyl þyng 475  
 þat may turne to better for þy preying.  
 “ þou, leudman, ȝyf godē tent,

† Daniel, esponant le sunge le rey  
 † Nabugodonosor de paene ley, 1180  
 De la racine de sun pensir,  
 Ne ust comence espundre primer.  
 Car al roy dist le seint hom  
 † Qe Daniel le prophete auait nun.  
 \* “ Vous, rey,” dist, “ pensastes durement,  
 § Quel secle apres vous ert, et quel gent,  
 || E comment le mund serreit guie;  
 † E deu, li rei de maieste,  
 En sungant vus ad reuele,  
 Par sa grant grace<sup>v</sup> sun secre. 1190  
 Le prophete primes sun sunge cunta  
 E uerreimint pus le interpreta.  
 ¶ Daniel sagement comenca  
 Quant primes prist garde qe le roy pensa,  
 Pus dist de deu le<sup>w</sup> secre, 1195  
 Ensemble od ceo qe il out pense;  
 E ke ceo auendreit<sup>x</sup> qe il auait sunge,  
 Ceo sust il bien de verite.  
 ¶ Pus qe en tantes maners sunt engendrez  
 Vos sunges qe vus sungez, 1200  
 Molt est cunfort a sauer  
 † De quel racine vient notre sunger.  
 Pur ceo, sunges crere par custum  
 Ne purra seurement nul hom,  
 † Fors cels qe de seintete 1205  
 Vnt les seinz<sup>y</sup> enlumine,  
 Qe les reuelemens dampne dee  
 † Conussent, et deceuances del maufe.  
 † Autrement purra, sachez, errer,  
 † Qe molt creit sun sunger. 1210

[For the illustrating Tale that follows, of the Man  
 who dreamt he should live long (lines 1211—1252),  
 see after line 1273, page 17.]

<sup>1</sup> Harl. omits wyst.

<sup>4</sup> prophete.

<sup>v</sup> A. sa grace, et.

<sup>x</sup> A. Avint ceo.

<sup>2</sup> Harl. omits folk.

<sup>5</sup> po. <sup>6</sup> noghte.

<sup>w</sup> A. qe de deu.

<sup>y</sup> sens.

<sup>3</sup> wrilde.

<sup>7</sup> Harl. and O. have ‘no.’



Trow noghte aȝen þe comaundement." 478

3yf þou beleue yn wycchecraft  
To chaungē þyng be þe deuylys craft,—  
Swych beyn þe deuyl betaghte,  
Wyþ holy chyrche þey ben vnsaghte, 482  
And allē þo<sup>1</sup> þat on hem trowe  
Mow drede hem self to brenne yn lowe;  
And þoghe þey fynde hyt soþe oþer whyle,\*  
Hyt ys þurghe þe fendēs gyle. § 486  
þe fend fondyþ wyþ alle hys myȝt  
To put sumwat yn herē syghte  
þat shal make hem swych þyng beleue  
And God almyȝty myspay and greue. 490  
For þere was neuere womman ne man  
þat any wycchecraft began,  
þat euer myȝt bryng hyt to an ende,<sup>2</sup>  
But fals beleue þat wyl hem<sup>3</sup> shende. 494  
þe wurdys certys beyn ryghte noghte,  
But fals beleue makeþ dede y-wroghte.  
For whan þou trowyst yn a fals þyng  
þe deuyl hyt shewyþ for þat trowyng. 498  
Lo here a tale of a wycche  
þat leuede no better þan a bycche.

*The Tale of the Witch and her Cow-sucking Bag.*

þere was a wycche, and made a bagge,  
A bely of lepyr, a gretē swagge, 502  
She sygaldryde so þys bagge bely<sup>4</sup>  
þat hyt ȝede and soke mennys ky,  
At euene, and at morw<sup>5</sup> tyde,  
Yn here pasture, oþer<sup>6</sup> ellys be syde. 506  
Long<sup>7</sup> hyt ȝede aboutē<sup>8</sup> fast

<sup>1</sup> Harl. also.

<sup>5</sup> on morue.

<sup>2</sup> a nende.

<sup>6</sup> or.

<sup>3</sup> Harl. be.

<sup>7</sup> Longge.

<sup>4</sup> bagbely.

<sup>8</sup> alaboutē.

† ¶ En sorcers, ne en sorcerie, 1253  
Gardez qe ne creez mie;  
† Car ieo vus di en seurete 1255  
A deables sunt sorcers comande;  
† E tuz qe en euz crerrunt  
† A iufs deables pur ueirs irrunt.  
¶ Cunter lur sorceries,  
E menuement lur folies,— 1260  
Ceo ne serreit fors iangler,  
Tens perdre, et poi espleiter.  
\* Veirs dient acuns a la fee  
§ Per art et grant<sup>2</sup> del maufe,  
Mes relement auendra,\* 1265  
Car mentur est, et tutdis serra,  
Le deable par ki enchantement  
La sorcere dit uotre talent;  
Pur ceo ne vus affiez,  
Car meintefeize faus trouerez 1270  
Qe celes vus dirrunt pur verite;  
Escomenge serrez  
Si auerez malement espleitez. 1273

[The French Tale of the Man who dreamt he should live long, from p. 16.]

¶ Car un seint nus ad cunte, 1211  
Qe vn<sup>b</sup> esteit de dampne dee,  
Qe vn home iadis esteit  
Qe a ces sunges molt creeit;  
Souente feyze li aueneit 1215  
Sicum la nuit sunge aueit,

<sup>2</sup> garant.

<sup>a</sup> rerement veirs lur dirra. *l* for *r*; it occurs again.

<sup>b</sup> bien.

Tyl hyt was parceyuede at þe last :  
 þan al þe godemen of þe tounne  
 Byfore þe bysshop dyden here somounē ;  
 þey dyden þe bag<sup>1</sup> wyþ herē bere 511  
 To wetē what she shulde answeere.  
 Hyt was shewyde byfore þe bysshope,  
 þat she dyde to goo<sup>2</sup> swych a melk slope,  
 þurghe wycchecraft and mysauenture,  
 To sugkē here keyn yn here pasture.  
 þe bysshop merueylede, and oþer mo,  
 How þat she myȝt do hyt go. 518  
 "Dame," seyde þe bysshope, "do þy quen-  
 tyse  
 And late vs se how hyt shal ryse."  
 þys wycchē here charme began to sey,  
 þe slope ros vp and ȝede þe weye. 522  
 þe bysshope seyde, "þys haue we seyn,  
 Do hyt now to lygge aȝeyn."  
 þe wycchē dede al at hys wylle ;  
 She made þe slope aȝen lygge styлле. 526  
 þe bysshope made a clerk þan wryte  
 All þat she seyde, mochel and lyte,  
 And allē how she made here went ;  
 þe bysshope parto ȝaf<sup>3</sup> gode entent. 530  
 "þan," seyde þe bysshop, "now shal y,  
 As þou hast do, do þy maystry."  
 þe bysshope bygan þe charme to rede,  
 And as she dyde, he dyde ynn dede ; 534  
 He seyde and dedē euery deyl,  
 Ryȝt as she dede, he dede as weyl.<sup>4</sup>  
 þe sloppe lay styлле, as hyt dede wore,

<sup>1</sup> bagge.<sup>3</sup> ȝaffe.<sup>2</sup> dede go.<sup>4</sup> al.

Mes ceo fu temptacion  
 Del deable qe tant est felun,  
 Qe, par sunges, fu entour,  
 Luy gabber al chief de tur. 1220  
 Vne nuyt, en sungant,  
 Esperance li fu done grant  
 De viure molt longement,  
 E le siecle auer a sun talent.  
 Cest<sup>c</sup> fol home se purpensa, 1225  
 Deners et dereis amassa ;  
 Longement viure ben quida  
 Sicum il auant sunga.  
 Long cunte ne vus cunterai ;  
 Cest home dunc uus tochai 1230  
 Sodeynement deuia,  
 E ces chatels ne deuia,  
 Testament nul ne fist,  
 Ne autre bien pur iesu crist ;<sup>d</sup>  
 Car ren pensa de mort subite, 1235  
 Long tens quidoit estre quite ;  
 Ore oiez, cum fut gabbe  
 Par deceuance del maufe.  
 Sun chatel<sup>e</sup> et ces deners,  
 Qe<sup>f</sup> deuant aueit mult chers, 1240  
 Qe sa alme poeint valer,  
 Vnqe ne li valust vn dener.

<sup>c</sup> Le fol se comence purpenser  
 Deners et autres choses amasser.<sup>d</sup> Omitted in *B.* and 'subite' is 'subit.'<sup>e</sup> Ses chateaus.<sup>f</sup> For the next three lines *B.* has only one—  
 Dunt s'alme out mesters.

For hym ne ros hyt neuere þe more. 538  
 "Why," seyde he, "wyl hyt nat ryse,  
 And y haue do þe samē wyse,  
 And seyde þe wurdys lesse ne mo,  
 And for my seyyng wyl hyt nat go?" 542  
 "Nay," she seyde, "why shulde hyt so?  
 3e beleue nat,<sup>1</sup> as y do:  
 Wlde 3e beleue my wrdys as y,  
 Hyt shulde a go and sokun ky." 546  
 He seyde, "þan faylep noghte but be-  
 leuyng;"  
 She seyde, "þat helpeþ al my þyng;  
 And so hyt ys for<sup>2</sup> ovrē lawe,  
 Beleue ys morē þan þe sawe; 550  
 For, þou mayst seyð what þou wylt,  
 But þou beleue hyt, ellys ys alle spylt;  
 Alle þat y seyde, y beleue hyt weyl,  
 My beleue haþ do<sup>3</sup> þe dede euery deyl."  
 Þe bysshope comaundyde þat she shulde  
 noȝt

Beleue ne wurche as she had wroȝt.

Here mow we wyte, beleue wyl make  
 þerē þe wurde no myȝt may take. 558  
 Þe bysshop seyde þe wurdys echoun,  
 But, beleue þeryn hadde he noun.  
 Nomore shall hyt auaylē þe  
 þat beleuest not þere beleue shulde be. 562  
 3yf þou herdyst a fals þyng or layþ <sup>foule</sup> †  
 þat were spoke aȝens þe feyþ, †  
 And þou ne wuldest þeraȝen seye,  
 But beleuyst, oþer for loue, oþer for eye,  
 þou hast synned, and aȝen went 567  
 Þys ychē fyrst comaundement.

<sup>1</sup> nouȝt.

<sup>2</sup> down.

<sup>3</sup> of.

En esperançe de longe vie  
 Garda, mes il fist folie.  
 Pus morust sodeinement, 1245  
 Chescun prist qe a luy apent;  
 Le siecle sun or et sun argent,  
 E ceo vodreit<sup>s</sup> iugement.  
 La char liuere a pureture,<sup>h</sup>  
 E l'alme a mesauenture. 1250  
 De sunges vus ai ceo cuntez,  
 Qe vus trop ne les creez. 1252

[Lines 1253-73 are on page 17.]

¶ Sachez qe folement creez  
 Si mes-parlanz ne desturbez 1275  
 Quant parler oiez encuntre la fey,  
 Cunsentez sanz dire nay,  
 Desturber si le poez fere,  
 Pour ne vus deit<sup>i</sup> retrere.

<sup>s</sup> C'eo fu dreiturel.

<sup>h</sup> mesauenture L'alme a turment ke tuz iurs dure

<sup>i</sup> deit ren.

bus seyh þe lawē þat men hauntes

‘ 3yf þou forhelyst, weyl þou grauntes.’ 570

3yf þou trowest or vndyrstondys

þat þre sustren ben shapandys,

And comun þere þe chylde ys bore

And shapyn hyt wele or euel before ; 574

For wykkeðe beleue þat þou art ynne

þey make þe<sup>1</sup> chylde to falle yn synne ;

Swyche beleue þou shuldest nat werche

A3ens þe beleue of holy cherche. 578

þer nys no shapper but God almy3t §

þat yn þe vyrgyne Mary ly3t.

He ys shapper of al þyng,

Of al þat ys, he wote þe endyng ; 582

He ys boþē god and man,

Alle he wote, and alle he can.

þe touþer shappers þat men of telle,

Beteche we hem þe fende of helle. 586

3yf þou trowyst synne shal be for3eue

Wypoutē repentaunce and shryue,

As sum<sup>2</sup> of þys lewede men seys,

‘ Gode of heuene ys so curteys 590

þat he shal on domysday certeynly ‡

For 3yue þe synne of lechery ; †

Lechery ys but lyghtē synne,

He wyl haue mercy on al þerynne ;’ 594

þus seye þey þat can no gode

And þou3<sup>3</sup> þey hemself vndyrstode.

3yf þou þe certeyn wylt lere,

þyn for3euenes mote be here. 598

Yn þe touþere worlde þere we shul come

<sup>1</sup> py.

<sup>3</sup> þoghe.

<sup>2</sup> some.

¶ Cil qe creient en destine,— 1280

Que treis sors, quant l'enfant est nee,

Venent pur deuiser la uie l'enfant,

Qe il serra mal ou vaillant,

E sicum eoles unt deuise

† L'enfant cherra en peche,— 1285

† Ceo est encuntre la fey proue

Qe home peche par necessite ;

Ceo est dunc folie a crere ;

Ki l'ad creu se deit retrere.

§ Ni ad nu furmur fors deuz,<sup>k</sup> 1290

Le roy pussant qe meine iceuz,

¶ Crere en nule manere deuez,

Qe peche mortel seit pardonez

† Sanz repentance et confessiun,

Quant od prestre parler peot hom. 1295

Merci trouer nul ne purra,

Qe ci prier ne la vodera

De li qe ert munte le blanc chiual,

Cum vnt<sup>l</sup> gabant li lecheral.

Car vn home dient<sup>m</sup> vendra 1300

‡ Al iur quant deu iugera,

Munte un blanc chiul serra

Entierement parclurra<sup>n</sup>

† Charnel peche, nomement,

Ceo est lecherie, a tute gent. 1305

Mes mult remeint le fol<sup>o</sup> pense,

<sup>k</sup> Ni ad nuli autre furmur

Fors deu de ciel, notre seigneur.

<sup>l</sup> vunt.

<sup>m</sup> cum dient.

<sup>n</sup> Lecherie a tutez gent pardurra ;

and the next two lines are omitted.

<sup>o</sup> ke fous.

pere ys but ryȝtfulnes of dome ;  
 pere ys al ryȝtfulnes at þe last ende,  
 Aske mercy or <sup>1</sup> pou þedyr wende,  
 Elles gest <sup>2</sup> pou no forȝeuenes, 602  
 Here ne þerē, more no lesse,  
 God ȝyue us grace or <sup>3</sup> we be went  
 To kepe þys fyrst comaundement.

*The Second Commandment.*

The touȝer comaundement ys, 606  
 ‘ Swere nat <sup>4</sup> hys name yn ydulnys.’  
 When pou yn ydulnes swerest hys name  
 pou dost hym berē wytnes of blame.  
 Vndyrstond þys,—þe menyng ys, 610  
 Alle yn þe, þe wykednes ys.  
 ȝyf pou sweryst fals þy wetande  
 And for soþenes ys vnderstonde,  
 Pere takyst pou God yn þy sweryng 614  
 To berē wytnesse of a fals þyng.  
 Y askē ‘ wheþyr ys grettyr eye,  
 A lesyng, or a fals talē seye.’  
 Here mayst pou lernē a quentyse 618  
 To knowe of boþe þe ryȝt asyse ;—  
 pou mayst here and beleue a fals  
 þat ys seyde of anoþer als,  
 And telle hyt forþ þe samē wyse, 622  
 Ryȝt as he vn to þe seyse,  
 And ȝyf pou wene þat þat sawe ys ryȝt  
 þouȝt hyt be fals, pou hast no plyȝt ;  
 For þyn ynwyȝt, þe shal saue, 626  
 pou menynt to seye weyl, no plyȝt to haue,  
 A lesyng hap weyl wersē wey ;—  
 þe tokyn of a lesyng y shal þe sey.

Car nule manere de incontenance,  
 Ne nul autre mortel pechie,  
 Sanz repentance ert pardone ;  
 E sanz confessiun ki la peot auer, 1310  
 Sicum nus vus deimes premer.

**Le secund comandement est qe bus ne  
 epeȝ le nun deu en beyn.<sup>p</sup>**

<sup>1</sup> Ar.

<sup>3</sup> ar.

<sup>2</sup> Ellys getyst.

<sup>4</sup> noghte.

<sup>p</sup> est; uus ne prendrez mie en uain le non nostre  
 seignur.

Whan ys a lesyng, but þan ys hyt 630  
 Whan yt ys seyde azens ynwyȝt;  
 Soþely to seye, a lesyng ys  
 Whan þou wost þat þou seyst mys, 634  
 And ȝyf þou make a grete sweryng  
 For to manteynē þy lesyng;  
 Hym þan þat þou by sweryst,<sup>1</sup>  
 Fals wytnes on hym þou beryst.<sup>2</sup> 638  
 ȝyf þou by God, or oure lady,  
 Or ouȝer seyntes þat þou sweryst by,  
 þou dost hym berē fals<sup>3</sup> wytnes  
 Of þy lesyng, þat soþ yt ys. 642  
 How shul þey þan help þe at þy nede,  
 Whan þou hem drawyst to þy falshede;  
 And þyn inwyȝt, þyn ownē skyle,  
 Aȝen þe seyþ<sup>4</sup> and euermore wylle. 646  
 ȝyf þou trowyst<sup>5</sup> þat God was nat byfore  
 Or<sup>6</sup> he was of þe maydyn bore;  
 Or ȝyf þou trowyst<sup>5</sup> þat he was noghte  
 Beforē or<sup>6</sup> þe worlde was wroȝhte; 650  
 ȝyf þou wene þat verement,  
 Hyt ys azens þys comaundement.\*  
 God was euer wyȝ outyn bygynnyng  
 Ar þe worlde, or man, or ouȝer þyng. 654  
 ȝyf þou trowyst þat hys manhede  
 Haȝ no powere wyȝ þe godhede,  
 Repentē þe, þou art yn synne,  
 For ydylnes hast þou hys name ynne; 658  
 ȝyf þou trowest þat he may naghte<sup>7</sup> †  
 Yn heuene and erȝe hys wyl haue wroȝt, †  
 þe manhede þat toke flesshe and bone,  
 þat wyȝ þe godhede ys al one,— 662

<sup>1</sup> swerys.<sup>5</sup> trowst.<sup>2</sup> berys.<sup>6</sup> ar.<sup>3</sup> Harl. fas.<sup>7</sup> noghte.<sup>4</sup> A, enseyȝ þe.

¶ Cels qe creient qe deu fet eyt

Rien qe en le monde seit

Fors pur bone fin et vtilite,—<sup>a</sup>Cheiz<sup>r</sup> sunt en cest peche. 1315

\* Encuntre cest comandement,  
 Pechent cels nomement  
 Ki ne creient de iesu crist,  
 Qe deu ne fut einz qe il nasquit  
 De<sup>a</sup> la nette pucele Marie, 1320  
 En ki sumes avouerie.

Auant qe deu<sup>t</sup> le mund cria,  
 Deu fut iesu<sup>t</sup> crist, et tutdis serra.

¶ Cels qe creient qe le fiz est meindre  
 De sun pere, qe ne poent<sup>u</sup> entendre,—  
 Repentent sei de ceo pechie 1326  
 Si estre ne vodrunt dampne.

¶ Ki creit qe il ne peot parfere  
 Ces voluntas par tute tere;

<sup>a</sup> bone humilite.<sup>r</sup> cheu.<sup>b</sup> En.<sup>t</sup> Omitted.<sup>u</sup> e ne poet el.

But þou repente þe byfore þy fyn <sup>ende</sup>  
þou mayst be lore, seyth seynt Austyn.

*Against Swearing Oaths.*

3yf þou were euer so fole hardy  
To swerē grete opys grysly, 666  
As we folys do alle day, †  
Dysmembre Iesu alle þat we may. \*  
Gentyl men for grete gentry  
Wene þat grete opys beyn curteysy; § 670  
Nopheles, blodē, fete, and yzen,<sup>1</sup>  
þey scorne Iesu, and vpbreyde hys pyne.<sup>2</sup>  
Of hys woundys he haþ vpbreyde,  
Oure shame hyt ys þat yt<sup>3</sup> ys seyde; 674  
Alle þat he suffred for oure frame,  
As yn vpbreydyng we sey hym shame;  
Hys flesche, hys blode, he shedde for þe,  
Woundys he suffred to make þe fre; 678  
So mochyl ys oure shame þe more  
þat we eft pynē hym so sore.  
And þo men fallyn more yn plyzt  
þat sweryn oper fals or ryzt, 682  
By any menbre<sup>4</sup> of hys manhede  
Byneþyn þe gyrdyl, y þe forbede.  
For y haue herde men swere swyche opys  
To þenke on hem forsoþe me loþys. 686  
A lytyl tale y shal 3ow telle  
þat y herde onys a frerē spelle.

*The Tale of the Bloody Child.*

Hyt was onys a ryche man  
þat grete opys swere bygan,— 690  
For ryche men comunly

<sup>1</sup> ygne.

<sup>3</sup> hyt.

<sup>2</sup> Harl. pyn.

<sup>4</sup> membre.

† Sanz repentance perist sanz fin; 1330  
† Ceo dit mun seignur Seint Austin.  
† ¶ Ki, par le nun deu, funt serement,  
E mensunge, et fausement,  
Ou qe par custume iurent pur nient.—  
Il pechent en cel comandement. 1335

† ¶ Home qe par fol hardiement  
† Jure par deu horriblement,  
Par diuerse membres sun seignur,—  
‡ Cum funt les fols tute iur,  
§ Grant serement funt par curteisie, 1340  
Mes ceo est molt grant vileinie  
\* Si desmembrer duz Iesu,  
Qe pur nus en croiz pene fu.  
Sun bienfet li reprouez  
† En hunte de vus, ben le sachez; 1345  
Car pur nus en le mund vint,<sup>v</sup>  
E meinte doleruse peine sustint,<sup>v</sup>  
E pur nus de la pucele char prist,  
En cest munde dolerus nasquit,  
† E pur nus pener se suffrist,<sup>x</sup>— 1350  
† Pur ceo, est notre hunte greignur  
† Si desmembrer notre seignur.  
† ¶ Mes cels vnt peche plus greusement  
Encuntre deu omnipotent,  
† Ki par les membres desuz la seinture 1355  
† Del duz Iesu fet serment ov iure,<sup>y</sup>

<sup>v</sup> Omitted.

<sup>x</sup> E meinte pain pur nus suffri.  
Dunt souent auez bien oi.

<sup>y</sup> A. reads—Ki par deu de tute creatur  
Iure desuz sa seruiture.

Sweryn grete opys gryslly.—  
 þys rychē man wldē nat lete  
 But þat he swore euere opys grete. 694  
 An euyl toke hym on a day  
 þat he syke yn hys beddē lay ;  
 A nyzt, as he lay a lone,  
 A womman he herdē make here mone ;  
 þat yche womman come hym byfore 699  
 Wyþ a chylde yn here armys bore.  
 Of þe chylde þat she bare yn here armys  
 Al to-drawē were þe þarmys ; 702  
 Of handys, of fete, þe flessch of drawyn,  
 Mouþe, yzen, and nose, were alle to-knawyn,  
 Bakke and sydēs were al bloody :  
 þys womman soruful<sup>1</sup> and sory. 706  
 þys man for here wax sore agrysyn,  
 He spak,<sup>2</sup> whan he was rysyn,  
 “What art þou womman þat makyst swych  
 cry,  
 Ho haþ made þy chylde so bloody ?” 710  
 “ þou, “ she seyde,” hast hym so shent,  
 And wyþ þy opys al to-rent.  
 þus hast þou drawen my derē chylde,  
 Wyþ þy<sup>3</sup> opys wykkede and wylde ; 714  
 And þou makest me sore to grete<sup>4</sup>  
 þat þou þyn opys wylt nat lete.  
 Hys manhede þat he toke for þe,  
 þou pynyst hyt, as þou mayst se ; 758  
 þyn opys done hym more greuesnesse  
 þan alle þe Iewys wykkednesse.  
 þey pynede hym onys, and passede a way,  
 But, þou, pynest hym euery day. 722  
 þe pyne, he suffrede for þy gode,  
 And þou vpbreydyst hym of þe<sup>5</sup> rode ;

<sup>1</sup> *Harl.* sorful.<sup>4</sup> glossed *wepe* in *O.*<sup>2</sup> spak to here. <sup>3</sup> þyn.<sup>5</sup> þat.



Alle hys flesshe þan þou teryst  
 Whan þou falsly by hym swerest ; 726  
 And y<sup>1</sup> am euere so mynde  
 For to pray<sup>2</sup> for al mankynde.  
 How shulde y lengyr prey<sup>3</sup> for þe,  
 So rulyche makyst þou hym to be, 730  
 And ouþyr<sup>4</sup> many mo þan þou,  
 How shulde y þan be meke to 3ow ? ”  
 þe caytyfe þat lay yn hys bedde,  
 For here seyyng wax sore adredde ; 734  
 “ And<sup>4</sup> 3yf hyt be þy wylle,  
 Helpe me, lady, þat y ne spylle.  
 For al men seyn,<sup>5</sup> o þou lady,  
 þat þou art modyr of mercy ! ” 738  
 She answeyde to þe caytyfe,  
 “ Yn fals opys ys alle þy lyfe ;  
 What mercy mayst þou aske þurghe ryȝt  
 Whan þou þus my sone hast dyghte<sup>6</sup> ? ”  
 “ Lady, alle my<sup>7</sup> opys grete 743  
 Fro þys<sup>8</sup> forwarde wyl y lete ;  
 And preche to euery man þy lore,  
 þat þey opys swere no more.” 746  
 “ 3yf þou wylt of opys blynne,  
 þan wyl y pray for þy synne,  
 þat þey may be þe forȝyue,  
 And do penaunce whan þou art shryue.  
 For alle men þat hauntyn grete opys, 751  
 To helpe hem at nede, certys me loþys ;  
 And my sonē wldē noghte here  
 For fals opys, any prayere ; 754  
 For he comaundeþ to more and lesse

<sup>1</sup> y þan.<sup>2</sup> preye.<sup>3</sup> ouþere.<sup>4</sup> And seyde.<sup>5</sup> seynn.<sup>6</sup> Whan þou my sone  
hast þus ydyghte?<sup>7</sup> myn.<sup>8</sup> þys day.

'Swere nat <sup>1</sup> hys name yn ydulnesse.' "

bys womman wyþ here chylde gan wende,  
Blessyde be she wyþ outyn ende. 758

For hem þat ben of opys bolde,  
For hem haue y pys talē tolde.  
bys gentyl men, pys gettours,  
þey ben but Goddys turmentours. 762  
þey turmente hym alle þat þey may,  
Wyþ fals opys nyzt and day.

But 3e leue 3oure fals sweryng,  
3oure vnkyndē vpbreydyng, 766  
3e shul go a deueyl weye

But 3e amende 3ou, ar 3e deye.  
For euery gadlyng nat wurþ a pere  
Takþ ensample at 3ow to swere, 770

So euery man vn to ouþer—  
þe porē to þe riche ys broþer—  
Yn opys and yn wykkedhede,  
þe toon þe toþer to helle shal lede. 774

3yf þou euere swore <sup>2</sup> by oure lady <sup>3</sup>  
Yn any tyme fals or wykkedly, +  
Hastly <sup>4</sup> þe wyþdrawe; +  
Vengaunce comp for swyche myssawe. 778 †  
Whan þou sweryst by here þat he lyzt ynne,  
He takþ morē to wrappe þat synne †  
þan þou mysdedyst azens hym

Wyþ worde or dede neuer so grym. 782  
And as moche he to hym mekeþ  
þat here wurschyppþ <sup>5</sup> or here besechþ;  
þus seyþ seynt Anselme, and <sup>6</sup> hyt wrote +  
To pys clerkys þat weyl hyt wote,— 786

¶ La mere iesu <sup>2</sup> deshonorer,

Ceo est, li <sup>a</sup> faus iurer,

Ki qe dute encumbrement,

Ceo pechie ne face nient. 1360

† Plus tost deu ueniance prent,

Ben <sup>b</sup> le sachez mult souent

Ki ad sa mere deshonore

Par faus serement qe ad iure,

Qe si on li trespasa,

§ Qe en sun duz uentre porta; 1365

Ceo nus ad seint Ancelme dit

Qe en la fey fut clerk parfit.

<sup>1</sup> noghte.

<sup>2</sup> swore euere.

<sup>3</sup> leuedy.

<sup>4</sup> Hastely.

<sup>5</sup> wrshepyþ.

<sup>6</sup> þat.

<sup>a</sup> dev.

<sup>a</sup> par luy.

<sup>b</sup> For the next five lines *B.* has—

De li ke sa mere deshonore par serment,

Ke de cely ke faus serment feroit,

Par le duz cors iesu ke el letoit.

More drede ys by here to swere  
 þan ys by hym þat she dede bere ;  
 Sunner he takyth for here veniaunce  
 þan for any oþer chaunce ;— 790  
 þat shal y shewe when we be went  
 Vnto þe þryde comaundement.  
 3yf þou þe talē ryȝt<sup>1</sup> canst here  
 Twey þyngēs þeryn mayst þou lere : \* 794  
 þe toon ys, ‘ holde weyl þyn halyday ; ’ †  
 þe towþer, ‘ oure lady þou wurschyp ay. ’ †  
 Now shul we leue oure oþys sweryng  
 And speke fyrþer of ouþer þyng ; 798  
 We shul eft touchē of þys synne  
 When we be come fyrþer wyþynne.

*The Third Commandment.*

The þryd commaundement yn owre lay  
 Ys ‘ holdē weyl þyn halyday, ’ 802  
 And come blelyche to þe seruyse  
 Whan holy chyrche settyþ asyse.  
 Of al þe festys þat yn holy chyrche are  
 Holy sunday men oghte to spare ; 806  
 Holy sunday ys byfore alle fre  
 þat euere 3yt were, or euere shal be.  
 For þe pope may þurghe hys powere  
 Turne þe halydays yn þe 3ere 810  
 How as he wyl, at hys owne wyl,  
 But, þe sunday shal stondē styl.  
 þe halydays þat yn heruyst are  
 In 3olē he may sette hem þare, 814  
 And of þe 3olē euery feste  
 May he settē yn<sup>2</sup> herueste.  
 But, he may, þurghe no resun

<sup>1</sup> ryghtely.

<sup>2</sup> yn þe.

E ceo per cunte cunfermerai,  
 Mes le ters comandement auant mettrai;  
 \* Qe douz choses en le cunte trouerez  
 Si vus bone garde pernez,  
 L’un est, qe vus deuez ben feirer ;  
 L’autre, qe par notre dame iurer  
 Ne deuez, plus qe par notre seignur, 1375  
 Faus,—pur amur, ne pur pour,—  
 Pur la dame deshonorar,  
 Qe nus deuum amer si chier.

**Le ters comandement est qe bus garde;  
 les fepres qe sunt establi; eu seint  
 eglise.<sup>c</sup>**

Al comandement vnt trespasse  
 Encuntre qe deu ad comande— 1380  
 Cels qe eouere de sur symeine  
 Funt le iur de clymeyne,<sup>d</sup>  
 Ou par autre iur feire  
 Qe seint eglise ad comande.

<sup>c</sup> est; vous garderez vos fairez.

<sup>d</sup> dymein.

þe sunday puttē<sup>1</sup> vp no dowun; 818  
 þarfore þe Sunday specyaly  
 Ys hiest to halew, and most wurpy;  
 And þat day þou owyst and shal  
 For to herē þy seruyse al; 822  
 Matyns messe here, to rede or syngg,  
 Euery deyl to þe endyngg.  
 Weyte þy<sup>2</sup> tyme, and be not þe last  
 To come whan holy watyr ys cast. 826  
 Come fyrst to matyns 3yf þat þou may,  
 For hyt ys Goddys ownē day.  
 God made þe wrldē, este and west,  
 Yn syxē days; þe seuenþe to reste.<sup>3</sup> 830  
 þan restyd he hym fro al erþly werkys.  
 How dur<sup>4</sup> oper prestys or clerkys,  
 Or þou lewede man, þat day werche,  
 Whan þat day ys halewede yn holy chyrche?  
 þe seruyng man þat seruyþ yn þe 3ere  
 Oweþ to come when he haþ leysere.  
 3yf þou come noghte,<sup>5</sup> algate y rede  
 Ete noghte ar þou haue holy brede, 838  
 For to many þyngēs hyt may auayle,  
 To soulē helpe, or lyuēs trauayle.  
 þy body 3yf þau<sup>6</sup> smartly endes,  
 Hyt ys for housyl azens þe fendes; 842  
 And holy watyr take of þe prestys hande,  
 For anoylyng hyt wyl þe stande.  
 Sum tyme hyt was wnt to be dowun  
 To halewe þe satyrday at þe noun, 846  
 Namlychē yn Inglonde;  
 And nower so moche y vndyrstonde.  
 When þat custome was wnt to be,  
 þan was grace and grete plente; 850

<sup>1</sup> *Harl.* put.<sup>4</sup> dur þan.<sup>2</sup> *O.* omits þy.<sup>5</sup> nat.<sup>3</sup> he rest.<sup>6</sup> þan.

And þere men hauntede<sup>1</sup> þat custome lest  
 Falleþ oft tymē grete tempest.  
 Þe satyrday ys specyaly  
 Ordeynede to wurschyp oure ladye, 854  
 And þat for a grete resun ;—  
 Whan Jesu deyde þurghe passyun  
 Hys dyscyplys doutedē echoun  
 Wheþer he shuldē ryse or noun. 858  
 Alle þat beleuede yn hym byfore,  
 Alle here beleuē was nyghe forlore  
 Fro þe fryday þat he deyde  
 To tyme þat he ros, as he seyde. 862  
 But hys modyr vyrgyne Marie,  
 She bare þe beleue vp stedfastly  
 Fro þe fryday at þe noun  
 Tyl alle þe satyrday was doun, 866  
 And alle þe nyȝt tyl þat he ros,  
 Of alle oure beleue she bare þe los ;—  
 þat, crystyn men beleuyn now echone,  
 In here þat tymē was hyt alone ; 870  
 And for þat skylle þan<sup>2</sup> þynkeþ me  
 þe satyrday may here ounē be :  
 þarfore þat day al holy cherche  
 þeyr<sup>3</sup> seruysē of here þey werche. 874  
 And ryȝt now for þe samē skylle  
 A tale þerforē telle y wylle.

*The Tale of the Saturday half Holy-day.*

In Nauerne, be ȝunde þe see, \*  
 In Venysē,<sup>4</sup> a gode cyte, 878  
 Dwellyde a prest of Ynglonde,  
 And was auaunsede, y vndyrstonde.  
 Euery ȝere at þe florysyngge †

<sup>1</sup> hauntyn.

<sup>4</sup> O. a later hand has

<sup>2</sup> þen.

inserted in before a.

<sup>3</sup> her.

\* ¶ En Auerne<sup>e</sup> vtre mer 1385  
 Auint ceo qe voil cunter,  
 Par unt nus vus dussum chastier  
 Voz feires debruser,<sup>f</sup>

E notre dame nomement  
 Deshonorer par fol serement. 1390

Vn prodome religius  
 Pur uerite le cunta nus,  
 Qe en cel pay soiurna,  
 Sicum sun prelat li comanda.<sup>g</sup>

Mes chescun an, a florisuns, 1395

<sup>e</sup> aluerne.

<sup>f</sup> nus dussum estre chastie

E nos fairez bien garder de gre.

<sup>g</sup> Quant cest aventure auint la.

When þe vynys shuldē spryngge,	882	†	Quant vignes florissent par custums,
A tempest þat tymē began to falle		†	Vne tempeste venir soleit
And fordedē here vynys alle ;		†	Qe lur vignes destrueit ;
Euery 3ere wyþoutyn fayle			
And fordydē here grete trauayle.	886		
þerfor þe folk were alle sory		†	Mult se doillèrent a resun
þurghe þe cyte comunly.			Quant faillèrent lur vignes par custum.
þys prest seyde, “ y shal 3ow telle			¶ Vn iur, en vne citee, 1401
What shal best þys tempest felle ;	890		Ieo crei qe Viuers <sup>b</sup> est apele—
On satyrday shul 3e ryngge noun,			Vn prestre, de Engleterre nee,
And late no lenger no werke be down :			Tiel cunsail les ad done,
But halewe allē comunly		†	“ Ieo crei,” dit il, “ pur uerite, 1405
Yn þe wurschyp of oure lady ;	894	†	Tant me a fi <sup>i</sup> ne dampne dee,
For, þat manere halewe we		†	Qe si vus, les iurs de samadi,
þurghe Inglonde yn oure <sup>1</sup> cuntre ;		†	Noune sonez a haute midi ;
And 3yueþ bettere 3oure offryngys			Pus feirez, en tute manere
And tyþeth weyl alle 3ourē þynges.	898	†	Sicum home fet en Engleterre, 1410
And 3yf 3e do þus Goddys heste,			
He saueþ 3oure vynys fro þe tempest.”		†	E vos dimes a dreit donez,
At hys cunsel, on þys manere		†	Cum deu nus ad comandez,
Halewedē þey, al þat yche 3ere ;	902	†	Il de uus auera merci,
And whan hyt come to <sup>2</sup> somer tyde,		†	Vos vignes gardera, sachez de fi.”
Tyme of þe tempest to vnryde,		†	¶ Solun le consail qe les ad dune, 1415
Here vynys florshedē feyre and weyl		†	Cel an apres unt feire.
Wyþoutyn tempest euery deyl.	906	†	¶ E quant vint le tens d'estee
þan commaundede þey, and made a cry		†	Furent lur vignes ben sauue.
Yn the wurschype, of oure lady, §			Crier funt, qe a tutes anez,
‘ On satyrday shulde men noun ryngge,		§	Par Samadi noune fut sonez 1420
And syþyn halewe of allē þyngge,		†	A midi, pur la dame honorer,
And here tyþys to 3euē ryzt	910	†	E pur sa amur apres feirer ;
Mochē bettyr at here myghte.’		†	Lur dimes ausi meuz doner
And so gretē tempest secede al			Comencent, qe ne firent premer ;
þat on þeyr frutys was wnt to fal.			E les tempestes trestuz <sup>k</sup> cesserent 1425
Sepyn oueral yn þat cuntre	914		Qe auant les molesterent.
			Par tut le pays en uirun,

<sup>1</sup> pat.<sup>2</sup> pe.<sup>b</sup> aniuers.<sup>i</sup> affi.<sup>k</sup> Einz les tempestes.

bere þey made nat þys solemnyte	†	La, ou ne aueint ceo custum,	
Were here vynys al destroyede	†	Souent feize furent gaustez	
And þe folk mochyl a noyde.		Lur vignes en le tens de estez.	1430
Fel hyt on a satyrday	918	¶ Vn iur vn home gent vet luer	
A man hyrede folkē to ful pay ;	†	En sa vigne pur <sup>1</sup> traailer ;	
þe halfe day ne halewde he noghte,	†	Le Samadi ne les pardona,	
For al <sup>1</sup> hole day hyt shulde be wroghte ;	†	Mes pur iur entier les lua.	
þe tymē come þat noun þey rong,	922	† Le Samadi a midi, nune sonerent,	1435
As þey hadde ordeyned hem among :	†	Sicum il custuners erent ;	
Alle þe wyrkmen homward ȝede,	†	Ouerurs al ostel par tut alerent,	
But he and hys dede furþ hys dede.	†	Mes il en la vigne traullerent.	
Ouþer men seyde, þey shulde nat werche	†	Autres ouerurs, quant ceo virent,	
Lengyr þan þey rong none at þe chyrche.		De lur peche les repristrent,	1443
“ Comyþ alle home, and hauyþ down,		Pur ceo que il ne feirerent	
And haleweþ wyþ vs at þe noun		Sicum il encustumez erent ;	
In þe wurschyp of oure lady,	930	Mes, apres qe noune fe sone,	
As now ys custome comunly.”		Vnt en la vigne trauille ;	
One of hem swore hys oþe *		Pensir dussent de lur alme,	1445
þat he ne wilde, for lefe ne lope,		Dient, et de honorer notre dame.	
Halew morē at þe none	934	* Mes un iura sun <sup>m</sup> serement,	
þan hyt was wnt to be done ;	†	Per notre dame qe il lerreit nient,	
Ne he ne shulde, for oure lady,	†	Ne pur li ne feirereit	
But wyrchē forþe þe <sup>2</sup> day holy.		Plus qe il feirer <sup>n</sup> ne soleit	1450
Dowun he smotē hys mattok,	938	† En tant, sa howe en tere feri, <sup>o</sup>	
And fyl hym self dede as a stok.		E la parole outrement perdi ;	
—Mattok is a pykeys,		Confessir le cheitif se uoleit,	
Or a pyke, as sum men seys.—			
þe caytefe lay and myȝt nat speke,	942	Mes il parler ne poeit.	
Furþ for dede men gan hym streke ;			
Men crydē fast ‘ A prest, a prest.’			
But no wrde come out of hys brest.			
As þey stode, and made grete þrong,	946	† ¶ De grant fey il esteit, un prodom,	1455
A gode man stodē hem among,			
And seyde “ þys man ys at þe dede ;			

<sup>1</sup> al an.<sup>2</sup> þat.<sup>1</sup> par semaine.<sup>m</sup> il iura grant.<sup>n</sup> ke fere.

\* A tant vout ouerir, e a tere chay.

Wyl 3e do allē at my rede ?

Allē men þat þys chaunce sees, 950

Syttyþ dowyn vpp on oure knees ;

And pray we God þat alle þyng may,

And to owre lady þat owyþ þys day,

þat she graunte vs swyche a 3yfte 954

þat he may speke, and take hys shryfte, \*

In swych a forwarde þat he and we

Shul euer more chastyede be.” †

When þey to preye on knees gan falle, 958

þe man spake fyrst among hem alle.

“ Whan y swore, he seyde, so hastily,<sup>1</sup>

þat y wld nat leue for oure lady,

Ne halewe þys day of my note, 962

An hande y saghe come to my prote

And hyldē me þarby so sore

þat y to 3ow myȝt speke no more.

Oure lady was wyþ me so wroþe 966

þat y swore by here an oþe—

þat y wld nat leue for here to werche

poghtē men rong<sup>2</sup> noun at þe cherche ;

Ne here helpe hadde be,<sup>3</sup> þat was so nere, \*

þe hand me haddē stranglede here. § 971

And 3e þat stondeþ<sup>4</sup> me bysyde,

þat preydē for me þat yche tyde,

Blessede mote 3e allē be 974

For oure preyers<sup>5</sup> haþ saued me.”

Of þys tale ys alle þe entent

To kepē weyl þe commaundement,—

þat ys, to holde wel þyn halyday 978

In allē<sup>6</sup> þyngē<sup>7</sup> þat þou may.

Ne þou shalt swere vnwurschyply,

By oure lorde, ne by oure lady.

† Qe dist “ deu pur li prium,

\* Qe sa parole li seit grante

† A couenant qe apres seit chastie.”

Pur le home, unt deu tuz prie ;

E cil, qe sires est de pitee, 1460

Sa parole li ad grante.

¶ Le home lur ad tantost cunte.

† ‘ Qe quant par la dame iura,

† Qe pur ly ouerir ne lerra,

† Vne meyn—ne sout dunt vint,— 1465

† Ferm par la gorge li tint,

† Par unt parler ne poeit ;

† E par tant ben saueit,

† Qe notre dame fu corouce

† Qe par li out folement iure, 1470

† E qe sun iur ne auet feire.”

§ “ Tut me ust de la main estrangle,

\* Si sa eyde ne me ust socure.<sup>p</sup>

† E vus,” dit, “ qe pur mei auez requis,

† Regracie seiez a tutdis.” 1475

† ¶ Ceste cunte vus purra valer

† Pur le comandement deu meuz tenir,—

† Le premer est, bien feirer ;

† L’autre, nient folement iurer.

<sup>1</sup> Harl. hastily.

<sup>4</sup> stondyn.

<sup>p</sup> mustre.

<sup>2</sup> poghe men runge.

<sup>5</sup> preyer.

<sup>6</sup> al.

<sup>3</sup> hadde here helpe be.

<sup>7</sup> Harl. þyng.



Swyche men halewe nat gostly	982	†	¶ Espiritalment ne feirent nient	1480
bat on þe halyday leuyn no folý.			Cels qe lessent folement	
3yf þou makē karol or play, *			De bens <sup>a</sup> fere espiritals	
þou halewyst nat, þyn halyday.			[Et] a tels iurs funt les <sup>r</sup> maus.	
3yf þou come ouergladly þer tyl	986		Sachez ausi de uerite,	
And 3yuest þar to mochyl þy wyl,			Qe malement vnt trespasse	1485
Yn þat hast þou mochyl plyȝt			* Qe karoles par feires menent,	
For synne wyl come þurghe swychē syȝt.			E cels ausi qe par folie les veent.	
3yf þou euer settyst swerde eyþer <sup>1</sup> ryng ‡			Mult uient mal de tiel iuer; *	
For to gadyr <sup>2</sup> a wrastlyng,	991		Pur ceo, defendre les ad mester.	
þe halyday þou holdest noghte			¶ Sachent pur veirs les luturs,	1490
Whan swyche bobaunce for þe ys wroghte.			Qe lutes funt a tuz iours,—	
Cuntek þere comyþ, or owþer bobaunce,			† Motons mettent, espeies pendent,	
And sum man slayn, or lost þurȝe chaunce.			Blames serrunt <sup>t</sup> si il ne amendent.	
3yf þou euer yn felde, eyþer <sup>3</sup> in toune,				
Dedyst floure gerlande or coroune	997	†	¶ Corounes ne gympeus <sup>a</sup> ne pendez,	
To makē wommen to gadyr <sup>4</sup> þere,		†	Pur gent assembler a folez :	1495
To se whychē þat feyrer were;—				
Þys ys aȝens þe commaundēment,		†	Tiels choses ne deiuent regarder	
And þe halyday for þe ys shent;		†	Par iurs quant deuez feirer.	
Hyt ys a gaderyng for lecherye,				
And ful grete pryde, and hertē hye.	1003			
3yf þou euer ianglyst, at messe				
Yn þe cherche wyþ more or lesse,				
And lettyst men of here preyers, <sup>5</sup>				
For hem perel soþely þou berys;	1007		¶ Plein est de desnaturesce,	
þe halyday þou holdest nat ryȝt,			Qe souent le iur a la messe	
And lettyst to wurschyp God almyȝt.			Deu nen ad regracie	1500
Halyday was made for preyere,			Des biens qe li ad preste.	
To Gode oure herende for to bere.	1011		Souent deuez de deu pensir	
Certys we ouȝt þan wyþ ful mynde			Quant vus voderez a dreit feirir.	
To preye God vs of synne vnbynde,				
And yn gode lyfe vs wysse and rede				
And forȝeue vs al oure mysdede.	1015		¶ Les tauernes, qe seint eglise	
			Defendu ad par grant cointise,	1505

<sup>1</sup> settyst euere swerde or.    <sup>4</sup> wommen gadere.  
<sup>2</sup> gadere.    <sup>3</sup> or.    <sup>5</sup> preyers.

<sup>a</sup> A. ben.    <sup>t</sup> L'alme perderunt.  
<sup>r</sup> lessent tuz.    <sup>s</sup> ver.    <sup>u</sup> wimples.

3yf þou hauntyst to make þy play	†	Ne hantez pas per iur feirable,	
At þe tauerne on þe halyday ;		Mes beuez assez a uotre table.	
To many on comyþ þarfore euył	†	Mals enuenent trop souent	
þurghe cumberauncē of þe deuył.	1019	De tiel fol assement.	
Holy chyrchē wyl þe werne		Mes ki ne velt a la tauerne aler	1510
þe halyday to go to þe tauerne,		De li ne cessent fols parler ; †	
And namly byfore þe noun	1022	Mes sachiez ben, qe ceo funt,	
Whan Goddys seruyse owyþ to be doun.		Enfern † par tant desserui unt ;	
Tauerne ys þe deuylys knyfe		Ou il de ceo se repentirunt,	
Hyt sleþ þe, oþer soule or lyfe ;		A vifs deables en irrunt ;	1515
Onē of þys shal hyt do,	1026	Pecheurs sunt tiels cheitifs,	
3yf þou haunte comunly þarto.		Bien le chacent † deables uifs.	
Hyt shortyþ þy lyfe, ouer mochedrynkynge,		¶ De malueis † fables, et chancons,	
And sleþ þy soulē wyþ bakbytyngge ;		Retrowenges, † et autres folurs,	
Hyt wastyþ þy body, and makeþ þe drye		Fere, ne oyr, a tels iurs ;	1520
And gadryd lecherye <sup>1</sup> to glotonye ;	1031	Nul ne deit, cum funt plusurs.	
And þe comaundēment ys brokun,			
And þe halyday, byfore of spokun.		¶ Qe la gent velt ver pendre,	
3yf þou do any man o dawē <sup>2</sup>		Lur peche est aukes greindre	
On þe halyday for any lawe,	1035	Si il delitent en lur peines,	
Swychē men greuusly werche		Cum funt les vns fols longaines.	1525
Azens þe state of holy chyrche :		¶ Gardez ausi de larun iuger	
For holy preyere, and for þe pees,		Par iur qe deuez feirer ;	
þe halydayē Gode hyt chees.	1039	As houres † de peş et de seintetez	
3yf þou euere wyþ iogeloure,		Vus sunt vos oures <sup>b</sup> grantes.	
Wyþ hasadoure, or <sup>3</sup> wyþ rotoure,		¶ Cels ausi qe par nul <sup>c</sup> iurer	1530
Hauntyst tauerne, or were to any pere			
To pleye at þe ches or at þe tablere,	1043	† As echeks ou al tabler,	
Specially before þe noun		Ou par nul iu en autre guise,	
Whan Goddys seruyse owþ <sup>4</sup> to be doun,	†	Lessent oyr lur seruise,	
Hyt ys azens þe comaundment		Nomement a grant feyre,—	
And holy cherches asent.	1047	Sachent pur ueir qe il unt peche.	1535
3yf þou be <sup>5</sup> ‘ infra sacros,’	†	Si ceo seit clerc ordene,	

<sup>1</sup> gaderyþ lechours.<sup>4</sup> oghete.<sup>v</sup> mes-parler.<sup>v</sup> Romaunz.<sup>b</sup> fairez.<sup>2</sup> O. gloss ‘to the dep.’<sup>5</sup> ‘ordred’ inserted in a<sup>w</sup> Enfer.<sup>x</sup> Roteries.<sup>c</sup> qe pur.<sup>3</sup> oþer.

later hand.

<sup>x</sup> sachez a.<sup>a</sup> ouers.

And art a clerk, and hast þe los  
 Of subdekene, or dekene by name,  
 So moche art þou þe more to blame. 1051 +  
 Þys lerned <sup>1</sup> men 3yue <sup>2</sup> ensample so  
 þat þe lewdē men þe more mysdo.  
 God 3yue us grace þe halyday  
 To kepē, Iesu Cryst to pay. 1055

*The Fourth Commandment.*

The fourþe comaundment ys, “oure  
 Fadyr and modyr we shal honoure.”  
 Certys þe chylde trespasyþ ful yl  
 þat wyl nat do þe fadrys wyl; 1059 +  
 þe chylde owyþ hys wyl al do, +  
 But dedly synne be þar unto;  
 For God forbedeþ swych synne algate, \*  
 For loue, or for <sup>3</sup> drede, erly or late. 1063  
 Ellys yn al þyng þat we maye,  
 Fadyr and modyr wurschyp we aye.<sup>4</sup>  
 3yf þou euere yn euyl wetande †  
 On fadyr or modyr leydest þyn hande, §  
 Hyt ys comandede yn sum lawe † 1068  
 þat swyche men shulde be doun o dawē. ||  
 Vnneþys shulde þey mercye <sup>5</sup> fynde,  
 For swyche a chylde ys kallede vnkynde;  
 No bysshope may 3yue þerfore <sup>6</sup> dome 1072  
 But þe pope of þe court <sup>7</sup> of Rome.

3yf þou were euere so felun +  
 To 3yue fadyr or modyr þy malysun, +  
 Or stonde aȝens hem yn answere 1076  
 And wldest nat bowē ne forbere,  
 þou hast synnede þan dedly, +

<sup>1</sup> lerenyde.                      <sup>5</sup> mercy shulde þey.  
<sup>2</sup> 3eun.                          <sup>6</sup> þer of.  
<sup>3</sup> Omits ‘for.’                <sup>7</sup> curte.  
<sup>4</sup> Glossed ‘euere’ in O.

Tant est greignur sun peche;  
 E tant qe le ordre est plus haut,  
 Tant est plus gref, si deu me saut.

**Le quart comandement est qe bus  
 honourez piere et mere.**

Encuntre ceo, funt premerement, 1540  
 Cil qe ne sunt obedient  
 A fere qe les vnt comande  
 Pere et mere, sanz peche,<sup>d</sup>  
 Mes nul peche ne deuez fere  
 Par comandement de pere ou mere; 1545  
 Ne nul home religious  
 A sun prelat est tant tenuz  
 De pecher par sun comandement.  
 \* Car doterez donc [deu] nient <sup>e</sup>  
 Qe comande nent pecher, 1550  
 Pur manace, ne pur home paier.  
 † ¶ Si l'enfant seit issi affolez,  
 § Qe piere ou mere eyt botez  
 Par male volunte, ou feru,  
 Dignes fut estre pendu; 1555  
 † Deu en la ley ad comande  
 || Tiels oscire sans pite.

¶ L'enfant qe les ad anguissez  
 Oue dure respuns ou maudiez,<sup>f</sup>

Encuntre deu ad trespassez, 1560

<sup>d</sup> A. inserts after this the two lines—  
 Mes muz des tiels sunt  
 E mult grant peche funt.  
<sup>e</sup> Kar dunke ne dotereit deu nent.  
<sup>f</sup> A. omits this line.

To endëles penaunce wurpy,

But sonë per of þou þe<sup>1</sup> shryue 1080

And be bowyng yn al þy lyue.

3yf þy fadyr or modyr bydde þe ouzt do

And þou wylt nat bleply þarto †

By þy wyl, but euer gruchande, 1084

þou shalt weyl vndyrstande,

þat þoghe þou do forþe þy dede,

þat synne ys moche for to drede. †

þou oghetyst to berë penaunce grym, 1088

For þou greuyst a lytyl hym.

Wyþ al þy myghte, and ryzt gode wyl, †

þy fadrys byddyng þou shalt fulfyl. †

3yf fadyr or modyr falle yn elde 1092

And noþer for pouert may hem<sup>2</sup> self welde, †

Here chyldryn are holdë þan þurghe ryzt †

To susteyn hem at alle here myzt. †

3yf þey se hem so at mysese 1096

And þey may lyuë wel at ese, †

But þey help hem,<sup>3</sup> þey are to blame

And wrpy to hauë worldës shame.

þoghtë þey hauë þe mysdown, 1100

þou shalt nat fyndë<sup>4</sup> enchesoun

þat þyn help be fro hem went,

For hyt were azens þe comaundment.

Y se men þat purchasours are, 1104

þat coueyte catel wyþ sorwe and kare

Here chyldryn godë for to wynne,

And here soulës synke for synne.

And oper men also y see, 1108

þat 3yue here chyldryn boþe lond and fee

For to fynde hem sustynaunce

<sup>1</sup> Harl. þou perof.

<sup>3</sup> hem helpe.

<sup>2</sup> hym.

<sup>4</sup> fynde none.

E ceo sache il ben per uerite.

¶ Cil n'est mie bon enfant,

Qe lur comandement fet groinant,

Tut face il lur volunte,—

Nepurquant, en sun qeor ad peche. 1565

Espleitalment<sup>s</sup> et volunters,

Face que li est comandez.

¶ Si pere ou mere out mester,

L'enfant les deit de gre<sup>h</sup> aider

En seruisse curteisement, 1570

E sustenance honorement; <sup>i</sup>

En tant sunt plusurs a blamer

Que pourement les eydent en lur mester,

Ne pite ne uint<sup>k</sup> en lur qeor

Quant les veient meseise auer; 1575

Ceo est peche encuntre homesce,

Car ceo est grant desnaturesce.

¶ Chescun home fet grant folie

Qe se desmet<sup>l</sup> en sa uie,

Qe, pur enricher sun enfant, 1580

<sup>s</sup> En espleitant.

<sup>h</sup> par droit.

<sup>i</sup> E servir mut curtoisement,

E sustener honorablement.

<sup>k</sup> vnt.

<sup>l</sup> s'enpouerit.

Yn here age for allē chaunce.		Sei memes fet mendiant ;
þo men, me þynkeþ, most mysdo	1112	
þat 3yue here godē fro hem so ;		
Hyt were bettyr holde here lande	†	Meus vaut qu euz urent <sup>m</sup> mester,
þan begge hyt at a nouþers hande :	†	Qe vos enfans mendiuer.
Men wexen sone sadde of hem þat craue		
Whan þey weyl wete þat þey noghte haue.		
By a tale y shal you mone	1118	
þat fyl betwyx þe fadyr and þe sone.		

*The Tale of the Fond Father.*

Of a man þat sum tyme was,	1120	†	¶ Iadiz de vn prodrom oy cunter,	
Y shal 3ou telle a lytyl pas.		†	Ceo qe vus voil ci rehercer ;	1585
Of hys sone he was gelous,		†	De sun fiz fu mult geluz,	
And 3aue hym alle hys lande and hous, *			Sicum plusurs genz ueums ;	
And al hys catel in toune and felde, 1124		*	Sa tere pur ceo <sup>n</sup> resigna,	
þat he shulde kepe hym wel yn hys elde. §			Il se demist, et le fiz entra ;	
þys 3ong man wax fast and was iolyfe,			Tuz ces chatels ensement	1590
Hys cunseyl was to take a wyfe ; 1127		§	Li granta entierement,	
He weddyde one and broghte here home		†	Qe en sa ueillesce li seruist.	
Wyþ alle þe <sup>1</sup> myrþe þat þerto come ;		†	E l'enfant femme prist ;	
He baddē here fyrst <sup>2</sup> loude and style		†	En l'ostel sun pere le amena ;	
To serue hys fadyr weyl at hys wylle.		†	Qe ben li seruist, le comanda.	1595
Sone afterwarde, þys 3ongē man, 1132		†	Mes quant enfant out sa mulier,	
Hys herte, hys þoghtē, chaunge began ;		†	Sun qeor comenca a changer ;	
Tendrerre he was of wyfe and chylde		†	De <sup>o</sup> ces enfanz fu bosoignous,	
þan to hys fadyr oper meke or mylde.		†	De euz plus del veillard geluz.	
Of o day, he <sup>3</sup> þoghtē fyue ; 1136			E sa femme <sup>p</sup> ensement,	1600
Long hym þoghte hys fadyr a lyue ;			Serui sun pere plus teument.	
And euery day, boþe þe toon and þe toþer			Chescun iur plus qe autre	
Seruede hym weyl wers þan oper.		†	Le veil home suffri default.	
Y trowe þys man whan he gan mone 1140		†	De ceo qe <sup>a</sup> [a] fiz fet auoit,	
For þoghte þat he 3af so meche <sup>4</sup> hys sone,			Mult de ceo <sup>r</sup> se repenteit.	1605

<sup>1</sup> Omits 'pe.'

3 hym.

<sup>2</sup> Inserts 'bope.'

\* moche.

<sup>m</sup> ke de vus eient.

P A. sun mari.

n ly.

<sup>a</sup> Dunt de coe ke a son.

• **Entur.**

<sup>r</sup> Lenement, coe crai.

bys oldē man was broghte so loghe  
pat he lay ful colde besyde a woghe.

bys oldē man vp on a day 1144

Pleynede hym þat he coldē lay :—

“ Sone,” he seyde, “ for Goddys loue

Wrye me wyþ sum cloþe aboue.”

þe sone, yt<sup>1</sup> was þe husbande 1148

To whom was 3yuē alle þe lande.

Clepyde hys sone, and bade hym take

A sak of þo that he dede make,

And badde hym turnē hyt tweyfolde<sup>2</sup> 1152

And ley hyt on hys fadyr for colde.

þe chylde, as he bade hym do,

Toke a sak and karf hyt yn two.

Hys fadyr spakē to hym 3orne,<sup>3</sup> 1156

“ Sey, why hast þou þe sak shorne ? ”

þe chylde answerede hym yn haste

A wurdē þurghē þe holy gaste,

“ þys dedē haue y do for þe ; 1160

Gode ensample 3yuyst þou me

How y shal serue þe yn þy<sup>4</sup> elde

Whan þou, þy self, mayst nat welde ;

þys halfe sak shal lygge þy fadyr aboue,

And kepe þe touper part to þy behoue. 1165

Vnkyndly þou techyst me þe gode,

Of unkynde cump vnkyndē blode.”

þys ensample were gode to kone, 1168

Boþe to þe fadyr and eke to þe sone.

God ys noghte paydē here we fynde

þat þe sone to þe fadyr ys nat kynde.

þarfor spekþ<sup>5</sup> Salamon 1172

To fadrys and to husbandys echon,

“ þe whylys þat 3e may drawe 3oure hande,

Ne 3yueþ neuere away 3oure lande,

¶ Vn iur se pleint mult de freid

A sun fiz qe la mesun teneit ; \*

E il sun eyr ad apele,

‘ Si li ad un sac baille ; ’

Sur sun pere, le comanda geter. 1610

Mes l’enfant est entur le sac trencher.

Sun pere li demanda,

‘ Pur qei il le sac trencha.’

L’enfant al pere respondi a,

“ Pur ceo, sachez vus, le faz, 1615

Que ensample donez a uotre<sup>t</sup> damage

Coment vous serue<sup>u</sup> en uotre age ;

Pur ceo, le sac voil trencher,

La meite a uotre pierre bailler,

L’autre a vous garder. 1620

Dunt couert serrez quant ert mester.”

¶ Assez fu beal le document \*

Al pierre al fiz ensement,

Ceo que l’enfant pronuncia,

Sicum deu le espira. 1625

Pur ceo, dit Salomon

Qe fu si tre sages hom,

“ Trop ne uus abandoniez

A vos enfanz que vous engendrez ;

<sup>1</sup> pat.

<sup>3</sup> O. glossed ‘ vaste.’

<sup>a</sup> tuz ses biens aueit.

<sup>u</sup> Cum ioe te seruirai.

<sup>2</sup> twofolde.

<sup>4</sup> þyn.

<sup>5</sup> spekyp.

<sup>t</sup> me donez a tun.

<sup>v</sup> enseingnement.

And make 3oure<sup>1</sup> self sogettys to be 1176  
To hem þat owyn 3ow seruee.'

Anoþer wysdom a clerk vs telleþ—

Senek, þat moche of wysdom spellyþ—

'Ne be þou neuere<sup>2</sup> yn swych errour 1180

To make þyn eyr þy secutour,

Ne þy sekutoure þy fyscyene,

Yn hopē for to leue a 3ene.'

For þy þyng, þy<sup>3</sup> eyr seyþ þys, 1184

þat byfore was þyn, he halt hyt hys ;

þyn executure to haue þy þyng

Wlde þat þou madyst þyn endyng.

þou owyst to do no þyng styлле † 1188

Wypoutē leue of þy fadrys wylle,—

þat ys to seyē, take no wyfe ‖

For to makē betwyxe 3ou stryfe ;

Ne no gretē þyng<sup>4</sup> beye no selle 1192

3yf þou vndyr hys gouernaunce<sup>5</sup> dwelle.

To relygyun þou mayst go \*

Wypoutē cunseyl of any mo : 1195

And to<sup>6</sup> holy lande, 3yf þou haue hyt hette, §

Syb, ne vnsyb, may hyt lette.

A clerk þat folyllyche dyspendyþ †

þe godys þat hys fadyr hym 3yueþ or sendyþ,

And wyl nat 3yue hym for to lere 1200

Clergye ne craft or ouþer mystere,

Wykkedlyche al þat gode he dyspyndyþ †

þat hys fadyr for godenesse spelyþ.

To harde acuncte shall he be sette § 1204

At hys endyng, whan he shal be fette,

þat so hys tyme haþ al forlore, †

And a3ens hys fadyr so hym mysbore,

But he 3elde hym 3yf þat he may, 1208

<sup>1</sup> 3ow.

<sup>2</sup> Harl. omits 'neuere.'

<sup>3</sup> þyn.

<sup>4</sup> gret þyng.

<sup>5</sup> gouernayle.

<sup>6</sup> to þe.

Meus valt qe de vus eient mester, 1630  
Qe vus de euz mendiuier."

† ¶ Qe grant chose fet sanz lur cunsail,  
‖ Cum mariage,—ceo serreit mal ;

\* Nepurquant,<sup>x</sup> ki a deu velt aler,  
Ne les couient nul cunseiller ; 1635  
Car,—sanz cunsail de pere ou mere,  
E san cunsail de seore ou frere,—

\* En ordre rendre vous purrez,  
§ Ou croiser si vous voderez,  
Si estre quidez desturbe 1640  
Par lur cunsail, ou enpire.

¶ Fiz ou fille ke sustret  
Rien que en la mesun seit  
Lur pere ou mere, par folur,—  
Auer deiuent de ceo pour. 1645  
Si il quident qe ceo n'est peche,  
A homicides sunt compare.

† ¶ Clerc qe folement despend  
Lur deners, et ne aprent ;  
Tuz les deners ad malement<sup>y</sup> emblez, 1650  
En<sup>z</sup> pere et mere trespassez.

§ ¶ Allas ! qe dirrunt al iugement,  
Quant deu demandra estreitement

† De lur tens, qe unt perdu  
Par lur rages, et lur iu.<sup>a</sup> 1655

¶ En ceste<sup>b</sup> peche sunt cheu,  
Que honorables exeques<sup>c</sup> ne unt purueu  
A pere et mere, quant mort serrunt.

<sup>x</sup> Nekedent.

<sup>y</sup> A. omits 'malement.'

<sup>z</sup> encuntre.

<sup>a</sup> gen.

<sup>b</sup> tel.

<sup>c</sup> bonc exequeue.

Or preye for hym bope nyghte and day;  
For 3yf þou mayst, and wylt noghte,  
þou art yn weye to peyne be broghte.

For a noþer also þou mayst be shent, 1212  
3yf þou destroblyst <sup>1</sup> here testament †  
Yn here lyfe, or aftyr here dede,  
Wyþ powere or 3yft, cunseyl or rede,—  
þou hast trespast apertly 1216 †  
Azens þys comaundment so hy. †  
Of allë wykkede men þat men calle,  
þe fals executours be werst of alle; †  
For þey ne reche how þe soulë fare,<sup>2</sup> 1220  
And mennys owne eyres<sup>3</sup> werst wyþ hem †  
are.

Y tolde erwhyle, for no socour  
þou makë þyn eyre þyn executour;  
For alle þat was langere þy catel, 1224  
He halt hyt hys euery deyl.  
'Loue þou þy chyldyr out of wytte;  
Trust to hem; and helples sytte.'  
Ouþer ensample nedyþ ye<sup>3</sup> noun take; 1228  
What dost þou for þy fadrys sake,  
3yt shal þy sonë do for þe les;  
For euere þe laste, þe werstë es.  
On hem y rede þyn herte so kest 1232  
þat þou louë þy<sup>4</sup> self best,  
Loue so þy chyldyr, loue so þy wyff,  
þat þou saue þe, bopë soule and lyff.  
Loue fadyr and modyr, þat þe forþe brouzt,  
þenk on þat loue whan þey may nouzt. 1237

<sup>1</sup> desturblyst.<sup>3</sup> chyldyr.<sup>2</sup> vare.<sup>4</sup> þe.

Solun ceo que fere purrunt.  
E cil qe pur euz ne prie 1660  
Tus les iurs de sa vie,  
Ne les eide mie tant auant,  
Cum fere dust bon enfant.  
¶ Ceus que lur deuiselement 1665  
Desturbent, ou lur testament,

Vnt peche apertement  
Encuntre cest quart comandement.  
Souentefeize ueum nus<sup>d</sup>  
Malueis executurs plusurs,

Mes les enfanz peiours, 1670  
De tus cels qe nus trouoms.  
¶ La premere chose<sup>e</sup> qe fiz vus fra  
Quant sun pere mort serra,  
Tut le blee achatera,<sup>f</sup>  
E le estor, si il purra;<sup>g</sup> 1675  
Mes quant il rendre deuera,  
Petit ou nient vus rendra.<sup>h</sup>  
Pur ceo, trop ne uus affiez  
De vos enfanz engendrez;  
Tut le bien qe vus poez, 1680  
En uotre vie, ceo le facez;  
Tost uus obliera uotre fiz  
Après qe vus serrez enfoiz;<sup>i</sup>  
E uoster executur ensement,  
Si auent il mult souent. 1685  
Une cunte vous voil ci cunter  
Qe ne fet mie a vblier.

[For the Tale of the Executors that follows, lines 1688—  
1834, see under the Sin of Coveitise, about 5,000 lines  
further on.]

<sup>d</sup> Cest chose souent veoms. <sup>f</sup> maintenant.<sup>e</sup> A. omits chose.<sup>g</sup> si il poet quer tant.<sup>h</sup> E petit ov nent asseketuis rendra  
Kuant tuz les biens vers ly auvera.<sup>i</sup> Tost de fiz e fille ers obliez

Si tost cum serraz en-terrez,

and the next four lines, and the Tale referred to above,  
are omitted.



Seynt Poule þat saghe Goddys pryuyte, †	¶ Seint Pol le apostle dampne dee, 1833
He seyþ yn hys autoryte	Qe sout de ciel la priuite,
A feyrē wurd vs for to saue, 1240	
And specyaly to hem þat chyldryn <sup>1</sup> haue : †	A peres et meres ad comande
He seyþ "be 3e neuer so fole hardy †	'Qe il ne seient <sup>j</sup> angusse,
To curse <sup>2</sup> 3oure chyldryn byttryly; †	Ne vers lur enfanz trop amer, 1837
Ne greuusly, for lytyl trespas, 1244	Pur euz folement maudier. <sup>k</sup>
Betechē hem to Satanas."	
Moche ys 3oure malysun to drede; †	Mult durement doter deuum
Curseþ hem noght; y 3ow forbede.	De pierre ou mere la malicun.
Oft haue men bope herde and see 1248 †	Oy auum nus, et seu,
þat moche veniaunce perfor hap bee. †	Qe mals en sunt auenu.
For to leue 3oure cursyng bolde,	
Y shal 3ow telle what me was tolde	
Of a prest þat saghe and fonde 1252	
þys chauncē yn þe holy londe.	

*The Tale of the Mother who curst her Child.*

A womman on a day ful rape  
 3ede to a watyr here for to baþe, †  
 And toke<sup>3</sup> here doghetyr here cloþys to  
 kepe 1256 †  
 And baddē here<sup>4</sup> she shulde nat slepe;  
 "But, as sone as y þe kalle, †  
 Be redy wyþ my cloþys alle." †  
 Whan she was baped, she kallede here faste, †  
 And bade here brynge here cloþys yn haste.  
 Here douȝtyr was nat alle redy,  
 Ne comē nat at here fyrst cry. †  
 þe modyr þat sat in here baþ 1264  
 Wax ful of ire and of wraþ, †  
 And clepyd eft sonys aftyr here, †

<sup>1</sup> chyl dyr.<sup>3</sup> Harl. to.<sup>2</sup> kurse.<sup>4</sup> bade here þat.

*The Tale of the Mother who curst her Child.*

En la seinte tere, une femme esteit, 1843  
 Qe un iur, quant ele se baigneit,  
 A sa file comanda  
 'Que ele les<sup>1</sup> dras bien garda;  
 Quant ele le apelast, rien ne targast,  
 Mes ces dras tost li portast.' 1848  
 ¶ Quant la mere esteit baigne,  
 Sa file ad tant tost<sup>m</sup> apele;  
 Mes eole ne vint pas maintenant;  
 Pur ceo la mere od ire grant,  
 E<sup>m</sup> l'apela en maudiant, 1853  
<sup>j</sup> vers lur enfanz.  
<sup>k</sup> Ne vers eus pas se ennuient,  
 Ne folement ne les maudier.  
<sup>1</sup> ses. <sup>m</sup> A. omits *tant* *post* and *E*.

Kursyng wyþ ryghte gretē yre,

And seyde, "þe devyl come on þe, 1268 † "A deables," dist eole, "vous comand!"  
For, þou art nat redy to me."

"And I am redy," seyde þe devyl, † "E ieo suy ci," dist li maufe;  
"To take þat þou me betaghte wyþ evyl."

He fleghe on herē pere she stode, 1272 † Si est en la pucele entre;  
And madē herē wytte<sup>1</sup> al wode. † Ele maintenant est<sup>n</sup> deue

þys godē man for a nouþer þyng Par le malicun qe li fust done. 1858

Toldē hyt oft yn hys prechyng, ¶ Vn seint home, prestre ordeine,

þat none durste speke wyþ here syþyn \* Ceo nous ad pur veir cunte,

But 3yf he werē clenē shryvyn; § 1277 Qe ouek li en la tere parla

For 3yf he were yn dedely synne, \* Mes nul ne osast od li parler 1863

þe fendē þat was here wyþ ynne § Qe bien confes ne fust premer,

Made here seye hym so moche shame † Ou hunte li dirreit le deable assez;

þat alle men wundrede on hys blame.

And þat was preuede wyþ manyone † Plusurs le unt esprouez.

þat to þe holy londe was gone.

þerfore, 3e chyldryn, before al þyng 1284

Dredyþ 3oure modrys warryng;<sup>2</sup>

And, 3e wyvys, þenkeþ on þys cas,

Werryþ nat<sup>3</sup> for lytyl trespas.

þey þat wyl gladly warye, 1288 † ¶ Ky ces enfans maldie sanz deserte,

Hem warryþ God and seynt Marye. † Le malicun descendra sur sa teste. 1868

For ho so haunteþ comunly ¶

Yn earnest or yn rybaudy,

He shall haue warryng for blysse, 1292 Pur ceo, deit chescun doter

And of<sup>4</sup> blessyng shal he mysse; † Sanz destresce<sup>p</sup> maudier;

And ho so curseþ wyþoutyn gylt † † Le ciel ne purra nient entrer 1873

Hyt shal on hys hede be pylt.<sup>5</sup> † ¶ Qe est a ceo custumer,

Cursers<sup>6</sup> alle here lyue 1296 Si ne se amende premer;

Shal neuere haue grace for to þryue; Ceo deit chescun bien sauer.

As þey vse, so shal hem falle,

<sup>1</sup> here of here wyt.

<sup>4</sup> 'his' inserted in a

<sup>n</sup> devint.

<sup>o</sup> Nul nel ad deserui.

<sup>p</sup> deserte.

<sup>2</sup> warryng, glossed

later hand.

<sup>q</sup> For the next four lines *B.* has

'cursyng.'

<sup>5</sup> *O.* gloss 'caste.'

S'il ne se voet ici amender

<sup>3</sup> Werryþ noghte,

<sup>6</sup> Kurserys.

Ailleurs auera reprouer.

For kursyng shal come on hem alle.

Wurschepyþ 3oure fadrys and 3oure  
fadrys 3ow, 1800  
þan queme 3e Gode and doun 3oure prow.  
God 3yue us grace to oure endyng<sup>1</sup>  
To kepē us fro modrys cursyng,<sup>2</sup>  
And our fadrys so to queme 1804  
þat Goddys comandement we may 3eme.

*The Fifth Commandment.*

To the fyfþe now shul we go,  
þat ys, ' þou shalt no man slo.'  
þe fyfþe, shalt þou vndyrstonde, 1808  
Ys ' sle no man wyþ þyn honde,  
Wyþ outyn iustyce, for felonye, \*  
Ne for no manere of robbrye.'  
3yf þou do any man yn prysun, 1812 †  
Wykkedly, as a fals felun,  
Or bynde yn uplande or in burghe,  
þat he haue hys deþe þer þurghe,— †  
Certeyn þe shal no þyng were<sup>3</sup> 1816  
þat for hys deþ þou shalt<sup>4</sup> answere. †  
3yf þou euere yn any tyme  
Reftē any man hys lyme, †  
Or hyt was reftē þurghe þy rede, 1820  
þou art enchesun of hys dede.  
3yf hyt be a3ens hys wyllē  
Or hys asent, þou synnest ful ylle. †  
3yf þou þurghe wykkede ordynaunce  
Fordost pore mannys<sup>5</sup> sustynaunce 1825 †  
þat aftyward he may nat lyue, †  
þou art coupable,—a 3yfte y 3yue.  
3yf a porē man<sup>6</sup> þe craue 1828

<sup>1</sup> endyngge. <sup>3</sup> O. gloss 'kepe.'

<sup>2</sup> kursyngge. <sup>4</sup> ne shalt. <sup>5</sup> mans.

<sup>6</sup> 'of' inserted in a later hand.

**Le quint comandement est qe vous ne  
osciez mie.<sup>r</sup>**

Encuntre ceo funt plusurs, 1877  
Nomement cil a premurs  
Qe de sa meyn home oscie  
\* Sanz iustise, par feolunie,  
Cest ad fet apartement  
Encuntre cest quint comandement. 1882  
¶ E ceoly ausi qe en prisun  
Home met cum felun,  
Ou en autre luy qe morir couigne,  
Osas l'ad, sanz nul assoygne.  
¶ Si vnques a home faites tolir 1887  
Aucune membre sanz sun pleisir,  
A tort ceo, bien entendez,  
Coupable estes del pechiez.  
¶ Ceoly qe sustret le<sup>a</sup> manger  
Del poure, dunt il ad<sup>t</sup> mester 1892  
Tiel qe si ne manieue,<sup>u</sup> murra;  
Qe ne li doyne, oscis le a.

<sup>r</sup> est, ws ne ociez nul hom.

<sup>u</sup> manguce.

<sup>a</sup> ne doune a.

<sup>x</sup> ueritez.

<sup>t</sup> al pouere ky ad grant.

<sup>y</sup> issi en.

A melys mete hys lyfe to saue,—  
 3yf þou mayst 3yue hym, and nat wylt,  
 Beforē God þou hast hym spylt.  
 Seynt Ambrosē seyþ hardly,<sup>1</sup> † 1332  
 þat hyt ys slaghetyr gostly. §

What shul we sey of þys dytours,  
 þys fals men, þat beyn sysours,  
 þat for hate a trewman wyl endyte, 1336  
 And a þefe for syluer quyte ?  
 Be he neuere so strong a þefe,  
 3yf he may 3yue, he shal be lefe ;  
 A porē man þat may nat so, 1340  
 þe deþe þey wyl dampnē hym to.  
 Also hyt ys of þys dormers yn tounne,—  
 Falsē treytours and feloune,—  
 þat falslychē, for enuye, 1344  
 On here negheburs wyl gladly lye,  
 And seye forsoþe þat he haþ wroghte  
 þyng þat neuere 3yt was do ne<sup>2</sup> þoghte.  
 þey sle hem allē þat þey may, 1348  
 Whan here gode los þey fordo for ay.  
 Yn alle þe wrlde no ys more felonye  
 þan of þy neghebur next þe by.<sup>3</sup>

3yf þou euere dedyst þyn entent 1352  
 Yn fals cunsel or comaundment,  
 þat a man to þe deþe were dyghte  
 Wyþ wrongē dome or euyl syghte ; \*  
 þoghte hyt semyd wyþ þe lawe 1356  
 To 3eue þe dome, hyt ys grete awe  
 Who so demyþ felunsly,  
 And noþer wyþ pyte ne mercy.  
 He shal no mercy haue 1360  
 þat alle wyl sle, and no man saue.

<sup>1</sup> hardly.<sup>2</sup> no.<sup>3</sup> 'They byed on him.' Halliwell's Gloss.'O. Norse *bia*, to spot or besmire.'

† Seint Ambrose le dit pour veir,<sup>x</sup>  
 Crere le deuez et sauer,  
 § Mes espritel est le occisiun ; 1897  
 Ceo dedire, ne peot nul hom.  
 ¶ Par tant se peot bien duter  
 Cil qe eyne tant dener,  
 Qe meint oscis ensi<sup>y</sup> ad  
 Quant de sun huys uoid l'enchaca.<sup>z</sup> 1902

¶ De dous choses vous poez doter,  
 † De comandement ou cunsail doner  
 † \* De mettre home a la mort<sup>a</sup>  
 \* Sanz dreiture, mes a tort. 1907  
 ¶ Ne cruelte nient ne frez  
 En iugant,<sup>b</sup> si me creiez ;  
 Car une gent en iugant,  
 Feolunie funt mult grant ;  
 Plus querent uengement  
 Qe iuger la gent leaument. 1912  
 Ceo est trop<sup>c</sup> grant pechie,  
 En iugant, fere cruelte.

<sup>x</sup> sun vs les eschassa.<sup>a</sup> Le pouere home auez mort,  
 and it comes after the next line.<sup>b</sup> A. *iugan*.<sup>c</sup> pur veir tre.

I shal 3ow telle for swychē dome		
A tale þat sum tyme fyl yn Rome.	†	¶ Vne cunte uous cunterai de gree,
Of holy wryt, þe englysh y toke,	1364	Parunt ceo ert cunferme,
‘ Dialogus,’ men clepyn þe boke.	†	Qe en vne liure ai troue
þys tale ys wryte þer yn <sup>1</sup> redy,		Qe ‘ dialoge ’ est apele.
And fyl yn þe tyme of seynt Gregory.	†	De rome la haute cite
		En tens seint Gregoire le benore <sup>d</sup> ,

1917

*The Tale of the Knight who had a Vision  
of the Judgment.*

In Romē fyl a grete moreyne,	1368	†	Esteit vne morine si meruillus,
A pestelens of men, a veniaunce to pyne,			
For some þat 3edē yn þe strete			Qe apertement virent plusurs
Sawē arwys fro heuene shete		†	Les setes de ciel <sup>e</sup> souent venir
And smotē men to þe deþ down ry3t ;	1372	†	Plusurs gent a mort ferir.
And one of þe arwys woundede a kny3t.		†	¶ Vn chiualer al heure esteit,
þe kny3t ful sorē syke gan lye,		†	Qe en rome dunc maneit,
And was yn poynt as he shulde deye ;		†	Feru fu, en maladie giseit.
Hys spyryt was takē see <sup>2</sup> a cas,	1376	†	Mes cil, quant morir deueit,
Ryght as Goddys wyllē was.		†	Sun esprit fu mene
Hys frendys þat stodē hym by			Pur veer les secrez dame de. <sup>f</sup>
Wende þat he hadde be dede bodely.		†	Le cors fu mort apertement, <sup>g</sup>
But sonē, yn a lytyl þrowe,	1380		A vis esteit a tute gent,—
þe body quakede þat þey alle sowe :		†	Mes en poy de heure reuiuifia ;
Seppē he tolde where he hadde be,			
And mochē pyng þat he hadde see.		†	Qe il out veu merueille cunta :
“ I saghe a bryggē moche wndyr,	1384	†	“ Ieo vy,” dist “ un punt
A grymly watyr was þer vndyr,		†	La ou mutes genz s’en uunt,
Blak ande depe and ful stynkyngge,		†	Le euze desuz meruilluse, <sup>h</sup>
Dredeful noyse hyt made rynnyngge.		†	Vnques ne vi plus dotuse,
Dunwarde yn to helle hyt 3ede ;	1388		Hyduse, et noyre, et trespuant ;
Whan y saghe hyt, y hadde grete drede. *		*	Del regard auoie hydur grant.
Be 3unde þat brygge was a cuntre,		†	L’ewe esteit a ual corant,
			Horriblement fu tost alant.
			Vtre le punt, esteit vn pays,

1922

1927

1932

1937

1942

<sup>1</sup> þer yn ys wrete.<sup>2</sup> take to see.<sup>d</sup> B. puts this line first, and prefixes ‘ Apostoile ’ to ‘ de rome.’<sup>e</sup> del air.<sup>f</sup> A. reads, *Ceoly fu auis pur verite.*    <sup>g</sup> vraiment.<sup>h</sup> mut parfunt; and omits line before and after.

þe feyreste þat euer God lete be ;		†	Tresdelituz ceo me fu a uis ; <sup>i</sup>	
As a medue hyt was grene,	1892	†	Vert <sup>k</sup> esteit la prerie,	
So feyre of syghte ys noun y wene,		†	La beaute descriure ne sai mie,	
So ful of flourys loghe ande hyghe,		†	Trop paresteit <sup>l</sup> beal florie	1947
And saueryde swete as spycerye.		†	Qe pleyn fu <sup>m</sup> de especerie,	
þarto so feyre syghte of coloure,	1896		Tant esteit de duz odor	
Delytable, and swete of sauoure,		†	E tres delitable sauur,—	
Y dar weyl seye þat euermore		†	Qe bien ose dire, sanz pour,	
A man myghte leuē þat were pore ;			Qe de <sup>n</sup> la bealte et la ducurz	1952
Deyē certys shulde he neuere,	1400		Peot hom uiure tuz iurs.	
For lyue and hele ys þere for euere.				
I saghe þere folk <sup>l</sup> of so feyr syghte,		†	Tres bele gent i habiterent	
Here wonynge placys yn joye were dyghte		†	En mesuns qe il auēint,	
All þe folke <sup>l</sup> þat I saghe þere	1404		Beals esteient sur tute rien,	
Were <sup>2</sup> as feyre as aungelys were.		†	Cum sunt angles, me sembla bien.	1957
I saghe þere housys of ful ryche atyre,		†	Plein furrent lur mesuns	
Alle of gletryng golde as fyre ; §			De clarte, tres bele mansiuns,—	
Blesful bryghtenes was þerynne ;	1408		Aucunes esteient si tre beles	
þe syghte was cely, and welþe to wynne.			Qe recunter serreit merueilles ;	
For somē of þo wynly <sup>3</sup> wones <sup>4</sup>			De tres bele graundur,	1962
Were peyntedē wyþ <sup>4</sup> precyus stones,		§	E tres bele riche atur,	
Some were caste wyþ ryche colours	1412		De fin or emerez,	
And feyr <sup>5</sup> peyntede wyþ frute and floures.			Esteient les vns tiullez ; <sup>o</sup>	
þere ys noun lyuyng here a lyue				
But Criste þat may <sup>6</sup> hyt alle dyscryue.				
þe sopē myghte y neuere wytte	1416	†	Mes sauer ne poay de verite,	
Who shuldē yn þo stedys sytte.		†	A ki esteient aturne.	1967
But yn þe watyr þat was hydus,		†	¶ Sur la riue del ewe huduse,	
Stynkyng, blak, and merueylus,—		†	Qe noyre fut et meruillouse,	
Y say <sup>7</sup> moche folkē falle þerynne,	1420			
Caytyuys chargede ful of synne.			Aucuns mesuns ui fundez ;	
A myste out of þe watyr come,		†	Mes vne niule estoit del ewe lēuez	

<sup>1</sup> These two lines are omitted in the Harleian MS.

<sup>2</sup> O. omits "were."

<sup>3</sup> O. gloss 'sekyr,' 'dwellengys.'

<sup>4</sup> al wyþ. <sup>5</sup> proudly.

<sup>6</sup> Harl. omits may. <sup>7</sup> saghe.

<sup>l</sup> A. vis.

<sup>k</sup> Quel verte.

<sup>l</sup> esteit.

<sup>m</sup> E. replenie.

<sup>n</sup> A. omits de.

<sup>o</sup> tuelez.

And to sum housys hyt gan gone,	†	Qe aucuns des mesuns ateineit,	1972
And to sum comē hyt noghte,	1424 †	E aucuns ateindre ne pooit.	
þat me merueylede yn my þoghte.			
þe bregge þat ouere þe watyr lay,	†	Le punt, dunt ieo vous cuntay,	
Hyt was euere of swyche asay,	†	De tiel esprof esteit, et de tiel assay,	
þat þer ouere myghte no man passe	1428 †	Qe si home le vout passer, <sup>o</sup>	
But he were clene of euery trespas	†	Si de peche ne fu net premer ;	1977
þat he ne shulde yn þe watyr falle		E l'ewe, dunt vous ai cunte,	
To þe mayster fende of alle.		Cherreit plein de horriblete. <sup>p</sup>	
þo men þat loue to do ryghtely,	1432 †	Mes dreiturels, et nette gent,	
þey shal passe þere sauēly	†	Passer le poeint seurement,	
To þat blesful cuntre,	†	Entrer en le pays ioious <sup>q</sup>	1982
þere ioyē wyþoute ende shal be.		Qe est si beals et delitus.	
A preste y saghē passe þere weyl,	1436 †	¶ Vn prestre legerement vi passer,	
And hadde no lettyng of any deyl,		E le pays benore entrer ;	
As he hadde leuyde yn hys lyfe clene,	†	E tant plus legerement	
At hys passyng was hyt wel sene.		Qe sa uie mena nettement." <sup>r</sup>	1987
A man y kneughe þere also yn peynys	†	¶ " Vn home," dist, " que ieo conuz	
strong,	1440	tres bien,	
þat felunlyche dyde euere wrong ;	†	E n'esteit mie bon crestien,	
I kneghe hym here yn grete bayly,	†	' Peres ' out nun, et grant baillie	
He louede veniaunce wyþ oute mercy.		Aueit, tant cum fut en vie,	
' Pers,' y wote weyl, was hys name,	1444	Pene li vi la tres malement	1992
Yn þe watyr he suffrede shame.	†	En l'euze puante de neire gent.	
I saghe hym bere vpp on hys krowne	†	La, le vi ieo porter	
Brynnyng eryn þat bare hym downe	†	Vne grant pesentime de fer <sup>s</sup>	
In to þe watyr, blak as kole.	1448 †	Qe en l'ewe l'enfundra,	
Alas, þe paynēs y saghe hym þole! <sup>1</sup>	†	Allas, la payne qe il mena !	1997
Moche y desyrede to wete certeyne	†	Mult durement desirai	
Why he suffrede al þat peyne ;	†	Sauer la verite pur qey	
And asswyþe hyt was me tolde,	1452 †	Il esteit si ferement pene ;	
For to do veniaunce he was euere bolde ;		E maintenant me est cunte—	
And whan he shuldē deme þe ryzt,		Qe sauioie bien pur verite—	2002
		Est il si malement trete	

<sup>1</sup> O. gloss ' suffre.'<sup>o</sup> passer le punt voleit.<sup>p</sup> Trebucheroit a grant chaitifte.<sup>q</sup> gelous.<sup>r</sup> seintement.<sup>s</sup> fere.

To felunly he dyde hys myzt ;		Qe il mist mult plus sa cure,	
At hym myghte no man hauē grace, 1456		Quant il deueit fere dreiture,	
Myldenesse, ne mercy, for any trespase ;		A cruelte que a iustise ;	
And for he dede so mochē woghe		Ceo fere deuoit en nule guise. 2007	
Suffreþ he now shame ynoghe.		En fesant iugement,	
Swyche ys Goddys ordynaunce, 1460		Cruelment treta la gent ;	
‘ For veniaunce to take veniaunce.’		Ore est pur ceo en turment ;	
3yt of a noper y hade a syghte, *		Deu de li prent vengeance.	
‘ Steuene,’ forsoþe, hys namē hyghte ;	+	* ¶ Vn autre home, dist il, i ui, 2012	
þat ychē Steuene was wont to be 1464		Qe del punt aual pendi,	
Wonyng yn Romē, þys cyte.	+	Qe ‘ Esteuene ’ fu nome,	
As he wulde passe þe brygge betydde	+	En Rome maneit, la cite.	
Hys fete begunne to slyde besyde,	+	Quant le punt voleit passer,	
And was yn poynt to falle 1468	+	Del pee comenca escriller, 2017	
In to þe watyr bytterer þan galle ;		E uers l’euze aual chay.	
þe fendēs wende weyl hym to fonge,			
But by þe bregge þan gan he honge.	+	Nepurquant, par les piez <sup>t</sup> pendi ;	
þe fendys here crokys fastede yn hys knees,		Deables del euze muntererent,	
And all to-drowe and rente hys þees ; 1473	+	Aual per les quisces le trainerent.	
Feyr men come þedyr,—but y not how,—	+	Mes gent de tres grant beaute 2022	
And by hys armys vp hym drow ;		Vers munt par les braz l’unt traine.”	
þey wulde not suffre hym falle al downe	*	Aucuns almones fet aueit,	
In to þat grete confucyoun ; 1477	†	Dunt noster seigneur se paeit.	
He plesyde God wyþ sum gode dede, †		Pur ceo, per les braz l’unt sake,	
þarefore þey hylpe hym yn hys nede. *		Les seinz angles dampne de. 2027	
Almysdede <sup>1</sup> men vndyrstonde 1480		Mes lecherie out perpetre, <sup>x</sup>	
By þe drawyng vp of hys honde.	+	Pur ceo les debles l’unt traine	
Y trowe he trespaste yn lecherye		Par les quisces uers turmenz,	
þat þey þeēs drowe hym by. †		Dunt enparlames einz.”	
But forsoþe y can nat telle 1484	¶	¶ Tant cum il fu en tiel encumbrer, <sup>y</sup>	
Whepyr he shulde to heuene or helle.” §		A vie reuint le chiualer ; 2033	
. þys talē haue y tolde to 3ow,	§	Si Esteuene fu perdu, ou saue,	
3yf hyt myzt fallē 3ow to prow,		Ne sauoit il pur uerite.	
þys domus men to chastyse * 1488	+	¶ Pur ceo, vous ai ceo reherce,	
		* Qe home seit chastie 2037	
		En iugant fere cruelte,	

<sup>1</sup> almasdede.<sup>t</sup> Nekedent par le punt.<sup>x</sup> haunte.<sup>u</sup> sake.<sup>y</sup> tirpel.



pat deme men wrong þurghe fals asyse.		Qe fere ne deit nul crestien	
Many beyn now, as Pers was,		Qe sagement vodra viuere et bien.	
Harde domys men as Satanas.		Pus qe si greuement fu pene	
pat man þat demep alle to þe ryȝt,	1492	Peres, dunt vous ai cunte,	2042
Of mercy get he no plyȝt ;		Pur ceo qe se delita en felonie	
And ȝyf he demep pytyffully		Quant dreitur dust fere sanz boidie.	
At hys demyng getyþ <sup>1</sup> he mercy ;		Cum le qeor de chescun est depose, <sup>2</sup>	
And ȝyf he deme fals iuggement,	1496	Ert chescun perdu ou sauue ;	
þere falsnes ys, he shalle be shent ;		Qe de sun preome n'ad pite,	2047
He shall be slayn þat al wyl slo ;		Si il ne se amende, ert dampne.	
pat peyne wyl deme, to peyne shal go.		¶ Cest peche atant lessum,	
ȝyf þou wyþ drowe any mannys wyl	1500	E a un autre auant alum.	
pat he ne myȝt þe gode fulfyl	†	¶ Espiritalment home osciez,	
Whan he þoghte to have wel down,	†	Si vus de bien li <sup>a</sup> sustraez,	2052
Or entycedest any fro relygyoun,	†	Quant il est <sup>b</sup> en bon purpos	
Gostly þou mayst hym slo †	1504	De seruir deu, mes pur vous ne os.	
ȝyf he to ouþer wykkednes go :—		Pur ceo sunt il a blamer	
As ȝyf a man hauē a chylde	†	Qe de lur enfanz changent le qeor,	
And to relygyun hys wyl be mylde,	†	Qe en ordre, solun lur desir,	
And þou <sup>2</sup> eggyst hym away	1508 †	Ne osent iesu crist seruir.	
To folnē þe fals wrldēs pay,—		¶ Ceoli ausi que heet nul hom,	
ȝyf he þefore be lore yn synne,		Pur quele qe seit mesprisun,—	2060
For hym grete perel þou fallyst ynne ;		Deuant deu osci l'ad ;	
Byforē God þou hast hym slayn,	1512	Saint Johan le apostle le sermonat.	
And for hym þou shalt suffrē payn.		¶ Ore vigne <sup>c</sup> auant le detractur	
What sey ȝe of þys bakbyters	†	Qe mal parole tute iur,	
pat wykkede wurdes aboutē bers ?	†	De tres le dos <sup>d</sup> de ceoli	2065
þey makē oftē mochē stryfe,	1516	Qe mal ne quide nul de luy,—	
And apeyryn many mannys lyfe.		Ceo est un peche trop felun	
ȝyf þou bryng a man yn fame,		Quant home manieue auter <sup>e</sup> talun.	
pat he haue euere lastyng shame,—			
Byfore God þou hym slos	1520		

<sup>1</sup> demyngge get.<sup>2</sup> Harl. omits þou.<sup>3</sup> For the next four lines—

Par coe pensez cum ert ordine

Ke chescun ert sauue ou dampné.

<sup>a</sup> par entisement akun. <sup>b</sup> est venuz.<sup>c</sup> vent.<sup>d</sup> En la absence.<sup>e</sup> manyue autri.

Whan þou hym reuyst hys gode los.  
 Bakbyter, þurghe ryghte resun,  
 Of þre mennys deþ ys enchesun.  
 þou wost weyl, wyþ outyn les, 1524  
 þe bakbyter fyrst hym self sles ;  
 He slekþ hym þat trowyþ hys lesyng,  
 Whan he forþ beryþ hys bakbytyng ;  
 And hym algate þat hyt ys on leyde, 1528  
 He ys slayn ; Gode help þe vpbreyde.  
 As mochē þan he ys to blame  
 þat ȝeueþ a man a vyle ekename ;  
 ȝyf hys ryȝt name be wyþdrawe, 1532  
 Gostlychē þou hast hym slawe.

Also ys slaghtër gostly  
 To vse to spekē vyleyny. †  
 For many wurdys þat beþ spoke, 1536  
 Were better yn brest to be loke.  
 And, sum owtȝē nat to be  
 Of herē wurdys to <sup>1</sup> fre,—  
 By þese ordryde men, y mene, 1540  
 Here wurdys owtȝ to be feyrer <sup>2</sup> and clene,  
 And namlyche to relygyun  
 Men shulde fynde noun enchesun :  
 For ȝyf þey spekē oute of skore 1544  
 þey beþ to be blamede eft þarfore.

*The Tale of the Nun who spoke naughty words.*

Seynt Gregori of a nunne tellys  
 þat ȝede to helle for no þyng ellys  
 But for she spake euer vyleyny 1548  
 Among here felaws al ahy.<sup>3</sup>  
 þys nunnē was of dedys chaste,  
 But þat she spakē wurdys waste  
 She madē many of here felawys 1552

Deu ! qe serreit grant curteisie,  
 La lange gardir de vileinie. 2070  
 Le membre dunt deuum deu loer,  
 Deit chescun home meuz garder.  
 Mes femme, sur tute rien,  
 Dust gardir sa lange ben ;  
 Car outre mesure est folie, 2075  
 Femme de parler vileinie ;  
 Car deu ne prent mie a gre,—  
 Tut eyne acune chastete,—  
 Si la lange ne seit ben garde,  
 Dunt loer deit dampne dee. 2080

Ceo nous ad bien mustre  
 Seint Gregoire li benure,  
 Par vne cunte qe nous ad cunte,  
 Qe tantost vous ert reherce,—  
 † Une noneine esteit de bone vie 2085  
 Qe mult hay vileinie,  
 [Mie] de sun cors nomement,  
 Car ele uesqui chastement ;

<sup>1</sup> ouer.

<sup>2</sup> feyr.

<sup>3</sup> an hy.

benke on synnē for here sawys.  
 For many tyme a vyleynys <sup>1</sup> wurde  
 Gadryþ foulē pouþ <sup>2</sup> to hurde.  
 So dede she here felawys alle 1556  
 For here wurdys yn synnē falle.  
 Nopeles, yn here dedys,  
 Se was chaste as menerhedys.  
 Sone aftyr þys nunnē deyde, 1560 †  
 As of herē was purueyde,  
 She was beryyde as fyl to be †  
 Be syde an auter <sup>3</sup> before þe gre.  
 Sone aftyr, þys chaunce gan falle;— 1564  
 Of þe cherche þe wardeynys alle †  
 Were wakede oute of herē slepe,  
 So loude þey herde one cry and wepe;  
 Þey sterte vp allē <sup>4</sup> for to see 1568  
 What wundyr þyng þat myghtē <sup>5</sup> be.  
 Þey seye aboute þe nunnē stonde,  
 Fendys, wyþ brynnyng swerdys yn hande :  
 Al hem þoghtē þey wulde here slo, 1572  
 For þey cloue here mouþe euyñ otwo; §  
 And, þe tō sydē al to brent †  
 Before þe auter on þe pament.  
 Þe wardeynys come eft on þe morow|| 1576  
 To seē where had <sup>6</sup> be þat sorow.\*  
 Þey fonde þe brenyng euery deył  
 As þey before hade seye hyt weyl;  
 Half þe body was brent away, 1580  
 And haluynde le yn here grauē lay.  
 Seynt Gregorye seyþ þat hyt was sygne <sup>7</sup>  
 þat half here lyfē was nat dygne; <sup>8</sup>  
 For þoghe here dedys werē chaste, 1584

Mes sa lange garda malement,  
 Trop ama parler folement.  
 La noneine apres est deuie;  
 En le muster apres enterre. 2092  
 Ore oiez merueille et pite  
 De la veniance dampne dee;  
 Meme la nuit fu mustre,  
 Al gardein del mustre quant fu cuche.  
 La noneine esteit mene 2097  
 Deuant l'auter sur le degre;  
 § E la, esteit par mi trenche,  
 De un mult trenchant espee;  
 † Feu ardeit l'une partie,  
 Mes l'autre esteit de rien blemie. 2102  
 ¶ Al matin le gardein se leua,  
 E a ces cumpainuns cunta;  
 || Pus sunt ensemble ale  
 \* Pur vere ci ceo fust verite.  
 Le pauement vnt regarde 2107  
 Deuant l'auter sur le degree,  
 E le arcun <sup>9</sup> trouerent apertement  
 Apparent en li pauement;  
 A sa lange deit estre rette  
 Qe eole esteit enflamine, 2112  
 Car souent autre enflamma

<sup>1</sup> vylens.<sup>5</sup> Harl. *myt.*<sup>9</sup> L'arcun.<sup>2</sup> þoght.<sup>6</sup> were hadde.<sup>3</sup> a nautyr.<sup>7</sup> O gloss. 'a tokene.'<sup>4</sup> Harl. *al.*<sup>8</sup> O. gloss. 'wrp.'

Here wurdys were al vyle and waste.  
 So was hyt shewyde before here ygne,  
 pat haluynde she was 3oue<sup>1</sup> to pyne.  
 Lokē how 3euene dome þer was, 1588  
 Euene lyke a3ens here trespas.  
 See how here tunggē made here slayn  
 And foulē wurdes broghte here to payn.  
 By þys ensample pat vs awys 1592  
 Y rede þat<sup>2</sup> we leue alle oure foule sawys,  
 pat we sle nat vs self gostly,  
 Ne noun ouþer so, ne bodyly,  
 pat we be nat wyþ herē brent 1596  
 Yn hellē fere, no wyþ here shent.  
 God almyghety shelde vs þar fro,  
 And late vs neuere no man slo.

*The Sixth Commandment.*

The syxte comaundyþ vs also, 1600  
 pat we shul noun hurdam do.  
 þys comaundment ys of prys  
 For hyt was stabledē yn paradys ;  
 Gode stabledē hyt, þou shalt beleue, 1604  
 Whan he made of Adam, Eve.  
 A clene womman here he hym betaghte,  
 Yn clenē lyfe to lyue she aghte ;<sup>3</sup>  
 Al one to be, and of o wyl, 1608  
 Goddys comaundment to fulfyl.  
 God madē womman man to gyue,  
 To be hys helpē yn hys lyue ;  
 He madē here nat man to greue, 1612  
 No to be mayster, but felaw leue,  
 No nat ouer loghe, no nat ouer hy,  
 But euene felaw to be hym by ;

<sup>1</sup> 3eue.

<sup>2</sup> O. omits 'pat.'

<sup>3</sup> liue shaghte.

† Par foles paroles qe ele parla,  
 E feolunies<sup>s</sup> a la fee,—  
 Ceo est, sachez, grant pechie.<sup>h</sup>  
 ¶ Mes ordure en buche sacre 2117  
 Est sacrilege pur verite.  
 De ceo se deiuent ben garder  
 Prestres et clers de musters ;<sup>i</sup>  
 Mes religius sur tute rien  
 Gardir deit sa lange bien, 2122  
 Car tuz ces membres ad dedie  
 A nettement seruir dampne dee.  
 ¶ Home qe desire autru mort,  
 Perduz est sanz nul resort  
 Si sa entente met a cumplir 2127  
 Le mal qe il ad en desir ;  
 Espiritelment est homicide ;  
 Tut seit issi qe il nel quide ;  
 Chescun deit ausi sauer,—  
 Si de mort poez home sauuer, 2132  
 E il nel fet ; acoupe serra  
 De deu, qe a tuz comande le a.

**Le sime comandement est qe bus ne  
 debrusez esposailles.<sup>j</sup>**

Mut est haut cest sacrement  
 Qe de deu prist commencement ;  
 Car ceo, sachez vous de fi, 2137  
 Qe deu en paradis le establi  
 Quant notre mere Eue fu furme,—  
 Dormant Adam,—de sun couste ;  
 E pur femme a luy baille  
 De la main dampne dee.<sup>k</sup> 2142

<sup>s</sup> felonesses.

<sup>h</sup> Ke estoit greindre peche de asez.

<sup>i</sup> ky deit deu minster.

<sup>j</sup> De vices ke uenent de matrimoin debruse, et en  
 kaunt de maners matrimoin est fet.

<sup>k</sup> Cil ke de ciel e tere ad pouste.

And he, mayster, lorde, and syre ; <sup>1</sup>	1616			
To hys wyl she shal meke hyre. <sup>2</sup>				
þe sacrament ys for herē sake,				
Of two, o fleshe and o wyl to make.				
Grete mede he getyþ <sup>3</sup> wyþ outē fayle	1620	†	Grant luer dunc auera	2143
þat wele wyl holdē hys spousayle.		†	Ki bien esposailles gardera.	
Now some of þe poyntys wyl y touche		†	Pur ceo, serrunt recuntez	
þat men vn to hurdam souche.		†	Encuntre matremoine les pechiez.	
3yf þou haue troupe pryuyly	1624	†	¶ Il pechent, al comencement,	
To bygyle a womman to <sup>4</sup> lygge here by,—			Ki fey dunent priuement	2148
þoghe no wedlok were yn þy þoghte			Encuntre l'estat de seint eglise ;	
But þat wuldest þy synne were wroghte ;			Mult ad malfet tiel seruise.	
3yf she vndyrstodē weddyng of þe	1628		¶ Q' a plusurs dune fey,	
So shal þy troupe chargede be ;			E des plusurs receit, sanz dire nay,—	
þy troupe to 3eue yn swyche a-tent			Ambedouz pechent malement	2153
Hyt ys azens þe comaundment.			Quant il le funt a scient. <sup>1</sup>	
No troupe oghte to be 3eue wyþ ryghte			¶ Cil qe fay dune per boidie,	2155
But yn holy cherchys syt,	1633		E autre chose n'entend fors lecherie ;	
Namlych þat falleþ to wedlake,			E quant vne tele ad gabbe,	2144*
What so euere men seyde or spake.			A vne autre se est espouse, <sup>2</sup> —	
3yf þou ly by here seþen,	1636	†	Le comandement deu ad debruse,	
Afyr þou hast þy troupe 3yuen,—		†	Si est mult grant sun pechie.	
Y sey þe weyl certeynly			¶ Ki charnelement sunt assemble	
þat þou synnedyst þere dedly.*			Après priue fiance dune,	
Fleshly dede þou oghteyst noun werche	1640		§ Auant qe seint eglise l'eyt regarde <sup>o</sup>	
Wyþ outē leue of holy cherche ;			E apertement seient espuse,—	2151*
þoghe þou hauē troupe <sup>1</sup> plyghte,			* Quite ne sunt mie de pechie,	
And to here hast so gode ryt,			Sachent bien de verite ;	
3yt holy cherche behoueþ wytte	1644	†	Car tut seient deuant deu lie,	
			De eglise deit estre regarde,	2155*

<sup>1</sup> sere.<sup>4</sup> and.<sup>2</sup> here.<sup>5</sup> here trowþe.<sup>3</sup> get.<sup>1</sup> a escient.<sup>m</sup> See lines 1646-61 of English, on next page.<sup>n</sup> A. tiele ad gabbe, E autre lu s'en est marie.<sup>o</sup> For the next six lines B. has—

Apertement, sachez, sunt espouse,

Tut seient de vant deu lie ;

Ne sunt pas quitis de peche,

Mes le eglise lur deit esgerder,

De lur couenance ben sauuer.

- Of 3oure cunnaunt, 3yf hyt may sytte. † E de lur couine sauer. 2156\*
- <sup>6</sup> 3yf pou plyghteyst troupe to any lyghtely  
To be at holy cherchys cry,  
But pou dedyst <sup>1</sup> no foly dede 1648  
pat ys fleshly felaurede,  
pou gost ande 3yfst þy troupe anouper  
As pou dedyst <sup>2</sup> byfore þe touper,  
And lyst by here, and ys þy wyfe, 1652  
Yn hordam bope þan ys 3oure lyfe.  
þe ferst womman þat pou ches  
Ys þy wyfe wyþ outē les.  
Ensample hauē we þerby, 1656  
Of Iosep þat wedyde oure lady ;  
þere was verry matrimony,  
Wyþ outē fleshely dede of any.  
By þys ensample mayst pou se 1660  
pat þe fyrst womman þy wyfe shulde be.  
3yf pou dedyst <sup>3</sup> euer swyche outrage  
To wedde chyldryn or <sup>4</sup> þey hadde age, †  
þare of may comē grette folye 1664 †  
3yf þey so zunge to gedyr lye.  
Oft haue men bope herde and seyn,  
pat of swych lyggyng hap foly beyn. ||  
For some when þey yn age are come, 1668  
þe toon þe touper may nat loue ;  
þan make þey men <sup>5</sup> on hem to wundyr,  
And coueyt faste to be asundyr ; \*  
Also to brekē here spousayle, 1672 †  
And here troupe, þe whych shuld nat fayle. †  
3yf pou to swyche weddyng consent,  
Hyt ys azens þe commaundment.  
3yf pou hast auowyde þe 1676  
þy lyfe to holde yn chastyte, †  
Or pou art yn state of prest, §  
Or yn two ordrys alper nest, †  
<sup>1</sup> duste wyþ here. <sup>4</sup> ar. <sup>5</sup> alle men.  
<sup>2</sup> dest. <sup>3</sup> dest. <sup>6</sup> See French on page 53.
- ¶ Ki enfanx lest assembler 2157  
Auant lur age legittimer,  
Ceo serreit peche ; car, par tant,  
Desturber les peot de auer enfant.  
Autre mal en purra auenir  
Si lesse seient <sup>p</sup> a lur pleisir ; 2162  
Troue aum mult souent  
|| Qe mal vient de tiel assement.  
¶ Si apres qe douz sunt assemblez,  
E por matrimoine cuplez,  
\* L'un quert del autre estre deslie <sup>q</sup> 2167  
Par mal entente de <sup>r</sup> legerte,  
E a tort eschaper sun matremoine,  
Qe tutdis dure sanz assoigne,—  
Tut se seit il deliez,  
Grant est nepurquant le pechiez. 2172  
¶ Home a ki tesmoine sun geor  
Qe il ne peot femme espuser,  
§ Ou pur ceo qe il est ordene  
† E a chastete par tant lie,—  
† De treis ordres nomement 2177  
<sup>p</sup> Si il se asaient. <sup>q</sup> seure. <sup>r</sup> e.  
\* Par tant ke chastete ad avoue  
Ov pur coe k'il est ordine.

Suddekene, or dekene hy, \* 1680  
pys lettyþ weddyng and dede fleshely.

Ne þou shalt neuere <sup>1</sup> wedde, ne synne,  
Wyþ any þat þy kyn haþ weddyd ynne; §  
Or 3yf a man haue houē a chylde, 1684  
God hyt euere forbede and shyldē  
þat þat chylde shulde any haue  
Of hys godfadrys, maydyn or knaue;  
Hys brepren or sustren may at here pay  
Wedde,—but he þat houē <sup>2</sup> neuere may.

Ne þou shalt nat, by þy lyfe,  
Weddē þy godfadrys wyfe.

Also shal þe womman <sup>spare</sup> wonde 1692  
To take here godmodrys husbonde.  
Twey godmodrys shul nat wedde <sup>3</sup>  
þe toon to aske þe touper to bede.

Men shul nat wedde <sup>4</sup> for any gode 1696  
Man or womman þat ys wode; †  
For many þyngys hyt ys grete eye, †  
þe whyche falleþ me nat for to seye. †

3yf a womman haue an husbande 1700  
And he fro here go ouer lande,  
She shal noun ouper take ne wedde  
But she be certeyn of hys dede. <sup>5</sup> †  
þou shal nat betroupe a womman wyþ hande †  
þe whylys here husbande ys lyuande; †  
For þe troupe þat þou here 3euyis  
þe whylys þat here husbunde lyuys,  
Hyt ys hope hurdam to be, 1708  
And slagheter, but <sup>6</sup> he deye or she.

3yf þou madest euere any wyche  
burgh whychecraft wedlak to flycche †

Ki ordres seinz apellent la gent,  
\* Sodekene, deakene, et presbiter  
Qe deit le cors deu sacrer,—  
Ou qe prochein est en parente,  
Ou par aucun affinite 2182  
A <sup>t</sup> femme qe dust esposer  
E matrimoine celebrer,  
§ V <sup>u</sup> ki la parente ad espuse  
Del autre od ki ad tuche, — <sup>x</sup>  
Trestuz ceus vnt peche 2187  
Si il unt femmes espuse;

E femme ausi qe a scient  
Tiel mari pernt folement.  
¶ Ne home qe sa femme ad oscis,  
Autre ne deit prendre a tutdis. 2192  
¶ E qe ceo ne seit ubliez,  
Femme ne peot prendre li forsenez,—  
Autre chose peot desturber,  
Dunt ore ne voil parler.

¶ Femme ausi qe barun prent 2197  
Auant qe sache certainement  
Qe sun barun seit deuie,  
Peche, si ele le fet de gre.  
¶ Ne femme, viuant sun barun,  
Fay ne doyne a nul hom. 2202  
Souent est mal auenu,  
Seu le auum, e conu; <sup>y</sup>  
E meme ceo de home, entendez,  
Si en tiel manere ad affiez.  
¶ Si les uns des espusez, 2207  
Od sorcers eyt purparlez

<sup>1</sup> Harl. omits *neuere*.

<sup>4</sup> Harl. omits *wedde*.

<sup>2</sup> *hoffe*.

<sup>5</sup> *O. gloss.* 'dep.'

<sup>3</sup> See l. 2211, &c. of the

<sup>6</sup> but 3yf.

French, next page.

<sup>t</sup> A. E.

<sup>u</sup> Ou.

<sup>x</sup> oue ky ad prime choche.

<sup>y</sup> Kar ceoly apres ke sun barun est mort  
Ne la poet esposer si il ne seit a tort.

For to destruble<sup>1</sup> þe ryȝt weddyng, 1712 †  
 þou art a-cursed yȝ þat þyng. †  
 ȝyf þou fordost þe weylfare  
 Betwyx þo þat weddyde are,  
 þou synnest certys wykkydly, 1716  
 And brekyst<sup>2</sup> spousayle and cumpany.  
 ȝyf þy chylde, mayden or knaue,  
 Wulde a noþer yȝ wedlak haue,  
 And wyþ here wylle þey troupe plyȝt 1720  
 Wypoute cunseyl of fadrys syȝt,  
 ȝyf fadyr or modyr be þer aȝen,  
 Seppe þey haue troupede and beyn certeyn,  
 þey dysturble þys sacrament 1724  
 Aȝens þys ychē comaundment.

ȝyf a man be of joly lyfe  
 And mysdo onys vndyr hys wyfe,  
 ȝyf she be godē and certeyn 1728  
 To gode state she turneþ hym aȝeyn;  
 But þere þe wyfe haunteþ foly  
 Vndyr here husbunde a ludby,  
 Comunly she wyl neuere blynne, 1732  
 But euere be brennyng yȝ here synne;  
 Vnto þe deuyll confounde her here<sup>3</sup>  
 And bryngē her<sup>4</sup> to hellē fere.

Aȝens swyche maner wyuys 1736 †  
 þat wyl nat amende here lyuys, †  
 Shal y telle ȝow a tale,— †  
 To swyche wyuys byttyr bale. †

<sup>1</sup> destruble.<sup>3</sup> here her.<sup>2</sup> brekst.<sup>4</sup> here . . . fer.

Qe lur assemble seit desturbez,  
 Sache, qe malement ad pechiez.  
 ¶ Ki dous commeres ad espuse,  
 Cest ausi ad trespasse; 2212  
 Si l'une apres l'autre ad prise,<sup>a</sup>  
 Fere nel dust en nule guise,

¶ Ki ad femme espuse,  
 Si autre, pur gust, par legerete,  
 Ou si de autre, fay, receit,— 2217  
 Malement peche, si deu me eyt.<sup>a</sup>  
 Ceus sunt<sup>b</sup> apertement  
 Encuntre ceo sime comandement.

¶ Encuntre la gent malure  
 Qe espusailles unt debruse, 2222  
 Vne ensample ay troue,  
 Qe merueille est, et grant pite

<sup>a</sup> A. omits *ad*.

<sup>a</sup> E la guerpist pur legerte,  
 Ov si ele autre hom receit,  
 Ke avouteire face creir deit.

<sup>b</sup> funt.



*The Tale of the Adulterous Wife, whose  
Skeleton split in two.*

per ys an Ile be 3unde þe see,	1740	†	Outre mier, en vn pays	
þer men were wunt wonyng to be;		†	Qe habite esteit iadis,	
pys ychē ylē wax al waste,			Pres fu de vne wastine	2227
And þe folk droghe þen <sup>1</sup> yn haste;		†	Enclos en vne sauagine;	
So wyþ ynne a lytyl whyle	1744		La gent pur ceo se sunt alez,	
Men helde hyt a forsakyn yle.			E del pays remuez. <sup>e</sup>	
Seppē, wonede þere a dragun,		†	¶ Vn dragun i maneit, <sup>d</sup>	
þat dede many man confusyun;		†	Qe environ grant mal feseit;	2232
Men and wommen faste he sloghe,	1748	†	Homes et bestes <sup>e</sup> deuora,	
And dede ouer al shame ynoghe;				
Al þat he fonde wyþ outē house		†	Quant dehor mesun les troua.	
pys dragun sloghe so merueylouse;		§	Tant fist mal a mult de gent,	
So mochē folkē gan he quelle,§	1752	*	Qe bien quideient certainement	
Men seyde hē was a fende of helle.*			Qe ceo esteit le maufe, <sup>f</sup>	2237
Alle þe folk of þat cuntre		†	Mult furent, pur ceo, angusse.	
Cumseyled hem what þat <sup>2</sup> myghte be;		†	¶ Assemblez sunt tut en uirun,	
þey armyde hem alle at here myghte	1756	†	E cunsail pernent en commun	
Azens þe dragun for to fyghte,		†	Tute la gent assembler	
But noun of hem myght vndyrstande			Qe il en pais poeint trouer,	2242
Where þe dragun was wonande.		†	E assailler le dragun	
Befel 3yt, þat ychē tyde,	1760	†	Qe tant fu cruel et felun.	
An ermyte wonede þere besyde,		†	Nepurquant il ne saueient	
A godē man and <sup>3</sup> ryzt certeyn,		†	Ou il sa fosse trouereient.	
Dwellede besydē þat wasteyn,—		†	¶ Vn hermite de grant renun,	2247
Onē of hem 3af cunseyl tyte	1764	†	Qe fu de bele religiun,	
þat þey shulde go to þat ermyte,		†	En vne hermitage maneit	
And aske cunseyl of swyche a dede			Qe pres de cele wastine esteit.	
In hopē alle þe bettyr to spede. <sup>4</sup>				
Whan þey hadde tolde hym all here dere,			Mult unt cest hermite prie,	
pys was þan þe ermytys answe:—	1769	†	Qe il request dampne de	2252
“ 3yf 3e wyle wepe for 3oure synne,		†	Qe sauer pussent la uerite	
And shryue 3ow clene, and þerof blynne,		†	Ou cel deable serreit troue.	
			Mes le prodom les ad amoneste	
			‘Qe il plorassent pur lur peche,	
			Après, se confessassent,	2257

<sup>1</sup> penne.<sup>2</sup> and a.<sup>e</sup> retreat, E le pais remist tut desert.<sup>e</sup> femmes il.<sup>3</sup> best.<sup>4</sup> þe bettyr alle.<sup>d</sup> Un merueillus dragun venit.<sup>f</sup> vn.

And grauntē me þat 3e shul faste,	1772	†	E, pur lur trespas iunassent ;'	
And yn preyers wel to laste,			" Si ceo fere voderez,	
Peraunture 3e may be aleggyde			Apertement me diez."	
And sum of 3oure sorow abreggyde."				
To do all þat þe ermyte bade	1776	†	Tuz li granterent comunement ;	
þey grauntede alle, and were ryȝt glade.		†	Si promettent amendement.	2262
þe ermyte seyde, " 3e shul be				
In penauncē þre days wyþ me ;		†	¶ " Treis iurs, dist dunc, me granttez ;	
And, aftyr þe þre days ende,	1780			
To 3ow shal y come or sende."		†	Pus, a mey returnez."	
Alle þe folk went home þere <sup>1</sup> weye ;			Le hermite s'en est entremis,	
þe ermyte hys preyere began to seye,		†	Dampne deu ad mult requis	
" Iesu cryst, Gode almyghtey,	1784			
Of þys folk haue þou mercy,		†	Qe de sun people ust merci,	2267
þat þou boghteyst on rode so dere ;				
For hem shewe me on sum manere		†	E mustrer deignast a luy	
Where y may þe dragun fynde,	1788	†	Ou il purreit trouer	
And hys power, lorde, þou bynde,			Le dragun qe fut si fier. <sup>5</sup>	
þat þe folk may knowe and se				
þe mercy and þe myȝt of þe."				
Whan he hadde preyde hys orysun	1792	†	¶ Tant longes ad deu prie,	
Long <sup>2</sup> yn grete afflyccyun,				
Gode saghe allē hys entent,				
And hys aungel to hym he sent		†	Si est <sup>h</sup> vn aungle enueie,—	2272
For to techē hym the way	1796		Enueie fust de iesu crist, <sup>i</sup> —	
þedyr þere þe dragun lay.		†	Sa fosse mustrer bien promist.	
þe aungel seyde to þe ermyte,				
" Do sumnē þe folk astyle, <sup>3</sup>		†	" Tut le people," dist, " assemblez,	
þat þey comē allē hedyr	1800		E vous ouek nous alez ;	
Before þe, echone to gedyr.				
Y shal be 3oure alper ledere		†	E ieo, dit le angle, memes vendrai,	2277
þat þe dragun 3ow nat dere." <sup>deese</sup>		†	E le dragun vous mustrerai."	

<sup>1</sup> here.<sup>3</sup> as tyt.<sup>2</sup> Longge.<sup>5</sup> fernicle e fer.<sup>h</sup> Deu ly ad.<sup>i</sup> B. omits this line, and for the next seven lines has—

Mes vn iour apres ly assist  
Dunke est le pople tut assemble  
E l'angle reuint ke lur fu enueie.

þe folk echonē þedyr com ;	1804	¶ Vn iur apres lur ad assis	
þe aungel before hem gan gon,		Quant il reuint cum out promis ;	
And ledē hem to þat wasteyn	†	En la wastine sunt ale,	
þat sum tyme was a stede certeyn.		Sicum l'angle les ad mene ;	2282
Vnto a place þey zede echone	1808	A la place deserte veneient	
And þere þey fonde a tumb <sup>1</sup> of stone.	†	Ou iadiz gens maneient ;	
þe aungel bade hem lyfte vp þe lydde,	†	Vn grant sarcu de pierre taille	
And as he bade, ryzt so þey dydde.		En la place vnt troue ;	
“ Here, he seyde, ys hys wonnyng	1812 †	Le angle comand le couercle ouster,	2287
Wyþ anoper wykkede þyng ;		E dedinz la tumb <sup>2</sup> regarder ; <sup>k</sup>	
Drede 3ow noghte <sup>3</sup> þoȝt [he] be fownde,	†	“ Le dragun,” dist, “ i trouerez <sup>1</sup>	
For all hys power haue y bownde.”	†	Car ci se est il herbegez ; <sup>k</sup>	
Whan þey hade þe tounge otwynne,	1816 †	Duter rien nel deuez,	
þe folk stode and lokede wyþ ynne.		Car sun peor <sup>m</sup> est liez.”	2292
þey saghe a womman þere vyly lye,	†	A tant le couercle unt oste,	
And here body cloue yn twey partye ;	†	Cum l'angle out comande ;	
Betwyxe þo twey partys þe dragun <sup>3</sup> lay,	†	Le cors de vne femme vnt veu	
Gresly to se wyþ grete affray.	1821 †	Qe par mi esteit fendu,	
Grete wndyr was hyt to see ;	†	Le dragun en mileu giseit,	2297
þey askede alle what hyt myzt be,	†	Assez hyduz et horribles esteit.	
And why hyt was, and wherē fore,	1824	Mult furent enmeruille	
þat þe dragun lay so þore ;		La gent qe esteient la mene.	
And what manere she synnede so,		Sauer, desireient, la verite	
þat here body was cloue yn two.		De chose qe lur fu mustre.	2302
He shewede þan vnto hem alle,	1828 †	¶ Le angle qe les ad menez	
For what synne þat sorow gan falle.		La verite les ad cuntez ;	
“ þys womman,” he seyde, “ þat herē lys,	†	“ Cest cors,” dist, “ qe ci veez,	
And ys departyde yn two partys,	†	Qe en douz parties est seurez,—	
She was weddyde, and here wedlak	1832	Vne femme esteit malure	2307
Fulfalsly an on-truly <sup>4</sup> brak,		Qe a vn home fu espuse ;	
Whan she was o flesshe and blode	†	Vn cors, et vne char, esteient,	
Wyþ hym þat here toke yn loue gode,	†	Od cely qe espuse le aueit,	
þurghe matrymony þe sacrament	1836 †	Par vertue de matrimoine	
Were two o flesshe made be assent,	†	Que dous cors vnist sanz mensoigne ;	2312

<sup>1</sup> towmb<sup>e</sup>.<sup>3</sup> Harl. *body*.<sup>k</sup> Omitted. <sup>1</sup> ici deuez trouver. <sup>m</sup> sa pouste.<sup>2</sup> nat.<sup>4</sup> O. and vntrewly.

Holy togedyr for to leoue<sup>1</sup>

And noun fro ouper hys fleshe may 3yue.

But pys wouman þat þus ys shent, 1840

She brak þe holy sacrament;

Here fleshē she 3af, o party

Yn hordam and yn lechery,

A noþer party to here husbonde,

þat for shame ne myȝt she wonde.

And for þat ychē<sup>2</sup> vyleyns synne

Ys here body partyde a-twynne;

And betwyx þe twey partys

For veniaunce þe dragun lys. \*

Alas þe tyme þat she was bore!

Wyþ outyn endē she ys lore.”<sup>3</sup>

þe aungel seyde, “y comaunde þe,

Dragun, hennē þat þou fle,

þat þou neuere more<sup>4</sup> any man noye

Ne pys cuntre no more dystroye;

No þat þou comē no more here

Yn pys stede for to apere.”

And a none for drede and eye

þe dragun fleyghē furþ hys weye.

þe folk þankedē Gode echone

þat þe dragun aweye was gone.

Wommen þat breke wedlak, mow yn pys  
tale

Here, þat þey brew to hemself bale.

For þe foule dragun, þe fende of helle, 1864

Wyþ hēm yn peyne shal euere dwelle

þat half here flesh haue partyd or brokun

<sup>1</sup> leue.

<sup>3</sup> forlore.

<sup>2</sup> Harl. omits *ychē*.

<sup>4</sup> Harl. omits *more*.

Mes de sun cors<sup>a</sup> deuisa

+ Quant sun matremoine debrusa;

+ Al lechur duna la vne meite,

1844 + L'autre a luy qe l'out espuse.

\* Pur ceo, cest dragun malure<sup>o</sup> 2317

+ Entre les douz parties se est repose;

Signe est, qe l'alme fu dampne,

+ E, allaz, as deables comande.”

+ Le angel al dragun comanda

+ ‘Qe de ileot<sup>p</sup> s'en ala

+ <sup>a</sup>E mes a la gent ne fut nusant 2323

A quels out fet mal si grant.’

+ Le dragun est de ileot<sup>p</sup> uole,

Sicum li fu<sup>r</sup> comande;

De ly esteient quite tut dis

La gent que mistrent<sup>a</sup> en cel pais.

¶ Par tant vus ad deu mustre,

Cum il hiet mult cel pechie

Quant home bruse esposaille,

Qe grant pechie est sanz faille.

Car le neir dragun d'enfer,

Sun ostel pernt en sun qeor

Qe lur cors vnt deuise

<sup>a</sup> ele sun cors en ii.

<sup>o</sup> fel malurez.

<sup>p</sup> ilokes.

<sup>q</sup> For the next two lines—

E ke ne fust demorant,

Pur estre a tel gent nusant

As quens mesfeit auet tant

Ke dire nel sont nul viuant.

<sup>r</sup> A vifs debles seit il.

<sup>s</sup> furent.

- þat holy yn matrymony was lokun. \*  
 3yf þer be twey<sup>1</sup> yn cumpany 1868  
 As beþ<sup>2</sup> yn wedlak specyaly,  
 And þe toon do aʒens spousayle §  
 Whereforē felaushepe may fayle,  
 But þe toþer wyl hym blame 1872 †  
 Whan he wote hys foulē fame,  
 He consentyþ to hys synne †  
 But he desturble hym þer ynne. †  
 3yf þou wendest oute of cuntre 1876 †  
 Aʒens þy wyuys wyl to be,  
 But she mow wonē yn þat stede  
 To haue þy fleshely felawrede,  
 3yf þou do hyt aʒens here wyl 1880  
 Certeynly þou synnyst ful yl.  
 3yf þou hyt do to holde þe chaste ||  
 Wyþ oute here wyl,<sup>3</sup> þou werchyst waste. \*  
 For but hyt be for grete resun, † 1884  
 3yf she mysdo, þou art enchesun. §  
 3yf þou louyst to haue þy wyfe  
 Yn clennes and yn godē lyfe,  
 Vpbreyde here neuere for gelusye † 1888  
 Of no mannys cumpanye;  
 For 3yf þou dost, þan<sup>4</sup> wyl she do  
 Þyng þat she neuere þoghte to do.  
 Men sey þer a man ys gelous, † 1892  
 þat þer ys a kokēwolde at hous.\*  
 Many a gode man ys kokēwolde;  
 þere þe wyfe ys a shrewe, þer ys wykked  
 holde.  
 But where þe wyfe haþ gelousye † 1896  
 þer beþ wrdys grete and hye; §  
 Here mayster shal nagheer go ne sytte  
 þat she ne shal wommen on hym wytte. ||
- E lur matrimoine debruse;  
 Pus, de vn cors sunt certainement, 2337  
 \* Par vertue del sacrement.<sup>†</sup>  
 Cest peche lessum atant,  
 E a un autre alum auant.  
 § ¶ Si l'un de sei ad trespasse;  
 L'autre le seet; si nel ad blame, 2342  
 De cel heure consent al pechie  
 Pus qe il nel ad desturbe.  
 † Car ceo est, sachez, consentement,  
 † Si desturber le peot, et uelt nient.  
 † ¶ Si l'un de l'autre eit seure — 2347  
 || Pur eschure charnel assemble—  
 \* Sun lit, encuntre la volunte  
 Sun cumpaynum, qe est mal paye,—  
 † Si enchesun n'eyt de ceo fere,  
 § Occasiun dune de mesfere; 2352  
 Pur ceo, sun lit deit retrere  
 E consentement de sun compainun  
 quere.  
 † ¶ Si l'un de autre seit trop geluz,  
 Deu, tant serra anguissus  
 De plusurs auera suspeciu 2357  
 Ou couendreit nient par resun.  
 Tant serra wiure qe pur tencun,<sup>u</sup>  
 Meus uaudreit estre od un lyon.  
 † Vne chose sachez del trop gelus,  
 \* Qe souent le auendra estre chous,<sup>x</sup> 2362  
 † ¶ Mes dunc est le angusse greynur,  
 Quant femme mescreit sun seignur,  
 § Tant auera dunc paroles  
 Si anguissuses et si foles;  
 || Sun barun ne peot del hostel aler 2367  
 Qe ele ne quide qe il vet al bordel.  
 Enchesun li dune de mesfere,  
 Qe ne velt sun barun crere.  
 Mes reprendre deit sun seignur,  
 Si pur ueir sache sa folur. 2372  
 ¶ Home et sa bone mulier  
 En biens deiuent estre de vn qeor,

<sup>1</sup> tweyn.<sup>3</sup> leue.<sup>2</sup> byþ.<sup>4</sup> þen.<sup>†</sup> These two lines omitted<sup>x</sup> cous.<sup>u</sup> ledenge par tensun.

þan ys þere chydyng and boste, 1900  
 þere ys nat þe holy goste ;  
 For no þyng Iesu Cryst more quemep  
 þan loue yn wedlak þere men hyt 3emyþ ;  
 Ne no þyng ys to man so dere 1904  
 As wommanys loue yn gode manere.  
 A godē womman ys mannys blys  
 þere here loue ryzt ande stedfast ys ;  
 þere ys no solas vndyr heuene 1908  
 Of allē<sup>1</sup> þat a man may neuene,  
 þat shulde a man<sup>2</sup> so mochē glew  
 As a gode womman þat louep trew.  
 Ne derer ys none yn Goddys hurde 1912  
 þan a chaste womman wyþ louely wrde ;  
 Ensamle haue y þerof ful fayre  
 Yn þe lyfe of seynt Makeyre.

*The Tale of the Two Good Women.*

þer was an abbot of great renoun,\* 1916  
 An holy man yn relygyoun,  
 He preydē God vpp on a day †  
 And seydē “Lorde, as þou weyl may,  
 3eue me gracē for to wete 1920  
 Who shal wyþ me yn heuene sytte ;  
 þat wulde y wyte on al manere,  
 Who yn heuene shal be my pere.” †  
 A voys spakē to hym ful fayre, 1924 †  
 “Wete þou wele, for soþe Makayre,  
 þere beþ twey wymmen yn a cyte †  
 Of so moche boneryte<sup>3</sup> †  
 þat al þe penaunce þat þou mayst do 1928  
 Ne may nat reche here godenes to.” †

<sup>1</sup> Harl. *al.*

<sup>2</sup> man do.

<sup>3</sup> O. gloss ‘godenesse.’

Si deu vodrunnt bien paier  
 En ciel grant loer auer.  
 Car si hayne i seit par custum, 2377  
 Viles<sup>7</sup> paroles, et tencun,—  
 Quel qe ceo seit par gelusie,  
 Ou autre manere de folie,—  
 Meus vaudreint descuple,  
 Car il ne paient dampne de.<sup>2</sup> 2382  
 Pur ceo, poi de gent a custum  
 Lealment gaynent le bacun.  
 ¶ E plus relement<sup>a</sup> i trouerez,  
 Femmes ensemble espusez<sup>b</sup>  
 Par aventure de<sup>c</sup> douz frere, 2387  
 Ou l’un al fiz, l’autre al pere.  
 Si ensemble seit lur manantie  
 Qe bien se ne<sup>d</sup> acorderunt pur enuie,—  
 Chescun veit apertement  
 Qe celes renient lur sacrement ; 2392  
 E deu<sup>d</sup> n’ est mie bien paie  
 De tiel descord pur verite.

*Tale of the Two Good Women.*

En vn liure trouai escrit  
 De un home qe serui iesu crist,  
 Seint home fu, Macharie out nun, 2397  
 \* Abbez esteit de grant renun ;  
 Vn iur, cum fu custumer,  
 † Deu comenca prier ;  
 Mult sauer desireit  
 † Ki en ciel sun pier serreit. 2402  
 † Vne voiz oy, par dampne dee,  
 Qe luy ad bien cunte,  
 † Qe dous femmes furent en vne cite  
 † De si grant seintete,  
 Qe ceo, sust il, de uerite, 2407  
 † Qe ne atend nient<sup>e</sup> a lur bunte.

<sup>7</sup> Hagerneles.

<sup>2</sup> deseuere, Ke auer tele assemble.

<sup>a</sup> rerement. <sup>b</sup> Deus sores ke seient maries. <sup>c</sup> a.

<sup>d</sup> Omitted in A. <sup>e</sup> K’il ne ateingneit.

He toldē hym þe cyte ryȝt,	†	Li cite luy ad enseigne	
And the wommen what þey hyght.	†	E les femmes apres nome.	
Makayrē wulde no lenger byde,	1932 †	¶ Macharie tost se est leue;	
But to þat cyte gan he ryde;	†	Enuers cele citee s'en est <sup>f</sup> ale,	2412
As sonē as he comē þere		Sicum ly fu enseygne.	
He askede where swyche wymmen were.	†	Après lur ostel ad demande,	
Men taghte hym sonē to hem weyl; 1936		Quant le seint hom les ad troue,	
He come and toke þere hys osteyl. <sup>1</sup>	†	Le ostel les ad demande;	
"Wymmen," he seyde, "y wyl me reste		<sup>s</sup> La vne, dunt vous ai cunte,	2417
Yn ȝoure Ine <sup>2</sup> as a nyȝtys geste."		Maintenant se est leue,	
"Syr," þey seyde, "we graunte hyt þe 1940	†	De herbiger luy ad grante	
ȝyf þou hyt aske pur charyte."	†	Si le recust en charite.	
To a chambre þey hym broghete;		¶ Macharie se siet pur reposer;	
þan hys erende forȝate he noughete.	†	Sun message ne volt ublier,	2422
He madē <sup>3</sup> boþē by hym sytte,	1944 †	Les femmes deuant sei ad apele;	
And seyde, "y am come at ȝow to wytte		Celes de venir ne sunt targe.	
Yn what manere ȝe lede ȝoure lyuys		§ ¶ "Mult ai," dit, "trauille,	
Yn holynes, ande byþ here wyuys,— †		* E pur vus vinc en ceste cite;	
Forheleþ hyt nat, y ȝow forbede,	1948	Pur ceo, vus pri pur dampne dee	2427
How þat ȝe ȝourē lyuys lede;		† Vos eoueres me dites de seintete."	
þarfore, y am come to þys cyte, *			
And haue trauaylede many a iurne." §			
þes wymmen answerede al at gesse <sup>4</sup> 1952	†	¶ La vne femme ly respundi,	
"Syr, we knowe no <sup>5</sup> holynesse,		' Qe ceo sust il bien de fi,	
But whan oure husbandys byþ vs by		Qe cele <sup>h</sup> nuyt urent lur baruns,	
þan beþ we yn loue ryȝtly,		Qe estre poeint <sup>i</sup> en oreisuns;	2432
And yn parfyte charyte 1956		Ou en nul autre seintete,	
Whan oure husbandys wyþ vs be;		Qe tiele vie vnt demene.'	
þys ys moste of ourē lyuys,			
And euere haþ be, syþ <sup>6</sup> we were wyuys."			
"Y beseche ȝow on my blessing 1960	†	¶ Le seint les ad mult prie	

<sup>1</sup> O. gloss 'herborue.'<sup>4</sup> O. gloss 'hap'<sup>f</sup> A. omits *s'en est*.<sup>2</sup> yn.<sup>5</sup> noun.<sup>s</sup> B. has for the next four lines—<sup>3</sup> O. inserts 'hem.'<sup>6</sup> syn.

Ceus l'unt maintenant grante

C'il le receust en charite.

<sup>h</sup> chescun.<sup>i</sup> Dunc poy poaient estre.

pat 3e forhele fro me no þyng."	†	Qe ne luy celassent la verite ;	
þe toon answerede to seynt Makeyre	†	Eles li unt dunques cunte	2437
" To twey breþryn we weddyde are	†	' Qe a douz freres sunt espuse,	
A passyde be <sup>1</sup> twenty 3ere	1964 †	E qe quinze anz esteient passe	
pat we to gedyr haue lyuyde here,	†	Qe ensemble sunt herbege,	
pat neuere wyþ hem were we onys wrothe	†	Vnques l'une l'autre ne corouca	
Ne þey wyþ vs þat weddede vs bothe ;		En tant de tens qe passa,	2442
Ne for no þyng þat euere may betyde	1968	Ne ensemble ne unt tence,	
To gedyr shul we neuere chyde.		Tant se sunt entre ame.'	
Yn relygyun we wulde vs do ;	†	" Religiun," dient, " vodrunt entrer,	
Oure husbondys graunte nat þar to ;	†	Mes nos baruns nel <sup>i</sup> uoleint granter.	
3yt haue we leuere leue oure wyll	1972 †	Nos volers volum meuz lesser	2447
þan oure hosbundys greue wyþ ylle.	†	Qe nos mariz corucer."—	
So moche loue <sup>2</sup> ys vs among		¶ Plust <sup>k</sup> a deu piere omnipotent	
pat none to oper wyl do wrong."		Qe tieles fussent troue souent !	
Among alle oper þynges to hym þey spake, <sup>3</sup> †	†	Mes ore,—beneit seit deu,—trouum	
" We þenke so moche on oure wedlake,	†	Femmes mariez qe a custum	2452
For hyt ys <sup>4</sup> yn þe olde testament,	1978	Qe respunderunt <sup>l</sup> a lur baruns,	
And yn þe newe hyt ys sacrament ;		Vint et quatre paroles pur vns.—	
And God <sup>5</sup> haþ ordeynede hyt for þe pes,		¶ A Macharie vnt pus cunte	
And þeryn, <sup>6</sup> be bore he ches,	1981	' Qe fermement unt pense,	
pat we ne shul by ourē lyue	†	E a deu promis cum par testament <sup>m</sup>	2457
Neuermore to gedyr stryue,	†	Qe est grant cunferment,	
Ne foly wrdys be <sup>7</sup> betwyxe vs seyde—	1984 †	Qe iames iesqes a lur mort	
As ouþer wymmen makyn vpbreyde ;—	†	Ni ert entre coles descord,	
For noun enuye ne coueytise	†	Ne parole del siecle parlerunt,	
Ne for noun ouþer maner wyse ;		Cum aucuns par custume funt.	2462
But seruē Gode and oure husbondys	1988	Pur coueitise, ne pur enuie,	
Yn alle þyng þat he sendeþ hys sondys."		James iur de lur vie.'	
Makayre ioyede þat þey were so stable,	†	¶ Quant Macharie ceo oy,	
And so long whylē so trefable ;		Mult durement se enioy	
He þankeþ <sup>8</sup> Gode þat he haþ founde	1992	Qe de cel concord et de seintete	2467
<sup>1</sup> And passyde byþ.	<sup>6</sup> O. to inserted in a	<sup>j</sup> A. Si nos baruns le.	
<sup>2</sup> Harl. long.	later hand.	<sup>k</sup> See l. 2000-5 of the English.	
<sup>3</sup> O. gloss 'seyde.'	<sup>7</sup> Harl. omits be.	<sup>l</sup> en ire dient.	<sup>m</sup> serment.
<sup>4</sup> was.	<sup>8</sup> þankyde.		
<sup>5</sup> Harl. omits God.			



So myldē wymmen yn wedlak bounde; †  
 He toke hys leue and went hys weye,  
 As an abbot shulde, to hys abbeye.

<sup>1</sup> God wulde hyt werē now so here, 1996

So meke wymmen of so fayre <sup>2</sup> manere,  
 But of ouþer men mowē fynde  
 Wymmen yn wedlak ryȝt on-kynde,  
 þat for a gamē wurde yn weyn 2000

þey wyl ȝyüē forty aȝeyn.  
 Se how þese wymmen a-cordaunce  
 Plesyde God wyþ lytyl penaunce,  
 And preysede hem to seynt Makayre 2004  
 For þey bare hem yn wedlak fayre;  
 As mochē þan shal he hem blame  
 þat chydyn to gedyr and reysyn shame.

ȝyf þou euer þy wyfe lay by 2008  
 Yn tyme of penaunce, to seye fleshely,—  
 ȝyf þou be custumable þar to, †  
 þou synnest gretly, my boke seyþ so.

Yn holy tyme and haly day 2012  
 Forbere þy wyfe, ȝyf þat þou may.

Ne þou shalt nat knowē þy wyfe †  
 Yn holy placē by þy lyfe,— 2015 †  
 ȝyf þou do hyt custumably, †  
 þou synnest, y sey, dedly; †

Cherche or cherchēȝerde, y sey, \*  
 Yn holy stede hyt ys grete eye. 2019 †

Yn Lentyn tymē of fastyng \* †  
 Shal þou leue to do swyche þyng.

Yn Estyr tyme also, y forbede † †  
 þat þou haunte any swyche dede. 2023 †

ȝyf a womman yn hordam do swyche  
 outrage<sup>3</sup>

þat a wrong eyre bere herytage;  
 But she wul seye hyt, y dar wel telle

<sup>1</sup> See l. 2449-54 of the French. <sup>2</sup> of here. <sup>3</sup> L. 2499 Fr.

Furent femmes espusez troue.  
 Ki vousist le bacun a dreit duner,—  
 A cestes, ceo crey, le dust granter.

¶ Ta femme ne deis aprocher  
 En seint tens pur pechier. 2472  
 A blamer est chescun home  
 Qe le fet de custume.

En loant ne di mie autrement  
 Pur dire plus seurement. 2476

¶ En leu qe est dediez,  
 Od uotre femme ne assemblez;  
 Car, saches pur veir, vous pechez,  
 Si a ceo seiez acustumez.<sup>a</sup>

\* ¶ En tens quant devez iuner, 2481  
 † Quant comence pasche aprocher,  
 En tens ausi de oreisun,  
 Detenir se deit chescun hom.

¶ Il auient aucune fee  
 Qe vne ad priue fiance dune 2486  
 A autre qe n'ad espuse  
 Deuant seint eglise,—

Si charnele conusance  
 Venist apres cele fiaunce,  
 E sun qeor fust consentant, 2491  
 E ceo qe il dist en affiant,

<sup>a</sup> Si enountre cest conseil facez.

pat she þarforē may go to helle; \* 2028  
 For she ys cursede yn stedys sere  
 Fourē tymēs yn þe 3ere.

And swyche an eyre y vndyrstande  
 Shal neuer wel reioshe hys lande. 2032

Many synnēs to hordam longe,  
 Sum byþ lyzt, and sum beþ stronge,  
 þat beþ azens ryzt spousale,  
 þat y nel rekene, ne telle of tale, § 2036  
 But opunly þat seyde may be;  
 For many longē to pryuyte. †  
 For pryuytees, 3yf y hem namede,  
 Lyztly myztē I be blamede. 2040

But þoghe a man sey neuere so weyl  
 Vnto hys sawys men fyden teyl.  
scorne

þat weddyde beþ, Gode 3yue hem myzt  
 Here wedlak to holdē weyl ande ryzt, 2044  
 And 3yue hem grace hordam to fle  
 þat yn clenesse wulde leue and be.

*The Seventh Commandment.*

The seuenþe shul we nat forhele  
 ‘No mannys godē shalt you stele,’ 2048  
 For þys ys one of ten;  
 þarfore y pray alle men †  
 þat þey kepe hem fro þys synne, †  
 For þere ys moche veniaunce þerynne; 2052 †  
dep  
 Yn þys worldē, shamely dede;  
 And seþyn, helle; for Gode hyt forbede.  
 Gode forbedyþ men to stele  
 Any maner of worldēs wele. 2056  
 “þou man, beþenke þe wel before †

Moltelement<sup>o</sup> ad peche  
 Quant autre ad pus espuse  
 Apertement deuant la gent;  
 Car a la premiere est tenu outrement.<sup>p</sup>  
 Trop ad fort<sup>a</sup> entrichement 2497  
 De tieles fiances preuez souent.  
 ¶ Femme qe par trop grant outrage,  
 Ou pur amour de heritage,  
 Dist que eolc enfant porta 2501  
 Qe en sun ventre ne reposa,  
 E<sup>r</sup> par cele grant faucete  
 Le dreit heyr ad desherite,—  
 \* De tuz ces pechiez est greignur;  
 Repente sei a tut iur. 2506  
 ¶ Cuntre matrimoine sunt ces pechiez  
 Qe ore vous auum nomez;  
 E plusurs autres, bien sachiez,  
 § Qe ci ne sunt recordes; \*  
 Car muz de gree ay lesse, 2511  
 † Pur ceo qe tuchent priuite;  
 Meuz voil qe seient cele,  
 Qe par moi ne fussent mustre.  
 Jeo promis al commencement  
 Qe priuite ni mettrai nient. 2516

**Le setime comandement est qe bous  
 ne emblez nient.**

Ore deuum le trespas nomer  
 Qe sunt racines de embler.  
 Mes auant que nous le cuntum,  
 Chescun home amonester volum 2520  
 Qe il se garde de cest pechie;  
 Car greusement est compare;  
 Plusurs sunt trop tard garni;  
 Pur ceo, al drein sunt hony

¶ Cil qe seruent de tiel mester, 2525  
 Se dussent bien purpenser

<sup>o</sup> Mortelment.

<sup>r</sup> A. omits E.

<sup>p</sup> ueirment.

<sup>a</sup> These two lines omitted.

<sup>a</sup> i ad fol.

How þou mayst þefore be lore,  
 Ande what þou shalt haue þefore,  
 Yn þys worlde and elyswhore." 2060  
 But manyone wyl neuer beware  
 Tyl sum myschaunce make hem azenchare ;  
 Slayn, or yn prysun be, †  
 Or hangede þat al þe worlde may se. 2064  
 So shul men þe body shende ;  
 Ande 3yt to peyne þe soule shal wende.  
 Wuldē men se what myschaunce  
 Cump for þeft, and what penaunce, 2068  
 þeftē shulde nat be so lefe ;  
 A foule poynte ys, be clepyde a þefe.  
 Ouper poyntes of wykkednes  
 Mow be soffrede, sum more sum les ; 2072  
 But þeste serueþ of wykkede note,<sup>1</sup>  
 Hyt hangeþ hys mayster by þe þrote,  
 Or doþe hym lese hys godē fame,  
 Or bryngeþ hym<sup>2</sup> oute of þe towne for  
 shame. 2076  
 ' þeste shal neuere more be hyde,  
 For here or elyswhore hyt shal be kyde,'  
 þus seyeþ þe prophete þat men on leuys,  
 Ande spekeþ to fals men and to þeuys. 2080  
 þe synne ys nat for3yuen þe man  
 But he restore þat he haue tan ;<sup>lese</sup>  
 For 3yf þou make any man falsly tyne,  
 As for þeft, þou shalt haue pyne ; 2084  
 And moche more for swyche falsnes  
 þan for any ouper falsnes þat es.

A gode ensample þes clerkys wote  
 Of a tale þat an abbot wrote, 2088  
 þat þeuys shulde before hem loke †  
 Ar þey ouper mennys þyng toke ;—

<sup>1</sup> Harl. more.<sup>2</sup> O. hyt.

Les peynes qe les couient souffrir  
 Qe ne seuent lur meins tenir ;  
 Car a huntage grant, et peine dure,  
 E a grant mesaventure, 2530  
 Erent dune al chief de tur,  
 Si il ne s'amendent de lur folur.  
 Car penduz serrunt veant la gent  
 Sauue del alme le turment.<sup>t</sup>

¶ Pur ceo vous cunterai de un seint  
 abbe, 2535  
 Qe nous ad ensample dune  
 Cum chescun se dust purpenser  
 Qe garder se vodera de encumbrer.

<sup>t</sup> L'alme liuere a gref turment.

Yn 'vytas patrum' hyt ys wryte ; §		* Cest abbe 'Zenon' fu nome,	
Hyt ys a boke þat clerkys wete, 2092		† Mult fu bien de dampne dee ;	2540
And ful fayre techyng ys þer ynne		† Ceo vnt ces fes bien proue	
For to leue of þeft þe synne.		§ Qe 'Vitas Patrum' est apele ;	
<i>The Tale of Zenon, the would-be Thief.</i>		Si est de grant auctorite	
þys yche abbot, Zenon he hyghte, *		E menconge ni ert nul troue, <sup>x</sup>	2545
And wel he was wyþ God almyghte ; †		Bien deit pur ceo estre escute.	
Vppon a day he went hys wey 2097	†	¶ Vn iur uolt aler uisiter	
To Palestyne, þat ys an abbey,	†	Ces freres qe il ama chier ;	
To make hys vysytacyun		Palestine esteit nome	
As falleþ yn relygyun ; 2100		Le leu vers ou il est ale.	2550
And as he went by þe strete	†	Quant en sun chemin fu entre,	
He behelde a fruyt ryȝt feyre and swete ;	†	Vn frut qe il ad mult ame	
þys ychē fruyt he desyrede faste,		Folement ad regarde,—	
And hys hertē moche þarto <sup>1</sup> he caste, §		'Gurdes' est le frut apele—	
'Gourdys' þus men clepe þe name ; 2105	†	§ Maintenant le coueita,	2555
þys godē man þoghte, "y am to blame		Mes le prodome se purpensa,	
ȝyf y take ouþer mennys þyng		Qe, autru chose sanz cunge	
Wyþ outē leue of any askyng. 2108	†	Prendre, serreit larcin proue.	
For soþe, he seyde, þan were y a þefe	†		
And þefte ne ys Gode, ne gode <sup>2</sup> man lefe ;		"Si larcin face," dit, "cum felun,	
And ȝyf y stele, y am a felun,	†	Pendre me deit hom, par resun ;	2560
Hangede y shal be, þurghe ryȝt resun. 2112	†	Primes voil uere, si pusse pendre,	
Fyrst y wylle wyte þe soþe certeyne.	†		
ȝyf y may suffre þat yche peyne			
þat þefys suffre for þeft sake,			
Ar y wyl oghte of þe fruyt take ; 2116	†	Auant que le frut voil prendre ;	
And ȝyf y may nat suffre þat wo,	†	Si la peine ne pus souffrir,	
To þeftē wyl y neuere go."	†	De larcine me dei detenir."	
Ryghte as he þoghte he dede eche dele,	†	Ensi fist cum ad pense,	2565
He ȝede and clambe vpp on a pele, 2120		Car encuntre vn pel se ad dresce, <sup>y</sup>	

<sup>1</sup> þar to moche.<sup>2</sup> Harl. no.<sup>x</sup> Omitted in A.<sup>y</sup> For the next six lines B. has—

E vne harte en tur sun col pose,  
Ky ly destrein, e il le ad oste.  
Pus dist a seymemes en secrai,  
De prendre le frutt sey quit de moy.

And hyng þeron by þe honde—  
Nat by þe nekke, y vndyrstonde—

For hyt ys nat oueral þe lawe  
For to do so men to dawe.

Fyuë days he hyng þere styll  
Azens þe sunnē by hys wylle; §

And hyt was yn þe somerys tyde,  
Whan þe hete ys al yn pryde. §

þan seyde he to hymselfe þore,  
“ þys peynē wyl y suffre no more :

þefte, he seyde, y here forsake ;

þys fruyt wyl y nat take.

Syn y may nat suffre for grefe

þe peyne þat befalleþ to a þefe.”

þys ensample were gode to kone,

Alle hem þat to þefte hem wone ; \*

þo þat haue here handys as lyme,

To hem were gode to here þys ryme ;

þan myghtē þey wytē redly

What shamē þat þey were wurþy,

And swych grace myȝt God hem sende

þat þey þurghe þys myȝt hem amende.

A þefe to hys þefte haþ rape,

For he wenep euere more for to skape ;

Yn þat hope he doþe hys euyl,

And al ys <sup>1</sup> entycement of þe deuyl.

þarfore beþenke þe wel <sup>2</sup> wyþ ynne

þat þefte ys cumbrement of synne.

þyf a man make a chylde oghte stele,

Swyche styl <sup>3</sup> þefte shal he nat hele ;

A þefte hyt ys, þyf þou do so,

Qe a ce loes quis out de gree.

2124 § Encuntre le solail chaut en estee,

† Cinc iurs estut continuez

Encuntre le pel adrescez. 2570

Pus, a ces moygnes ad dit,

2132 + “ Le frut prendre seit quit et quit,

† Pus qe ieo ne pusse porter

† La peine qe deiuent laruns auer.”

¶ Mult ad dune bele furme 2575

De chastiment, cest seint oure.<sup>2</sup>

Si souent se fussent purpensez<sup>2</sup>

† Ki les meins out engluez,

Quel hunte les couient souffrir

\* Qe de larcin ne se seuent tenir, 2580

Plus harreient pur verite

Auter chose prendre sanz cunge,”

Mes ceo est tuz iurs lur fauz confort

Qe les met a huntuse mort,

Qe tuz iurs quident eschaper 2585

Fors quant<sup>b</sup> se veient del hard lier ;

Ceo est la fraude del maufe ;

De ki nus defende dampne dee !

¶ Ore vus dirrum, ci uous plest,

En quel manere home mesfet 2590

Par ceste pechie malure

Qe larcin est apele.

<sup>1</sup> O inserts ‘þe.’

<sup>3</sup> styll.

<sup>2</sup> weyl, man.

<sup>2</sup> These lines omitted.

<sup>a</sup> Coe ne durent il oblier iammes  
E lesser autre chose en pes.

<sup>b</sup> Jeske.

To tyse<sup>1</sup> a chylde swyche synne to do. 2152  
 Or 3yf þou euere stale a chylde aweye,  
 Yn swychē þefte ys grete affraye.  
 Yn þys twey þynges and yn þys fame  
 Are wymmen moche for to blame. 2156  
 For þey haue cumlyngys yn and oute;  
 Of swyche shulde men haue gretē doute.  
 þey shul neuer weyte but wo,  
 Swychē cumlyngys, to ne fro, 2160  
 þey are wurþy to be shent  
 Yn þys yche comaundement.

3yf þou brake euere any kyrke<sup>2</sup> †  
 On day, or yn nyȝt, yn myrke, 2164  
 þou art acursed, þou wostē weyl,  
 And hangē were wurþy on a peyl.  
 And 3yf þou bere away þe þyng, †  
 þe more þou fallest yn cursyng. 2168 †

3yf þou haue be a þefe of pray  
 To robbē men be nyȝt or be day, \*  
 Gretely þou dost azens þe lawe,  
 þou oghteyst to do swyche men a<sup>3</sup> dawē. †

Or 3yf þou swyche foly begun 2173  
 To rauyshē any womman, †  
 þat ys to seye, any weddede wyfe,  
 þe more ys þy syne and perel of lyfe. 2176 †  
 3yf þou rauysshe any<sup>4</sup> mayden clene—  
 Azens here wyl, þat ys to mene,—  
 Hyt ys seyde þurghe lawē wrete,  
 þat þyn hede shulde be of smete: 2180  
 Lawe makeþ þat commaundement  
 Wyþ outyn any iuggement;  
 þat mayst þou fyndē al an sum  
 In code 'de raptu virginum.' 2184  
 3yf þou rauysshe a mayden powre,

<sup>1</sup> tyce. <sup>3</sup> o. <sup>4</sup> a.

<sup>2</sup> O. gloss. 'cherche.'

¶<sup>c</sup> Ki homes ou femmes uunt embler,  
 Coupables sunt tut a premer;  
 Ki gent emblent pur mesfere, 2595  
 Le deable les uolt a li trere.

¶ Ki ad muster debruse,  
 Fet ad, sachez de verite,  
 Encuntre ceo qe est comande.  
 Si il i eit chose enporte, 2600  
 De dreit est escomenge,  
 Ceo siet chescun home lettre.  
 ¶ E ne mie ceus sulement  
 Funt encuntre cest comandement:  
 Einz fet encuntre, chescun robur 2605  
 \* Qe pernt a force,<sup>d</sup> de nuyt et iur.

¶ Ky femme a force ad rauī,  
 Fet ad encuntre, sanz nul denī.  
 Plus de assez folement  
 Qe si autre chose prist graument. 2610

<sup>c</sup> For this and the next two paragraphs B. has—

¶ Les cheitifs ky vunt embler,  
 De pendre sunt coupable al premer.  
 Plus grand larcin ne poet nul fere  
 Ke entiseer la gent a mal fere.  
 ¶ E cil qi ad muster debruse,  
 Ov rien del eglise enporte,  
 Sacrilege ad fet apertement,  
 E si est escume[n]ge outrement.

<sup>d</sup> Ke emble. (MS. Bibl. Reg. 20, B. XIV.)

pou art holdyn<sup>1</sup> to here socoure ;  
 And þat shal be at herē wylle,  
 For, as she wyl, pou shalt fulfyllē ; 2188  
 For pou hast do here<sup>2</sup> tresun,  
 pou hast stole here warysun ;  
 Hyt may þe brynge to more cumbryng  
 þan þoghte pou haddest stole moche ouþer  
 þyng. 2192

To comun lechours, y þys seye,  
 Many wyþ outē shryfte shul deye.  
 3yf pou be a lordyng,

And outraiusly takyst mennys þyng 2196  
 Yn tyme of werre or tyme of pes,  
 pou stelyst hyt wyþ outē les,—  
 But þurghe ryȝt or þurghe cunnaunte,— †  
 pou art a þefe 3yf pou hyt haunte. 2200

And 3yf a lordē of a tounne  
 Robbē hys men oute of resoune, †  
 þoghe hyt be yn bondage, †  
 Aȝens ryȝt he doþe outrage. 2204

He shal so take, þat he may lyue, †  
 And as lawe of londe wyl forȝyue ; †  
 For 3yf he take ouer mesure  
 Lytyl tymē shal hyt dure. lordahyp 2208

þoghe God haue 3eue þe seynorye,  
 He 3af hym no leue to do robborye ;  
 For Gode haþ ordeynede al mennys state,  
 How to lyue, and yn what gate ;<sup>3</sup> 2212

And þoȝt he 3yue one ouer oþer myȝt,  
 He wyl, þat he do hym but ryȝt.  
 þys ys þe ryȝt of Goddys lokyng,  
 3elde euery man hys ownē þyng. 2216

But God takeþ euermore veniaunce †  
 Of lordys, for swych myschaunce, †  
 For swych robbery þat þey make

¶ Tuz ceuz qe robent en guere—  
 Si eole ne seit dreiturele—  
 Ou que pernent outre couenant,  
 Pechent encuntre qe deu comand.

¶ Qe tute iur robent lur gent, 2615  
 E a tort pernent pur nient,—  
 Tut seit ceo de vileynage,—  
 A lur almes funt grant damage.  
 Prendre purrunt par resun,  
 Sicum ley de tere condun. 2620  
 Tant facent pur le amur dee  
 Qe al iugement ne soient blame.

† Iesu crist prent mult souent  
 † De cel trespas grant vengeance :

<sup>1</sup> holde.      <sup>2</sup> here a.      <sup>3</sup> O. gloss 'maner.'

pat<sup>1</sup> oftē of þe þoure men take. 2220  
 Y shal þou telle a lytyl wyghte  
 How hyt befel onys of a knyzt.

† E ceo vous cunfermenai 2625  
 Par une cunte qe cunteray.

*The Tale of the Knight who robbed a Poor Man.*

*The Tale of the Knight who robbed the Poor Man.*

Sum tymē was, hyt were twey knyztys †  
 þat loued weyl at herē myztys; 2224 †  
 A sykenes on þe toon gan falle,  
 He deydē sone, as we shul alle. †  
 þe touper knyzt seyde ofte, alas, †  
 For hys felawe so sone dede was. 2228  
 Fyl hyt so, þys lyuyng knyzt  
 Yn hys bede he lay a nyghte, †  
 And was yn swyche a wakyng †  
 þat he myzt slepē for no þyng; 2232  
 þe monē shone yn hys<sup>2</sup> chaumbre flore, †  
 þe knyzt lay and lokyd furþe.  
 At a wyndowe come yn a beme, †  
 And yn þe shynyng he saghe a gleme †  
 Ryghte lyche þat knyzt euery deyl 2236  
 þat sum tyme he louede ful weyl. §  
 þys knyzt boghte 'hyt ys fantome  
 þat y se þus yn þe monē<sup>3</sup> come.' 2240  
 He was a frayde wyþ outē fayle, †  
 And, þat was no grete merueyle. †  
 But þe knyzt þat was dede †  
 Cumfortyde hym sone, and seyde hys rede,— †  
 "Be nat adrede, for hyt am y 2245  
 þat þou louedyst so specyaly.  
 Y was þy felaw, þy trewē frere,  
 For help y comē to þe now here: 2248 †  
 boghe y be dede, þou darst<sup>4</sup> nat drede,  
 Of helpe hade y neuere er nede. †

Douz chiualers iadis estreient,  
 Qe cherement se entre ameient.  
 Le vn apres<sup>e</sup> deuia;  
 Sun cumpaynun mult se angussa; 2630  
 Vne nuit en sun lit giseit  
 Aueille, car dormir ne poeit,  
 La lune cel houre cler luseit.  
 Le chiualer iust cum<sup>f</sup> regardeit,  
 Sun ray parmi la fenestre entra, 2635  
 Mes<sup>s</sup> apartment li sembla,  
 § Qe celuy qe aueit si chier,  
 Qe mort esteit, le chiualer,  
 † Vint en la luur de la lune;  
 Mes il quida qe fut fantisme. 2640  
 Pur ceo, fu tant affraie,—  
 Ne fu mie merueille par uerite.  
 Mes le mort qe il ad tant ame  
 Meintenant l'ad cunforte;  
 ¶ "Seiez," dit il, "de bon cunfort, 2645  
 E sachiez bien qe ieo su mort;<sup>h</sup>  
 Ayde, vus veng demander;  
 Vnques ne auoy si grant mester.

<sup>1</sup> pat þey.

<sup>3</sup> yn þe mone þus

<sup>e</sup> Issi avint ke l'un.

<sup>f</sup> gust e.

<sup>s</sup> E.

<sup>2</sup> Harl. omits 'hys.'

<sup>4</sup> darst þou.

<sup>h</sup> E nent pourus de mei mort.



At nedē shul men proue here frendys,	†	A bosoig <sup>i</sup> deit hom ami eyder, <sup>k</sup>	
And frendes loue oþer whyle wel endys.		Cum home dit a reprouer."	2650
Help me now y am yn wo,	2253		
þat y may come þe sonner <sup>1</sup> þerfro."			
þe knyzt, þat lay yn hys bede,	†	Le uif chiualer mult pria	
Wax bolder, and lasse a-drede,	2256		
And seyde " felaw for charyte			
What ys þy wo;—shewē hyt me."	†	Qe sun estat luy cunta.	
þan spake to hym þe dedē knyzt,	†	Le mort respund " a grant dolur	
" þoghte y hade space a day and a nyzt,		Ieo su liure <sup>1</sup> nuit et iur;	
Alle þe penaunce ne coude y telle	2261	† Tutes mes peynes ne pus cunter,	2655
þat y suffre yn a welle.		Tanz i ad, ne les say <sup>m</sup> numbrer;	
A peyne y suffre harde for þe nones,	†	Mes la plus greue, ce me est vis,	
For a cloþe þat y refte ones	2264	† Est pur vne chape que ieo toli iadis	
Of a pouerre <sup>2</sup> man wyþ oute ryzt,—	†	De un poure home sanz dreiture,	
Alas þat euere y say <sup>3</sup> þat syzt;	†	Allaz, que ne usse dormi le <sup>n</sup> heure!	2660
þat cloþe ys caste on me to peyne	†	Car, sur moy le unt ore gete,	
As heuy as any mounteyne;	2268	E me semble pur uerite	
Hyl ne mounteyne, erþe ne stone,	†	Qe muntaigne ni ad suz ciel sigaunt <sup>o</sup>	
Vndyr heuene so heuy ys none;	†	Qe a porter seit plus pesaunt;	
No so hote fyre ys yn no land			
As hyt ys aboutē me brennand.	2272		
þarfore, felaw, y preyē þe, <sup>4</sup>	†	Pur ceo, vous pri pur amistez,	2665
þat þou haue on me pyte,	†	Qe de moi eiez pitez;	
And to pore men do noun ylle			
Ne aȝens holy chyrches wyllē;	2276		
But al þe gode þat þou mayst, werche		E al poure qe la trouerez,	
To porē men and to holy chyrche.	†	E seinte eglise, <sup>p</sup> facez le assez;	
Me were leuere deye an hundyr syþe	†	Car meuz vodrei cent feiz morir	
þan suffre þys peyne þat noghte may lyþe."	†	Qe ceste peyne longes souffrir."	2670
þan seyde þe knyzt, and wepe ful sore,			
" My swete felaw, telle me ȝyt more,			

<sup>1</sup> þe sunner come.<sup>4</sup> Harl. 'pray.'<sup>2</sup> pore.<sup>3</sup> saghe.<sup>i</sup> bosoing.    <sup>k</sup> prouer.    <sup>m</sup> A. omits say.<sup>1</sup> Su liure, e as peines.    <sup>n</sup> este escorche al.<sup>o</sup> Ke sur ciel ni ad muntaine si grant.<sup>p</sup> ke al eglise trouerez,

Kuant la vendrez.

3yf any þyng be so certeyne	†	¶ Le uif li demanda qui li pout plus valer	
þat may delyuer þe of peyne."	2284 †	Pur li des peines eueiter. <sup>a</sup>	
þan seyde þe knyȝt, "y myȝt be clere	†	Le mort respund "cum ieo en tenk, <sup>r</sup>	
þurghe þe sacrament of þe autere."	†	Del auter le haut sacrement."	
þe knyȝt nemnede prestes <sup>1</sup> manyone;	†	Le uif ad multe prestres nome,	2675
þan stode þe dedē, styлле as stone,	2288	E demande 'si il prist a gree	
" Wylt þou þan any of þese for þe syng <sup>2</sup>	†	Qe ces prestres pur li priassent,	
þe of peynē for to brynge ? " <sup>3</sup>		E messes pur luy chantassent.'	
þe dede meuede hys hede <sup>4</sup> to and fro,	†	La teste escut <sup>s</sup> plusurs feez ;	
For he was payde of noun of þo.	2292 †	De euz ne fu mie paiez,	2680
Wete 3e forsoþe, boþe man and wyfe,		Car il ne furent de bone vie,	
þey were nat of clenē lyfe ;	†	Mes de male, ne dutez mie ;	
Of hem þe dede 3af noun answere,		Pur ceo, de euz force ne fist	
He made no fors of here preyere.	3296 †	Qe pur luy priassent Iesu Crist.	
Neþeles þe seluyn messe	†	¶ Ne quidez mie nepurquant,	2685
Ys noþer þe wursē, ne þe lesse ;	†	Qe le sacrement fu <sup>t</sup> meinz vaillant	
þe sunne hys feyrnes neuer he tynes <sup>5</sup> *		De <sup>u</sup> euz, plus qe en bone gent ;	
þoghe hyt on þe muk hepe shynes, §	2300	Car de home ne prent enpirement	
But þe muk ys þe more stynkyngge		§ Nient plus qe pet le fimer	
þere þe sunne ys more shynyingge.		* Le solail qe sur li fiert cler. <sup>x</sup>	2690
Ne <sup>6</sup> more hyt ys lore þe vertu			
Of þe messe, but mannys pru.	2304		
þoghe þe prest be fals or frow			
þe messe ys euere gode ynow ;			
But þe preyere haþ no myȝt			
For hys lyfe ys nat clene dyȝt.	2308		
þe knyȝt nemnede one at þe laste,	†	¶ Al mort, au drein, vn home noma ;	
A gode man, and a ryȝt stedefaste,—		Pus de luy demanda,	
" Wylt þou þat he preye for þe ? "	†	' Si il fust paye de luy, '	
þo seyde þe dede " wel were þan me	2312 †	" Oil, " dist le mort, " sachez de fi,	
3yf he wuldē for me syngge,	†	Plust a deu qe pur moi voleit prier,	2695
He myȝtē me of peynēs bryngge. "	†	Car il me purra mult ayder. "	
þe knyȝt seyð truly, " truste to me,	†	Le uif al mort pur veir diseit,	
<sup>1</sup> O. and Harl. ' p'test. '	<sup>4</sup> hys hede meuede.	<sup>a</sup> de peines deliuerer.	<sup>s</sup> croulout.
<sup>2</sup> syngge	<sup>5</sup> O. gloss ' lesyp. '	<sup>r</sup> en teng.	<sup>t</sup> sait.
<sup>3</sup> bryngge.	<sup>6</sup> no.	<sup>x</sup> qe le solail du femer	<sup>u</sup> En.
		Ke sur ly fert, e lust si cler.	

þat samē prest shal prey for þe, 2316 † Qe cil pur luy priereit,  
 And þat þy peyne mow be þe lasse \* § E messes pur luy freit chanter,  
 Euery day shal he for þe<sup>1</sup> synge a masse." § \* Pur ces<sup>2</sup> peynes alegger. 2700  
 " May y þan trustē to þy sawe  
 þat þou be now my trew felawe ? " 2320  
 " 3e, as y am a trew knyȝt,  
 Hyt shal be do at my myȝt."  
 " A tokene betwyxe þe and me,"<sup>2</sup> † ¶ "Souigne vus ceo," dit, "leaument,  
 þan seyde þe dedē, " shal þys be." 2324 Pur deu ne vbliez nient."  
 He toke and grepe þe knyȝtys arme, † A remembrance, sun bras ad tuche,—  
 But he felt þer of none harme; ‡ || Le quir iesqe al os perce,  
 Also he touched hys bare þe,— ‡ Mes le uif nul mal senti,— 2705  
 þe bare bone myȝt men euer after se; || 2328 Par tant li souint de li;  
 But sorē þerof felt he noghte, ‡ La playe<sup>3</sup> porta iesqe sa mort,  
 Bat for þe felyng, more on hym he þoghte. Si fist ceo qe li pria, le mort,  
 þat mark saw alle men comunly, Nul home sauer la poeit,  
 But no man wȝst redely why. 2332 Car Iesu Crist issi le voleit. 2710  
 þe dedē seyde " þou shalt leue here † ¶ Le mort luy ad pus cunte  
 No lenger but þys two 3ere." † 'Qe ceo sust il de verite,  
 He told what day þat he shulde deye, || Qe apres les douz anz murra;  
 And seþyn he went forþe<sup>3</sup> hys weye. 2336 || Qe il se amendast, li mult pria.' 2715  
 þe knyȝt amendede seþyn<sup>4</sup> hym weyl, ° ¶ Le iur li ad determine,  
 And to þe ded was as trew as steyl; ° Pus de luy s'en est ale.  
 For he dede as he hym hette, § ¶ Le uif apres bien se amenda,  
 þe prest for hym song þat he hem hette. \* | Mult li valust le visiter,  
 þys aperyng, yn my<sup>5</sup> auys, 2341 | Sachez, del mort chiualer, 2720  
 Auayledē to boþe partys. | E al mort, autresi,  
 Seþyn<sup>6</sup> toke þe knyȝt palmers wede, \* Car le vif fist prier pur li,  
 And yn to þe holy londe he ȝede; || 2344 \* E messes pur li chanter fist,  
 Iesu crystys<sup>7</sup> sepulcre he soghete, † § Solum ceo qe il promist.  
 For þe synnys þat he had wroghete; || Le sepulcre deu visita, 2725  
 And at two ȝeres ȝende || Car en la tere seinte ala.  
 God almyghety for hym gan sende; 2348

<sup>1</sup> for þe shal he.<sup>4</sup> seþen amendede.<sup>2</sup> me and þe<sup>5</sup> myne.<sup>6</sup> syn.<sup>3</sup> ȝede furþ.<sup>7</sup> Harl. 'cryst.'<sup>2</sup> ses greſa.<sup>3</sup> For the next three lines and a half *B.* has—

ieske a la mort portout

Ke nul mire saner le pout.

- For þat day þat þe dede knyȝt seyde, † Al iur qe li fu nome  
 þe touper knyghte þat same day deyde. † Sa vie ad ben termine,  
 Blessyd be God of heuene kyng † Gracie seit dampne dee!  
 þat sent hym þat yche tokenyng. 2352
- Now may 3e se, by þys tale, † ¶ Par tant purra chescun vere, 2730  
 þat þeftē brewēþ moche bale. † \* Qe peche est grant, poures rober,  
 Certys þefte ryȝt wykkede ys § E de la gent prendre a tort,—  
 Whan þe dede bereþ wytnes,— 2356 † Pus qe ceo tesmoine le mort;  
 Namly pore men for to pele \* † Mult est greue la peine apres,  
 Or robbe or bete wyþ outē skyle. § † Sicum en ceste cunte oy auez. 2735  
 þeftē wyl hys mayster shende,  
 And hym fordo wyþ outyn ende. 2360 † ¶ Chescun siet qe fet larcin,  
 3yf þou be a seriaunt † Qe honi serra a part de fin.<sup>a</sup>  
 And takē more þan þy cunnaunt, † Ceo dust entendre le sergant  
 Custummablychē, mete or drynk— † Qe plus prent qe sun couenant,—  
 þohte for noghte hyt be þe þyng— 2364 † Manger, beiure, ou petite chose, 2740  
 Y redē þat þou þer of lete,  
 For many smale makeþ a grete. † Quide qe prendre peot, et ose.  
 Holy chyrche callyþ hyt þefte † Par custume ne prenge tant ne grant,  
 Wyþ outē skyle for hyt ys refte. 2368 † Car muz des petiz funt un grant.
- 3yf þou euer reysyddyst custome,  
 þou mayst be sykry of hardē dome.  
 But 3yf þat þou mayst hyt felle,  
 Hyt ys robbery, gostly to telle. 2372  
 3yf hyt so betyde þat hyt lasteþ<sup>1</sup> ay  
 þy medē shal be welaway.  
 3yf þou amende hyt nat yn þy lyue,  
 What prest may þe þer of shryue. 2376 ¶ ¶ Gardez qe vous ne seiez enclin  
 Now telle we forþe þat 3e may lere, † || A plus sotil larcin, 2745  
 How þeftē comp yn queynt manere:— || Qe maintenant recunterai  
 3yf þou euere þy werke wyþdrowe † ¶ Sicum en liure troue le ay.  
 Or dedyst hyt nat weyl to prove 2380 † ¶ Sun oueraigne ne deit retrere  
 Tyde or tyme þat þou shuldest<sup>2</sup> werche, † ‘Li luiz,<sup>b</sup> qe eoure deit fere;  
 ‘þou art a þefe,’ seyþ holy cherche. Mult peot sun seignur dammager, 2750  
 3yf þou do custummablyche swych lak † Ki est a ceo custumer

<sup>1</sup> laste.<sup>2</sup> schust.<sup>a</sup> a la par fin.<sup>b</sup> ouerur lowiz.

- To begyle þy mayster be hynde hys bak, + De sun oueraygne fere fausement  
 þou mayst nat excuse þe wyþ <sup>proud wordys</sup> rous, 2385 Quant hors est de ueue de gent.  
 And seyð, 'al þe worlde so dous.'  
 þe worldē may nat sauē þe;—  
 Shryue þy defaute, and late þe world be.  
 3yf þe be leyde a borde to wedde, 2389 ¶ Si chiual vus seit engage,  
 Or a cloþe to bak or bedde,— + Surcote, ou mantel, baille,— 2755  
 3yf þou hyt vse azens hys wylle, + Si vus le ussez encuntre sun gree,  
 Holy cherche seyþ þat þou dost <sup>1</sup> ylle, 2392 + Malement fetes,<sup>c</sup> et serrez blame;  
 And warneþ þe þerof 3yt efte  
 þat hyt ys boþe okyr and þefte. + Cest apend a cest pechie  
 Okur hyt ys, for þe outrage + Qe larcin est apele.  
 To take þy catel and haue auauntage; 2396  
 And for þefte, he may þe greue  
 To vse hys þyng azens hys leue;  
 And 3yf hyt be so þat þus ys gone,  
 Charyte ne cristyndome ys þer none. 2400  
 þyn euen cristyn þou owyst to lene—  
 3yf þou mayst spare hyt, þat y mene.  
 Also 3yf a þyng be þe lent + ¶ Si vne chose vus seit preste, 2760  
 And þou wyþ outē hys asent 2404 + E vus, outre le prestur gree,  
 Lene furþer þat þyng to were, + A autre le prestez, ceo est peche,  
 For þefte to hym <sup>2</sup> þou shalt answer.  
 þou wost weyl, þou dost nat ryȝt;  
 þat anoper hyt useþ, hyt ys þy plyȝt. 2408 + Car ceo ne vus fu mie grante.  
 3yf þou haue a þyng yn ferme + ¶ Si vne chose auez loue,  
 To a certeyn day of terme, + Terme eslu,<sup>d</sup> certain, nome,— 2765  
 And 3yf þou ouer þat terme day  
 Trauelyst azens hys pay, 2412 + Si vtre le terme le trauaillez,  
 þou hast synnede yn a spece, + En tant as pechie, ben le ueez.  
 Yn þeftē þou are come a grece.  
 Now wyl y speke of okerers  
 þat þefys ben yn sum maners. 2416  
 To whon <sup>3</sup> þat vsery ys lefe,

<sup>1</sup> doust.<sup>2</sup> Harl. omits 'to hym.'<sup>c</sup> 'de larcin peche' follows, and the next two lines are omitted.<sup>3</sup> whom. But A.-S. *whæne*, acc. of *hwá*.<sup>d</sup> A terme e a lu.

Gostly, he ys a þefe.

3yf þou of any okerere	†	¶ Si de iu, ou de vserer, rien auez,	
Wyþ wrong hys þyng away dest bere, 2420	†	A tort, qe vus ne luy rendez,—	
þoghe he be no cristyn man	†	Tut ne seit il creistien,	2770
þefte vnto þy self þou wan ;			
þou ne owyst nat of hys to haue	†	Auer ne deuez a tort pur rien.	
Wyþ wrong, 3yf þou þy self wylt saue. 2424			
Also, 3yf þou haue founde a þyng,	†	¶ Si vus auint rien trouer,	
And makyst þerforē none askyng			
At cherche ne at þe market an hy,	†	Qe en eglise ne fetes demander	
But forhelest hyt pryuyly 2428			
So þat þe þyng wyþ þe dwelle,—	†	Pur ceo qe a vus pust remeindre,	
Hyt ys þefte, þys clerkys telle.	†	Ceo n'est mie pechie meindre.	2775
3yf þou wyþdrawest <sup>1</sup> a mannys ryȝt	†	¶ Ky a autre detient sun dreit,	
Styllyche, þat hyt be nat yn syghte, 2432			
þoghe a man parseyue hyt noghte,	†	Tut seit qe l'autre ne aparceit,	
þou stelyst hyt, and þefte hast wroghte.		Pur ceo sun dreit demande mie,—	
3yf þou wyþholdest a mannys seruyse		Rendre le deit, ou il fet folie.	
For euyl herte or fals queyntyse, 2436		¶ Ceus qe serianz receiuent, <sup>e</sup>	2780
Or wyþdrawest <sup>2</sup> any manere pay	†	E lur luer lur deteignent,	
And ledyst hym furþe fro day to day,	†	Ou de iur en iur vunt par loignant,	
But 3yf hyt be <sup>3</sup> wyþ grete resun,			
Of þeftē þou art <sup>4</sup> enchesun. 2440	†	Il funnt certes trespas grant ;	
For þe gospel commaundeþ ryȝte	†	Car deus comande en la ley,	
' Holde nat hys seruyse ouer nyghte ; '	†	' Qe le luer de ouerur od tey, <sup>f</sup>	2785
Whan þe man haþ do hys dede		Ne demeorge iesques le matin,—	
God wol <sup>5</sup> þat he haue hys mede. 2444		Encuntre ne facas, <sup>g</sup> a nule fin.	
What sey men of þes fals husbandys			
þat ere aweye falsly <sup>6</sup> mennys landys ;	†	¶ Ki autru teres vnt arer,	
Of a landē, þurghe and þurghe,		Ou en autru semail a tort entrer,	
Takyn and eryl away a furghe ? 2448			
þat ys boþe thefte and robberye,	†	Ceo est larcin et roberie,	2790
And hyt ful derē shal a bye.		Seur seiez qei home die.	

<sup>1</sup> wyþdraghest.

<sup>5</sup> falsely ere away.

<sup>e</sup> en seriuse tenent.

<sup>g</sup> facez.

<sup>2</sup> *Harl.* omits ' be.'

<sup>6</sup> wyþ draghest.

<sup>f</sup> oire tay.

<sup>3</sup> art þe.

<sup>4</sup> wyle.

Of swychē fewe men hem amende,  
For þey beyn þe deuylys frende. 2452

Tauuarsyns and vserers, †  
þys are, Lucyfer, þy peres ;  
For þey are alle þe deuyl betaghte  
þat okeryn falsly þe worldes aghte.<sup>gode</sup> †  
Okyr ys also, 3yf þou hyt haunte, 2457  
To lenē þyng to certeyn cunnaunt ; †  
Also, to bye a þyng byfore,  
Halfe vn to þe<sup>1</sup> sellers lore ; 2460  
For 3yf þe byer may weyl lene  
þat þyng wyþ outē losse or tene,  
He ys holde to helpe hym wyþ alle,  
Or holy cherche seyþ, þat he hyt stalle.

Okeryng ys on many manere, 2465  
Mo þan y kan telle now here.  
But wete 3e weyl, swyche gode shal go †  
As hyt come, wyþ sorowe and wo ; 2468 †  
For some haue so grete cumbrement  
þat þey may make no testament ;  
For holy cherche neuer vndyrstode  
To haue of okerers gode. 2472

*The Tale of Seint Forsyne's Visit to Hell.*

A tale ys tolde of Seynt Forsyne †  
Wharefor he suffryde onys pyne.  
þys samē tale tellyþ seynt Bede ‖  
Yn hys gestys þat men rede. 2476  
Whan seynt Fursyne had lyuede long,  
þyr toke hym þan an euyl strong ; \*  
þat tymē þat he wende to deye  
Come one to hym and þus gan seye, §  
Rys vp, Fursyne, and go wyþ me, 2481

<sup>1</sup> Harl. omits 'pe.'

¶ Si cauersin et<sup>h</sup> userers  
Sunt encuntre les premiers  
Ki l'alme dunent a pener,  
Pur gainer a tort<sup>i</sup> terriene auer. 2795  
¶ Cels qe, pur certain gain et couenant,  
La gent prestant chose auant,

Duter poent qe lur biens irrunt  
Sicum il gaynez les unt.  
Car sachez bien sanz dotance, 2800  
'Mal gain auera male cheance.'  
La mesun faut, ceo ueum<sup>k</sup> souent,  
Quant malueis est le fundement.

† ¶ De seint Furtessin, hume dee,<sup>1</sup>  
Vne cunte encuntre euz ay troue 2805  
En vne liure que est apelez  
¶ 'La sume des vertuz et des pechiez.'  
Le seint que vous nomai auant  
Vne feyze suffreite aueit<sup>m</sup> grant,  
Vne cote de vn vsurer 2810  
Recust, car il out grant mester ;  
Pur luy ne pria nient notre seignur ;  
De tant esteit sun peche greinur.<sup>n</sup>  
Le seint home, dunt ieo vous di,  
\* Tost apres enmaladi ; 2815  
Ausi cum il en trans giseit  
§ Vn angle deu a ly veneit,

<sup>h</sup> Ly cawertins e ly.

<sup>1</sup> Suffin, prodhom en de.

<sup>i</sup> Kar a tort gainent.

<sup>m</sup> freite out.

<sup>k</sup> faillir ueum.

<sup>n</sup> En ses oreisuns nuit ne iour.

Merueyl mochē shalt þou see.  
 Wheþer he wulde, or he ne wulde,  
 He toke hym vp, and furþe he shulde; 2484  
 Many stedys he late hym se,  
 Merueyls and grete pryuyte;  
 He shewede hym þe<sup>1</sup> depnes of helle  
 And þe peynēs þat þeryn dwelle; 2488  
 Sepþe þey toke a weye ryȝt euene  
 As hym þoghte towardē heuene;  
 Yn þe fyrmament as þey ȝede  
 Foure fyres he sawe<sup>2</sup> of gretē drede; 2492  
 Þes foure fyres wax hyghe and hote,  
 And yn to one alle foure þey smote.  
 Wnderful was þan þat fyre,  
 And dredful, and also<sup>3</sup> brynnyng shere.  
 Þe aungel þydyrward toke þe weye; 2497  
 Þo þoghte seynt Forsyne, 'here shal y deye.'  
 Þe aungel ȝede furþ ful boldely  
 But seynt Fursyne durst nat come ny. 2500  
 Þe aungel say<sup>4</sup> he gan abyde,  
 "Come furþe," he seyde, "and þe nat hyde;  
 Of þys fere ne drede þe noghte,  
 But þou wyþ wrong euere toke oghte; 2504  
 ȝyf þou haue take any þyng wyþ wrong,  
 þou shalt brenne yn þys fyre strong.  
 Wyþ mochē þoghte, sorowe, and drede,  
 Fursyne vnto þat fyre ȝede. 2508  
 Þe fyre on boþē half hym was,  
 But furþ he ȝede fast<sup>5</sup> on hys pas,  
 Yn þat fyre saghe he lye  
 Saulys brennyng and ruly crye; 2512  
 Þe fendēs ȝedē hem among,  
 And fast echone on oþer þrong  
 Wyþ brynnyng crokys sorowfully,

La cote qe il receu auait  
 °Del vserer, ardant porteit,  
 En la face le seint<sup>p</sup> le geta, 2820  
 Pus apres, dit ly a,  
 ° " Ceste cote del malueis vserer  
 Recustes a uotre grant mester,  
 Pus a nunchalir lessaustes,  
 E pur le malueis ne priastes." 2825  
 De maladie le seint releua,  
 Mes le maym tutdis porta;<sup>r</sup>  
 Pur ceo, qe en tant out communie  
 Od le vserer malure.

<sup>1</sup> *Harl.* omits 'hym þe.'    <sup>3</sup> And also dredful, and.  
<sup>2</sup> saghe.    <sup>4</sup> saghe.    <sup>5</sup> faste he ȝede furþ.

° See lines 2527 and 2534 of the English.

<sup>p</sup> Dreit en sa.

<sup>q</sup> See line 2552, &c. of English.

<sup>r</sup> E tut coe mal auer sucha.



And pynede hem wyþ oute mercy. 2516  
 None lay by hemself a lone  
 But eche<sup>1</sup> on oþer wyþ sorowe and wone.  
 Echone to oþer was sorowe and peyne,  
 Wyþ outyn endē for certeyn. 2520  
 For pynyng, for wepyng, for cryyng, alas,  
 Fursyne almoste confundede was.  
 As he saghe þys sorowe so grym,  
 Come a deuyll rennyng to hym 2524  
 Wyþ glesyng y3en and croke yn hande,  
 þe steme stode oute of hys moup brennand,  
 He broghtē on þat brynnynge croke  
 A brennyng soule þat al to-shoke. 2528  
 Towarde Fursyne he<sup>2</sup> ran hys cours,  
 And calyde<sup>3</sup> hym ‘fals, felun, treytours.’  
 “Haue þys soule, þys hast þou slayn, 2532  
 þou 3eldyst nat hys gode a3eyn.”  
 He kast þe soule vpp on þe prest,  
 And brenned hys o syde, and half hys brest.  
 He went<sup>4</sup> þat tyme haue deyde þore, 2536  
 For the soulē brennyde<sup>5</sup> hym so sore;  
 He hopyde neuere to haue come þen,<sup>6</sup>  
 So hadde<sup>7</sup> þe soule broghte hym be neþen.  
 But at þe last þan gan he crye, 2540  
 And seyde, “mayster me helpe now, or y  
 dey.”  
 þan seyde þe aungel to Fursyne  
 “Y toldē þe langer of þys pyne,  
 Y seyde langer at þe bygynnyng, 2544  
 3yf þou haddest of oþer mennys þyng  
 þat þou madest nat of amendement,  
 Yn þys fyre hyt shulde be brent.  
 Loke now 3yf þou kanst hyt oghtē knowe  
 þe soule þat þe þrennede so lowe.” 2549

<sup>1</sup> ache.      <sup>3</sup> kalde.      <sup>5</sup> brende.      <sup>6</sup> þepen.

<sup>2</sup> Harl. ‘hys.’      <sup>4</sup> wende.      <sup>7</sup> Harl. ‘has.’

"ȝe," seyde Fursyne, "ȝ knowe hyt wele  
 For whom ȝ suffre þys peyne eche dele ;—  
 þys he dede, whan he shuld deye,      2552  
 He ȝaf me a cloþe for hym to preye ;  
 For no maystry, ne for noun eyuyl,  
 He ȝaf it me,—but wyþ hys gode wyl.  
 And now, weyl ȝ hyt graunte,      2556  
 þat ȝ helde hym nat cunnaunt ;  
 Wyllȝng, certys, ȝ dyde hyt noghte  
 But for rechelesshepe of þoghte."  
 þe aungel þo toke þe<sup>1</sup> soule forlore,      2560  
 And dyd hyt þere hyt was byfore,  
 Yn to þe peyne þere for to dwelle,—  
 Hyt was an okerere ȝ ȝou telle ;—  
 þan touchede<sup>2</sup> Fursynys brest and syde  
 And þe fyre myȝt no lenger<sup>3</sup> abyde.      2565  
 þurgheoute þe fyre he ledde hym euene,  
 And shewede hym of þe blys of heuene.  
 He shewede hym alle þe pryuyte      2568  
 þere men befalleþ yn flesshe to be.  
 He broghte hym þan to þe body aȝen  
 For to shewe þat hyt was certeyn.  
 þre days kepte men þe body,      2572  
 Alle for dede comunly.  
 He lyuede seþþen many ȝeres,  
 A quyk man, and a feres.  
 But þe brynnyng alle be dene,<sup>4</sup>      2576  
 Euer<sup>5</sup> more afterward was hyt sene ;  
 As long as he hare lyuede,  
 þe brynnyng on hys body cleuede.  
 Y trowe God shewede þys merueyle,      2580  
 For þou ne shuldest<sup>6</sup> of trowþe fayle.  
 Seþen leuys<sup>7</sup> he so holyly

<sup>1</sup> þat.<sup>4</sup> O. gloss 'rewe.'<sup>2</sup> O. inserts 'he.'<sup>5</sup> Ouer.<sup>3</sup> no lenger myghte.<sup>6</sup> shust of þy. <sup>7</sup> leuede.

pat men callyn hym nowē seynt Fursy ;  
 He was fyrst founder and syre 2584  
 Of þe cherche of Knares myre ;  
 And of Norwyche þe modyr cherche  
 He dedē hyt fyrst make and werche ;  
 And þere he lyp be 3unde þe see, 2588  
 He ordeynede a mynyster for to be ;  
 Foure 3ere or þe cherche were ful set  
 Was hys soulē to Godē<sup>1</sup> fet.

Okerers men oghte to weyue<sup>2</sup> 2592  
 3eue hem noghte, ne of hem receyue,  
 3yf þou wetē what þey are,<sup>3</sup>  
 Yn no manere of chaffare.<sup>3</sup>

Sum tymē þer was yn a cyte, 2596  
 pat þyf an okerer myst foundē be,  
 þey helde hym vyler þan a Jew \*  
 For no man wuldē hys prew ;<sup>4</sup>  
 Men clepyde hys hous yn euery strete 2600  
 ‘ þe hous of þe fendēs sete.’ §  
 Fyre, watyr, pat he shulde note,<sup>5</sup> ||  
 þey cursede hyt euery grote ; †  
 And euery syde to ouper, “ Sere 2604  
 Lo, þere þe cursed vsurere.”  
 Yn cherchē no man 3af hym pes,<sup>6</sup> \*  
 For a fendē þey hym ches.  
 No man was so hardy 2608  
 To bryng hym þyng opunly, †  
 pat he ne shulde vyly be shent  
 Of alle pat by þe stretē went.  
 And whan any vsurere was dede, 2612  
 þe cherchē3erde þey hym forbede. §  
 þey wuldē nat for loue ne awe<sup>7</sup>

† ¶ Receure ne deit, ne rien doner, 2830  
 † A scient, prodome del vserer ;  
 Car ceo est od li comunier,  
 Ceo sauez vus bien premer.  
 † ¶ Iadis en vne grant cite  
 † A peyne fut un vserer troue, 2835  
 E ceoluy a nul deners prestat  
 Qe primes ne luy iurast  
 Qe a nul home cuntereit,—  
 Tant vserer estre tenu haeit.  
 Car ki tiel fust conu,<sup>†</sup> 2840  
 \* Plus uil esteit<sup>u</sup> qe nul iu.  
 Sa mesun fu dunc apele  
 § ‘ La mesun al maufe,’  
 E quant qe a luy apendi,  
 || Vigne, e autre chose ausi,—<sup>x</sup> 2845  
 † Tut fu tenu escomenge,  
 Car al deable furent done.  
 La gent li mustrerent al dey,  
 Pur ceo qe il vesque encuntre la ley ;  
 \* Pes en muster nel beisereit, 2850  
 Nul plus qe si il gyus esteit ;  
 Ne hors de sa mesun  
 † Feu ne portereit nul hom,  
 Tant fu de tuz reuili,  
 Qe vif, purreit estre hony, 2855  
 Ne mort, ne serreit enseueli  
 § En cymiter, sachez de fi.

<sup>1</sup> heuene.                      <sup>4</sup> O. gloss ‘ profyte.’  
<sup>2</sup> O. gloss ‘ fle.’            <sup>5</sup> O. gloss ‘ okerye.’  
<sup>3</sup> O. transposes these    <sup>6</sup> O. gloss ‘ pax.’  
 lines.                        <sup>7</sup> O. gloss ‘ drede.’

<sup>u</sup> viuant nel dust cunter.  
<sup>†</sup> Ki teus dunk fust tenu.    <sup>u</sup> le teneient.  
<sup>x</sup> Mesun, iardin, vingne et ble,  
 and line 3094 is omitted.



As holy men seyn vs tyl.<sup>1</sup>

Who so beleuyþ a wycches sawe \*  
He bereþ wytnes azens þe lawe.  
Swychē wycches are for to weyue,<sup>2</sup> 2651  
For many men þey wyl dysceyue.<sup>3</sup> §  
Some men wytnessen a lesyng  
For nonē ouþer wynnyng †  
But for to begyle sum man þer ynne; 2655  
3yf hyt delyte hym, grete ys þat synne. ||

On ouþer manere synnen<sup>4</sup> sum :  
þat makeþ lesyng<sup>5</sup> þurghe custum |  
To plesse þe folk yn rybaudy,— † 2659  
þat y halde no synne dedly, †  
But þey<sup>6</sup> haue þeryn delyte  
þan mow þey synne dedely ful tyte.<sup>7</sup> :

And sum vsē<sup>8</sup> for curtesye \* 2663  
To speke nobly, and 3yt wyl lye,  
þey synnē yn þat feyre spekyng  
3yf þey haue delyt yn þat lesyng.

And some lye oþer more or lesse, 2667  
To preyse one bettere þan he es;  
Swyche a lysyng ys nat ful grete folye  
But þey hyt vsē comunly.

And somē lye as þey were wode 2671  
For men shuld<sup>9</sup> 3yuē hem sum gode,  
And seyn þat he<sup>10</sup> hap do so or so  
þat he myȝt neuere come-to to do.  
But þoghe no man haue þer of euyl, 2675  
3yt ys<sup>11</sup> hyt þe tycement of þe deuyl.  
No lesyng ys wyþ outē synne,  
But þat þer ys algate, sum plyghte þerynne<sup>12</sup>

† Sicum le seint les sout cunter. 2883  
¶ Ki fausement aprent<sup>a</sup> de gree  
La gent pur estre plus loe,  
Ce est le plus grant pechie,  
Nomement en la ley dee.  
Ceo apent a gent endoctrinez, 2888  
¶ Qe mestres sunt apelez.<sup>b</sup>  
\* ¶ Ci est la sorcerie suille  
Qe meinte faucine ad cunte,  
E dunt ele ne siet tant ne quant  
§ La fole gent vet deceuant. 2893  
¶ Vn autre manere que est mult use,  
† Quant pur nule autre volunte  
Ne ment, fors pur gent deceiure,  
|| Tant est lur delit folie maire.  
: ¶ De autre part, souent veum 2898  
| La gent mentir par custum,  
+ Qe a euz pleisent pur bien parler.  
+ Ce n'est mie tuz iurs peche mortel,  
° Nepurquant ceo est greue peche,  
Ki a ceo seit acostume. 3003  
\* ¶ Les vns ausi mentent en iu<sup>c</sup>  
Sanz deceuance de nul hy,<sup>d</sup>  
Quant chescun siet qe pur iu le fet,  
Qe ne est grant peche, si trop nel pleist.

† ¶ Aucuns mentent pur bien de autri,  
Qe est meindre pechie, ieo vous di;  
Mes en qele qe ceo seit manere,  
Custume et delit le poent grant fere.

<sup>1</sup> O. gloss 'to.'

<sup>8</sup> vse as.

<sup>a</sup> la prent.

<sup>2</sup> O. gloss 'fle.'

<sup>9</sup> a man shulde.

<sup>b</sup> en doctrine,

<sup>3</sup> deseyue. <sup>4</sup> synne.

<sup>10</sup> Harl. omits he.

Ky funt gent iurer sanz lur gre,

<sup>5</sup> lesynges. <sup>6</sup> But 3yf þey. <sup>11</sup> Harl. reads '3yf hyt ys.'

and the next four lines are omitted.

<sup>7</sup> O. gloss 'sone.'

<sup>12</sup> plyghte ynne.

<sup>c</sup> gen ausi.

<sup>d</sup> fere a nuli.

Al aftyr þat þe lesyng ys,<sup>1</sup>

2679

Sum ys more, and sum ys les.

But some<sup>2</sup> men synnē greuusly

Yn þys comaundēment so hy,

þat of grete þyng fals wytnes beryn, 2683

And þar to also grete oþys sweryn.

Swyche synnē greueþ now mekyl,

For manyone are boþe fals and fykyl;

þat oþer for loue, or for awe, 2687

Wyl men swere falsly a sawe,

And bere wytnes of swyche a fals

To make a man hang be þe hals.  
nek (O. necke.)

God haþ sent for swyche veniaunce, 2691

But many trusten of long suffraunce.

Men hope so moche hys mercy to

þat some neuere recche what þey do.

But þe wys man seyþ yn hys lore<sup>3</sup> 2695

‘ þat here synne ys moche þe more

3yf þey synne custummably

Yn þe hope of hys mercy.’

Y shal 3ou tellē how hyt fore 2699

Of a man þat hym forswore.

† ¶ Encuntre ceo comandement, 2912  
Pechent cil nomement

† Qe en tesmoine funt faus serement;

† Ceo regne trop entre la gent,

† Car, par amiste et par pour, 2916

† Se periurent tute iur,

† E faus tesmoine portent souent;

Deus i mette amendement!

† Souent les ad deu chaustie,

† Mes trop poy unt de ceo pense. 2921

*The Tale of the London Forswearer.*

Yn Londun toune fyl swyche a chek,

A ryche man and pore<sup>4</sup> were at cuntek,  
debate

And pletede a-boute a lytyl lande 2704

Tyl a day was take yn hande;

þat day was so ny<sup>5</sup> dreue

þat þe oþe was to þe ryche man 3yue,

Wytnes þey allē gan hym bere 2708

þat he ne wuldē falsly swere;—

For rychē men are holdē trewe

poghe here falsnes be neuer so newe.—

† ¶ Un riche et un poure cuntekerent,

† Entur vne tere pleiderent,

† Tant vnt le play auant chace

† Qe serment al riche fu iuge.

† Bien quiderent la gent 2926

† Qe par tant ne freit faus serement;

Veir dire deueit a sun ascient,

<sup>1</sup> es.

<sup>2</sup> sum.

<sup>4</sup> a pore.

<sup>3</sup> O. gloss ‘ techyng.’

<sup>5</sup> nyghe.

Whan he was chargede þe soþe to seye, 2712  
 þat he ne shulde for loue ne eye,  
 Ne<sup>1</sup> for lefē, no for loþe,  
 But trewly to swerē hys oþe;  
 A nouþer þan was yn hys þoghte, 2716  
 For falshede he wilde haue furþ broȝt;  
 And God toke veniaunce apertly  
 þat alle hyt saye þat stode hym by.  
 For whan he hadde hys oþē swore, 2720  
 And kest þe boke hem alle before,  
 Vp ne ros he neuere more,  
 But, lay dede before hem þore.  
 þan y trowe þat y dar seye 2724  
 þat he ȝede an euyl weye.

By þys tale ȝe mowe se alle  
 þat fals sweryng wyl euyl befallē,  
 Namlyche, on þe halydom 2728  
 Whan he ys chargede of any whom.  
 Vnddyrstande þys weyl yn þy wyt  
 þat God seyþ yn þe holy wryt,  
 'þat fals oþys, ne wrong Jugement, 2732  
 Shul neuere morē be vnshent.'  
 Se how veniaunce was hys mede  
 Whan he hadde of God no drede.  
 Almyghtey God<sup>2</sup> þat ys soþfastnes 2736  
 He wuldē<sup>3</sup> take to fals wytnes.

Fals sweryng ys nat ellys to say §  
 But forsakyng of God and alle hys lay. \*  
 A man þat swereþ fals swerynges, 2740  
 He forsakeþ fyūē þynges;—  
 þe ioie of heuene he forsakeþ  
 Whan he wetyng fals oþys makeþ,  
 And alle hys blessyde cumpanye 2744  
 þat þey hym neuere helpe ȝyf þat he lye;

<sup>1</sup> No.<sup>3</sup> wilde haue.<sup>2</sup> *Harl.* omits 'God.'

Mes il fausa malement  
 Quant le serement li fu charge,  
 E apres sun cunte out cunte, 2931  
 Pur sei dist la faucete  
 E weuchi de la verite; \*  
 Pur pour de deu ne lessa  
 Qe fausement pur sei ne cunta.  
 † Mes deu, li sire dreiturel, 2936  
 De prendre veniance ne volt tarder;  
 Car, quant vers val se enclina  
 † E le seint liure beysa,—  
 † Vnques apres ne releua,  
 Ne a prestre nul mot parla. † 2941

† ¶ Par tant fu mustre la verite

Qe en escripture auum troue,  
 † "Sachieȝ ceo," dist deu, "bien de fi,  
 † Qe faus iuge ne ert despuni."  
 † ¶ Veez qe le veniance de li prist, 2946  
 Qe sun geor veait Iesu crist  
 † Quant deu en faus tesmoine prist,  
 † E par luy fauz serement fist.  
 \* ¶ Ceo ne est fors deu reneier,  
 § A scient, fauz tesmoine porter 2951  
 En sa cause ou en autrie,  
 Pur coueitise ou pur envie,  
 E sei memes pariurer,—  
 Qe fere ne dussum pur nul auer,  
 Ne notre fey perdre pur rien 2956  
 Ne dussum<sup>5</sup> pur auer terrien.  
 \* K'il quiderent ke fu verite.  
 † Ne vnkes mot ne sona.  
 † Mes notre fay dusum garder ben,  
 E pas perdre.

And Jesu Crystys passyūn  
 þat for hym to þe deþ was doun,  
 þat hyt helpe hym neuere at <sup>1</sup> nede. 2748  
 3yf he swere fals, or falsdom bede.  
 þe pryddē, <sup>2</sup> 3yf he swerē fals,  
 Hys crystendom he forsakþ als <sup>3</sup>  
 þat hyt helpe hym neuere more 2752  
 3yf þat he lyē þore.  
 þe fourþe ys, he forsakeþ þe preyers  
 þat holy wryt wytnes of beres,  
 þat þey neuere stonde hym by 2756  
 3yf he swere hys oþe falsly.  
 þe fyueþe þyng wyl hym shende,  
 For he 3yfþe hym self wyþ oute ende  
 To þe fende þat ys yn helle, 2760  
 3yf þat he lye or falsly telle.  
 On þese fyue maners hymself deryþ  
 þat on þe bokē falsly sweryþ.  
 For hys loue þat deyde on þe rode, 2764  
 Forswere 3ow neuere for worldys gode.  
 For 3e wyte weyl, and haue hyt herde,  
 þat trouþe ys more þan alle þe worlde.  
 3yt þer ys anoþer sweryng 2768  
 Where þurghe comþ oftē grete cumbryng,  
 þe whyche ys, an oþe oute of mesure,  
 þat he shulde haue a mysauenture  
 On wyfē, and on chylde, to falle, 2772  
 And on hys ouþere godys alle,  
 But he holdē at hys myghte  
 Hys oþe þat he swereþ to allē ryghte.  
 Swyche an oþe ys grete doute to swere 2776  
 For chauncē comþ on many manere.  
 þou settest þy chylde to mychē rewþe  
 But þou holdē þys <sup>4</sup> oþe to trewþe.

<sup>1</sup> yn.<sup>2</sup> þredde ys.<sup>3</sup> O. gloss 'also.'<sup>4</sup> þyn.

Mes le plus leger gage de la mesun  
 Est ore la fey del <sup>h</sup> mauēis hom ;  
 Plus <sup>i</sup> tost qe sun chaperun,  
 Perdre le ueum, meint bricun.— 2961  
 A Lundres auint pur verite  
 Ceo que vous ai ore cunte

† ¶ Vn autre maner <sup>k</sup> est de serement  
 En quel pechent mult de gent,  
 † Quant hom dit sanz mesure 2965  
 † 'Tele me doint deu mesauenture,  
 † Ou a mes enfanz pusse auenir,  
 † Si ioe <sup>l</sup> ne face votre pleisir.  
 Ki ceo dit, ce peot duter  
 La male mesauenture auer. 2970  
 † A deu met en gase <sup>m</sup> ces enfanz,  
 † Si li ne par-fet ces comanz. <sup>n</sup>

<sup>h</sup> al.<sup>i</sup> A. Plust.<sup>k</sup> A. merueille.<sup>l</sup> A. omits 'ioe.'<sup>m</sup> gage.<sup>n</sup> ceus couenanz.



A nouper opë comp 3yt yn place	2780	¶ Ceo ne fet mie a vblier	
pere a man swereþ by fallace.		Qe lem <sup>o</sup> dit souent en reprouer,	2974
Fallace ys, as who seye, 'gyle,'		'Ki par art se par-iure, tut se pariure.'	
As manyone sweryn vmwhyte. <sup>1</sup>			
3yf þou swere to me for oghte	2784		
And a nouper ys yn þy þoghte,			
Wenyst þou þan þat þou swerest wel		Ceo nous tesmoine seinte lettrure;	
When þyn oþe to me ys gyle eche del ?		Issi l'entend deu, ceo bien sachez,	
Nay; for as y vndyrstande of þe	2888	Cum fet ceoluy a ky iurez;	
So shal þy <sup>2</sup> opë chargede be.			
þus techyþ vs seynt Austyne	+	Ceo nous dist seint Austin,	
þat was a clerk of dyvyne.	+	Qe en escripture fu si bon deuin.	2980
Y pray 3ow allë, boþe lefe and loþ,	2792	¶ Chescun se garde bonement,	
þat 3e charge neuere body wyþ oþe	+	Qe il nul face <sup>p</sup> serement	
þat 3e suppose wyl be forswore;	+	Quant il creit verreiment	
For y warnë 3ow wel byfore,		Qe pariurer se volt vtremet.	
þat who so putteþ hym to swere,	2796	Car ki par force fere le fra, <sup>a</sup>	2985
Grete chargë for hym shal he bere.	+	Sache que il malement pechera. '	
3yf þou madest awhere any vowe		¶ Si vous a deu ne rendez	
To wurschyp Godë for þy prowë,—		Ceo que par vou promis le auez,	
3yf þou dedyst <sup>3</sup> hyt wyþ þy gode wylle			
Wyþ outë stresse or ouþere ylle,	2801		
þou art holde to 3elde hyt hym			
Or þy synne ys grete and grym;	+	Greusement aueras peche	
Wytnes of opë and of hote <sup>vowe</sup>	2804	Si del rendre ne espleitez.	2990
Yn heuene allë þyng þey wote.			
Noþeles, y sey hardly,	+	¶ Nepurquant, si folie as vouez,	
3yf þou vowe to do foly,—		En tant as deu mes-paiez;	
As <sup>4</sup> a man to bete or slo,	2808		
Or to take hys gode hym fro;			
Or 3yf þou vowe yn 3ungþe or elde			
And þou mayst nat but wykkedly 3elde,—			
God wyl nat þou holdyt so	2812	¶ Rendre nel deuez pur rien	

<sup>1</sup> O. gloss 'sum tyme.'

<sup>3</sup> dest

<sup>o</sup> hom.

<sup>p</sup> Ke nuli face fere.

<sup>a</sup> le fete iurer.

<sup>2</sup> þyn.

<sup>4</sup> Harl. omits As.

<sup>r</sup> E celuy ky se pariure

Seit en peche ouel.

pat þou þy vowe yn wykkesnes do,	Si vus estes bon crestien.	
God haþ leuer þou þe <sup>1</sup> wyþdrow	† Meuz vaut sun fol vou retrere,	2995
þan do euyl dede after folly vow,	† Qe apres fol vou folie fere.	
Bettere ys a folly wrde be <sup>1</sup> wyþdrawe	† E meuz vaut retrere fol serement,	
þan wyþ euyl dede to fulfyl þat sawe.	† Qe par tant fere malement.	
þurghe Goddys wurde yn þe gospel *	§ Ceo peot estre cunferme	
pys may be preuydē ryȝt wel. §	* Par le euangelie dampne dee;	3000

*The Bible-story of John the Baptist's  
Death.*

Hyt speketh of seynt Ion baptyst,	2820		
þe best chylde borē vndyr cryst.			
Hyt telleþ þat Eroud swore	†	Qe cunte, qe Herodes iura	
To here þat tumblede yn þe flore,	†	A vne pucele que deuant li tumba,*	
þe what as euer she wulde aske to mede †	†	Ky seurement la durreit	
He wulde fulfyl hyt here <sup>2</sup> yn dede ;	2825	† Chose que eole demandereit,	
Halfe hys kyngdom ȝyf she wuld craue,	†	Neis si eole demandeit	3005
Haluynde she shuld hyt haue.	†	La meite del regne qe il teneit. <sup>†</sup>	
Eueyl he voweðe, and swore hys othe, 2828	†	Mes trop parempli <sup>a</sup> malement	
þer for wyþ hym ys now God wrothe.		Qe il out iure folement,	
For ouper mede wulde she haue none		Quant decoler fist le felun	
But þe hede of swete seynt Ion ;	†	Seint Johan baptist en prisun.	3010
Here modyr bade here askē þys, 2832	†	Car la pucele li pria,	
þe hede of seynt Ion yn a dyssh.	†	Par sa mere qe le amonesta,	
Folylyche, certeyn, Eroud swore,		Q'en vn esquele ly fust baille	
		La teste del seint ami de.	
And yn dede weyl werse he fore.			
But ȝyf she hade askede Eroudes ye, 2836	†	Allas, qe eole ne ust prie	3015
Troust þou he wulde nat a made a lye ? §		Qe Herodes sun oyl li ust <sup>a</sup> dune !	
Y trowe he wulde haue be forswore		Jeo crei verreiment	
Ar he hade hys ye forlore.		§ Qe il ust fause sun serement.	
So hade hym better for hys prowē 2840			
For to haue broke þat ychē vowe,			
And wyþ oute mede haue late here go,			
		<sup>a</sup> A sa file ke de vant li tumba.	

<sup>1</sup> Harl. omits these two lines.      <sup>2</sup> Harl. omits 'here.'

<sup>a</sup> A sa file ke de vant li tumla.  
<sup>t</sup> La moitie sun regne k'il teneit  
Si la pucele desirait.  
<sup>a</sup> le rey parempli trop.  
<sup>x</sup> Ke sun ou destre ly fust.

þan for hys vowe a man to slo.

3yt may y preue hyt by ouþere sawe 2844 †  
 þat wrytē ys yn þe oldē lawe,—  
 Yn þe gest of syre Jeptē, \*  
 Yn þe byble men mow hyt se.

*þe Gest of Syre Jepte,—or the Tale of  
 Jephthah and his Daughter.*

Jeptē went onys to batayle 2848 †  
 And preyd Gode hys powere shulde nat  
 fayle;—

“Graunte me, lorde,<sup>1</sup> þe maystry nowe, †  
 And y shal make to þe a vowe,  
 þat þe fyrst þyng<sup>2</sup> þat y mete\* 2852 §  
 Befor me homwarde yn þe strete, §  
 þerof shal y make sacryfyse;” †  
 For to sle hyt, was þan þe asyse. †

Whan he hade, þurghe Goddys vertu, †  
 Of þe batayle prys and pru, || 2857 †  
 Homward as syre Jeptē 3ede †  
 He þankede God for hys gode dede.

Hys doghētyr was þe fyrst þyng 2860 †  
 þat mette hym and made hym welcomyng; †  
 She grette here fadyr fayre wyþ mouþe  
 And made hym all þe ioie þat she couþe. †  
 þan þoghte Jeptē on hys vow : 2864  
 And hadde yn hertē sorow ynow.

To hys doghetyr þan seyde he, †  
 “þou art deseyuyde, and y for þe; †  
 Y made my vow to heuene kyng 2868 †  
 þat y shuldē sle þe fyrst þyng  
 þat y mette homwarde fro þe batayle,  
 And my vow y wyl nat fayle.” †

Hys doghētyr answerede myldly, 2872 †  
 “Fadyr,” she seyde, “y am redy

¶ Ore deuum cunfermer  
 Qe hom deit fol vou debruser; 3020  
 Ceo uus peot estre mustre  
 \* Par le fol vou qe fist Yepte,  
 Qe iuge esteit del people de,  
 Cum l'estoire nous ad cunte,

¶ Cest home a deu voua, 3025  
 Quant il en bataille ala,

Si deu la mestrie li grantast  
 E il en pes returnast,—  
 § Quant il al hostel vendreit,  
 \* La premere qe encuntereit 3030  
 A deu sacrificereit,  
 C'est a dire, qe il oscireit.

¶ ¶ Quant la bataille out vencu  
 † Par poer deu, e sa vertu,  
 Al ostel en pes returna; 3035

Sa file demeyne encuntra,  
 Qe encuntre ly veneit,  
 La ioie li fist qe eole saueit.  
 Nul enfant n'out fors luy,  
 Tant fu greindre sun ennuy. 3040

¶ Lors se record qe voe aueit,  
 Pur ceo a la pucele diseit,  
 “Deceu, bele fille, me auez,  
 E vus deceue serrez;  
 Ma buche ay ouert a dampne dee, 3045

Fere me couient, cum leal iude.”  
 Ele tantost entendi  
 Qe dire volt; si respondi

<sup>1</sup> O. inserts ‘he seyde.’    <sup>2</sup> Harl. omits ‘þyng.’

For to takē my depe of þe ;	†	‘ Qe sa mort prendeit a gree	
But y am glade þat y þe se.	†	Pus qe il en pes fu returne.’	3050
But, swete fadyr, y pray þe	2876 †	Mes la pucele li ad prie	
Graunte me two moneþes ar y dye,	†	Vne priere de grant pite,	
þat y may wepe my virginite	†	Qe il la dunast cunge	
Wyþ hem þat noryst be wyþ me.”	†	Pleindre sa virginite	
Here fadyr graunted weyl parto,	2880 †	Douz meys, en la cumpainie	3055
And she forsopē dede ryzt so ;	†	Des puceles qe od li esteient nurie.	
She weptē nat for any outrage,	†	Le cunge sun pere luy duna,	
But for of here come no lynage ;	†	E ceole sun deol demena ;	
þat no fruyt of here myzt spryng,	2884 †	Ne mie qe nettement se out garde,	3060
þare for she madē here wepyng,*		Mes pur defaute de ligne,	
And for here fadyr had chylder no mo	†	Qe sun pere n’out autre enfant,	
þat furþer myzt yn kyndē go.		* De tant sun deol fu plus grant.	
But ryzt at þe moneþes ende, §	2888	¶ Ore oiez grant desmesure,	
Here fadyr dede nat þerof hende		E defaute de garnesture.’	
þat he hys ownē doghetyr slowe	†	§ Apres qe sun deol aueit mene,	3065
For a folý and a wykked vowe.		Sun pere l’ad sacrifie.	
Seynt Austyne seyþ certeynly	2892 †	Certes, ieo crei qe il fist peche ;	
þat he synnede ryzt dedly ;		Seint austin dit, le clerc lettre,	
For he auowede, and nedyd naghte,	†	‘ Qe folement a deu premist,	
And 3yt yn dede wel werse he wroghte.	†	E cruelment le paremplist.’	3070
Seynt Austyn seyþ so redy wey	2896 †	Pus qe ieo ai si bon garant,	
þat y to 3ou dar weyl seye	†	Hardiement vus di tant.	
‘ 3oure wykkede vowys shul 3e nat fylle,	†	Ne male promesse ne rendez,	
Ne make no vowe to any ylle,	†	Ne qe ledement * as voez ;	
But chaungē hem to better prow	2900 †	Vostre vou en meuz deuez changer,	3075
And take penaunce for folý vowe.’		Si deu volez bien paier.	

God shelde vs alle wykkedly to swere,  
 And late vs neuer fals wytnes bere,  
 Ne folý vow for to make, 2904  
 Lordē, for þy wurschyps sake.<sup>1</sup>

*The Ninth Commandment.*

The nynþe comaundment yn oure tellyng  
 Ys “ coueyt nat þy neghebours þyng”

<sup>1</sup> O. adds ‘ Amen.’

**Le neuime comandement est qe bous ne  
 deuez desirir la chose votre preome.**

Si vus unqes desiriez  
 La chose uotre preome qe amiez,<sup>2</sup>

<sup>2</sup> charnel cure.

<sup>2</sup> folement.

For to reue hyt hym wykkedly	2908	†	E a tort auer le voliez,—	
Wyþ wrong pleys or ouper maystry,			Chey estes; mes releuez;	3080
No wyþ glosyng, no wyþ queyntyse,			Ceo poez <sup>a</sup> par confessiun,	
No wyþ destressē on noun wyse,			Par qele reuele le <sup>b</sup> prodom.	
No wyþ wykkede procurement,	2912			
To make hym lese hys tenement.				
And for hyt haþ þe same assyse				
þat longeþ vn to coueytise,		†	¶ Pur ceo, qe ce apent coueitises,	
Y wyl now ouer lepe hyt here,	2916	†	Si ne dirrum pas tutes les guises	
And aftyrwarde 3e mowe hyt lere			Coment hom purra pechier	3085
Whan y speke of þe dedly synne			Par chose sun preome coueiter,—	
Of coueytise, hyt ys þer ynne;		†	Quant de coueitise parlerum,	
For hyt ys one of þe seuene,	2920			
Among hem y wyl hyt neuene;		†	Si deu plest, ceo ne vblierum;	
And of hys spycys telle 3ow neyde,		†	Le plus de ceste pechie dirrum,	
As holy man haue wryten <sup>1</sup> and seyde.		†	Sicum des mestres apris auum.	3090
Of þys nynþe wyl y endē now,	2924	†	De cest comandement lessum atant;	
And of þe tenþe speke <sup>2</sup> to 3ow.		†	Al dime, de part deu, alum auant. <sup>c</sup>	

*The Tenth Commandment.*

The tenþe comaundment ys, “by þy lyfe  
Coueytē nat þy negheburs wyfe.”  
And þys ys now a comun synne 2928  
þat many onē fallyn ynne,  
For almost hyt ys euery-whore  
A gentyl man haþ a wyfe and a hore;  
And wyuēs haue <sup>3</sup> now comunly 2932  
Here husbondys and a ludby.  
Yn euery place now mow men se  
þe wyfe wyl gladly þe mayster be;  
And 3yf she onys þe maystry <sup>4</sup> wynne 2936  
Alle newē lawys she wyl bygynne,  
For þan wyl she make hyt alle <sup>5</sup> newe,  
And bygynnep to be a shrewe;

<sup>1</sup> wrete.    <sup>2</sup> telle.    <sup>3</sup> þe maystry onys.<sup>4</sup> haue.    <sup>5</sup> þan makyp she hyt al.

**La dime comandement est que bous ne  
deuez desirir la femme botre preome.**

Encuntre ceo auez trespasse,  
Si vous fiance eiez dune  
A femme, sun barun viuant; 3095  
De li querez folie par tant.  
Troue auum assez, et seu,  
Qe mal en est auenu.

<sup>a</sup> Si vnkes la chose desirastes  
A votre prome pur coe k'il amastes.<sup>b</sup> en cest pechez pur coe daies leuer.<sup>c</sup> releue chescun.<sup>d</sup> In *B.* lines 3083–7 are put into two, and lines  
3091–2 omitted.

And whan she hap wune þe maystry 2940  
Oure syre ys noghte but 'veyes moy sy.'<sup>1</sup>

þan wyl folys fonde and fare

To chepē þe wyuys chaffare.

And 3yf þe wyfē lestene here<sup>2</sup> lore, 2944

Here wurschyp ys lost for euermore.<sup>3</sup>

þus wyl bygynnē wykked lyfe

To coueyte a noþer mannys wyfe;

For no man ful comunly 2948

Besechep a wyfē of foly,

But þere þe wyfe ys aboute

þe gode man for to stoute.

Y dar no morē telle for drede 2952

Of vnkyndē wyuys hede;

Noþeles, y haue grete skylle

To sey more þan y wylle.

3yf þou euere þat þou wystyst 2956

A nouþer mannys wyfē kystyst,

Or 3aue here 3yft for þat enchesoun \*

þat sum synnē myghtē be doun;

þan as yn þe, þou fallyst yn synne 2960

3yf þou to foly wuldest here wynne.

3yf þou þys foly haunte,

Ouper mennys wyuys for to daunte,

Yn foly wurdys, or yn foly play, 2964

Yn vntyme be nyȝt or day,

þat here herte to þe myȝte tourne

And late of here husbunde skorne,—

For soþe þou synnest þer dedly 2968

þoghe þou lygge neuere here by.

By foly wurdys mow men a foyle kenne;<sup>4</sup>

þurghē blast of mouþe þe fyre wyl brenne. †

3yf þou euere dedyst þy myghte 2972

<sup>1</sup> cp. *Vez me ci tot en ta bonté De faire votre volonté.*  
*Roman de Dolopatos* (in Roquefort).

<sup>2</sup> *Harl.* omits 'here.'      <sup>4</sup> *O.* gloss 'knowe.'

<sup>3</sup> *Harl.* euery more.

\* ¶ Si vous vnqes dun donastes

† A autru femme, ou beisastes, 3100

† Pur trere sun qeor a folie;

† Tant cum en vous est, le auez trahie.

† ¶ Si vous vnqes entremeisiez,

† Qe autru femme daunisiez,—

† De peche n'estes mie escusez. 3105

Ceo est peche pur ueritez;<sup>e</sup>

Lecherie norist fol parler,

Cum<sup>f</sup> suffler le feu fet arder.

<sup>e</sup> Ke pur cas sun quer est de vus enflammez, *E.*

<sup>f</sup> *A.* Qe.

<sup>g</sup> oiz gais.

A womman to tulle wyþ foly syghte,  
 As men hauntē now allē day,  
 To hauē glysyng yzen and gay,— §  
 A weddyde wyfe y þe forbede,† 2976  
 For, þat ys most for to drede.

Also, 3yf þou dedyst<sup>1</sup> letter sende †  
 To weddyde wyfe, or wrote or kende ; || 3115  
 Or 3yf þou<sup>2</sup> letter bare,\* 2980  
 And þou were þerof weyl were,  
 Þoghe hyt were ouþer mennys synne  
 3yt art þou partáble þer ynne.

þys comaundment þat ys þe tenþe, 2984  
 Wylle y no lenger drawe or lengþe ;  
 For yn þe syxtē þer y spake  
 Y touchede of þys ychē lake.  
 Now of þys ten wyllē we lete, 2988  
 And speke of ouþer synnys grete ;<sup>3</sup>  
 God graunte vs gracē so to sey  
 Of trouþe to shewē þe ryȝt weye.

*The Seven Sins ;—and first of Pride.*

Now of þe seuene wyl we telle 2992  
 þat ben þe dedly dogheters of helle.  
 þe eldyt, men kalle pryde ; †  
 She was þe fyrst þat walkyd wyde . †  
 Yn euery land, to euery man, 2996  
 þurghe alle þe worlde, ouer alle she ran,  
 And here<sup>4</sup> getē many wonynges,  
 Specyally wyþ grete lordynges,  
 And wyþ ouþer many ynowe ; 3000  
 For where<sup>5</sup> she ys, he wylle nat bowe,  
 She wyl be mayster ouer hem alle ;  
 And alle at onys she makeþ hem falle.

<sup>1</sup> dest euere.      <sup>2</sup> O. inserts 'euere.'

<sup>3</sup> O. adds 'þat is to seyē of þe seuene,  
 How they forbarre þe blis of heuene.'

<sup>4</sup> hap here.      <sup>5</sup> þer.

§ ¶ Les oils guais<sup>8</sup> ne deuez auer,  
 Ne fole cuntenance, pur changer 3110

† Le qeor de femme qe est espuse ;  
 Car ceo nous ad deu comande  
 En cest dime comandement,  
 Qe garder deuez estreitement.

† ¶ De folie lettres enueier 3115  
 Se deit chescun ausi garder,

\* E vous porter ne les deuez  
 || A femme qe seit espusez ;  
 Ne a nul autre ki qe seit  
 Lettres ne portera, ki me creit. 3120  
 Si sages est, bien deit sauier  
 Queles lettres il deit porter.

† ¶ Des diz comandemens lerrun atant,  
 † E des set pechiez dirrum maintenant ;  
 † Deu, pur sa grant pitee, 3125  
 † Si dire nous doyne qe il seit pae !

**Des set<sup>h</sup> pechiez mortels ; le premier si  
 est orgoyl.**

Le premer des set criminals,  
 † Qe sunt apelez pechez<sup>i</sup> mortals,  
 † Est orgoil, qe en ciel comenca  
 Quant encuntre deu se leua 3130

<sup>h</sup> Ici commencent les vii.    <sup>i</sup> A. omits 'pechiez.'

þe fadyr of pryde þat fyrst hem knew 3004 † Li angle, qe 'lucifer' fu apele  
 To hellē pyt she down hym threw; § Pur sun nobleie et sa beaute;  
 And allē þat are of here coueyn<sup>1</sup> † Tant grant fu de orgoile le peche  
 Alle she bryngēþ to hellē peyn. § Qe par tant est en enfern dampne;<sup>k</sup>  
 þarfor y wyllē warnē 3008 † E tuz cels qe a li consentirent 3135  
 Whare yn she makeþ 30w synne, and how, Seurs sunt ore qe il mesfirent.  
 þat 3e mowe parceyue vmwhyte ¶ Comencail est orgoile de tuz pechez,  
 Yn what þyng she doþ 30w gyle. Eschure le deuez plus volunters.  
 þys ys þe fyrst þat y fynde 3012 † ¶ Gardez al commencement  
<sup>fadyr and [O. or] modyr.</sup> † Si vnqes futes inobedient, 3140  
 Vnbuxumnesse aȝens þy kynde; † Ceo est a dire, a parens charnals,  
 And þe þat ys vnbuxum al † V<sup>1</sup> a uos peres espirrtals.  
 Aȝens hys fadyr spirital, † ¶ Si poy de force auez dune  
 And setteþ hym ryȝt at 3e leste, 3016 † Estre de prestre escomenge,  
 And seyþ 'prut for þy cursyng, prest.' † ¶ Ou li poy de force tenistes 3145  
 Or 3yf 3ou speke<sup>2</sup> foule wrdys or<sup>3</sup> rowe, † De terrien siegnur que vous seruistes,<sup>m</sup>  
 And to þy souereyn wylt nat bowe,— † Qe il od vus fu corouce,—  
 3yf þy prout wurdys make hym wrothe, †  
 Be þou neuere so lefe no lothe, 3021 †  
 þou synnest þer gretely<sup>4</sup> yn pryde, † De orgoile vint pur verite.  
 Man or<sup>5</sup> womman, wheþer hyt betyde. ¶ Bien ausi tuz iurs gardez  
 3yf þou, oþer man or wyfe, 3024 \* Qe par orgoile ne vous esleuez 3150  
 Were preysede for þyn holy lyfe; \* Si vus seiez de haute vie,  
 Or 3yf þou wuldest men seyde of þe † Qe ceo serreit molt grant folie.  
 þat þou dedyst grete charyte, † Si pur fame que lem<sup>n</sup> vous preisast,  
 And þat þou were boþe meke and chaste § Ou pur bone vertue de chastete, 3155  
 And wuldest speke no wurdēs waste;— † De pacience, et humilite,  
 3yf þou wuldest men seyde þys, † Ou pur bon eoure qe fet ussez,  
 þou synnest yn pryde, y sey, ywys. † Ou de parole qe bien deissez,—  
 Ouer al<sup>6</sup> folyys hyt ys þe floure, 3032 † Si en uotre queor trop vous preisez,  
 For þy godenesse to haue wurldys honoure. † Tant orgoile est; bien le veez;  
 3yf þou for prydē art outrage Car ceo est de orgoile la folur, 3160  
 þat þou are come of hyghe lynage, † ¶ Meint se enorgulist de lignage;  
 Beþenke þe weyl fro when<sup>7</sup> þou cam; 3036 † Pur coe k'il est de haut parage.<sup>o</sup>

<sup>1</sup> couyne, glossed 'cumpany.'<sup>2</sup> speket.<sup>4</sup> gretly per. <sup>5</sup> oþer.<sup>3</sup> and.<sup>6</sup> Of alle. <sup>7</sup> whenne<sup>k</sup> a enfer s'en est trebuche. <sup>1</sup> Ov.<sup>m</sup> Ov si aiez en grant dedein De votre seignur terrein.<sup>n</sup> hom.<sup>o</sup> This line omitted in A.



Alle we werē of Adam :

3yf þou be comē of hyghe blode  
And þou dost more euyl þan gode,  
Vnwrþyly art þou made gentyl 3040  
3yf þou yn wurdys and dedys be yl.

3yf þou be prout þat þou art wys † ¶ Les autres pur ceo qe il sunt plus sage  
And for þy cunseyl art holde yn prys, † A cunsail doner ou beal langage ; 3165  
Or yn þyn queyntē wurdys hast pryde, 3044  
Wys yn wrong, euyl shal betyde.

3yf þou be proute of þy bewte, † ¶ Plusurs s'enleuent pur lur beaute,  
No shoch<sup>1</sup> kote to þe shulde be, †  
þat feyrhede ne shal long wyþ þe wende, † Qe tost passe cum flur de<sup>p</sup> este,  
Swych pryde endyþ foule at þe last ende. †

3yf þou for strenkpē be mysproute, † ¶ Pur force ausi et pur vigurz,  
And hast bostful wrdys and loude ; S'en orguillissent plusurs ;  
Do no body þarfore despyte ne skaþe 3052

Swychē men go to shame ful raþe.

3yf þou be prout of þy rychesse † ¶ E nomement pur richesse, 3170  
þoghe hyt come neuer wyþ no falsnesse,  
Hyt may passē þe more lyghtely, 3056 † Qe tost vient, e tost passe.  
And þe sunner þat þou beryst þe hyy.

3yf þou be prout of þy song, † ¶ Pur lur ducement chanter,  
Seldē lasteþ þat vertu long ; Enleue des plusurs le geor.

Synger hap hertē prout wyþ ynne, 3060

And tycyþ manyon to synne ;  
Ful selde ys synger gode yn thew,  
But þat yn sum poynt he ys a shrew.

Yn feyrē wurdys, and yn qeynte, 3064 † ¶ E par beal parler use sōuvent  
Wyþ pryde are swychē men ateynte ; † S'enorguillissent mult de gent. 3175  
Flourshede wurdys, and oþerwhyle louely,  
Are ful of pryde and trechery.

Be a man uncouth or couthe, 3068  
And he haue lagheyng wurdys yn mouþe,  
Y warne þe wel þat oþer whyle  
Swche a man ys ful of gyle.

<sup>1</sup> swyche.

<sup>p</sup> en.

O

3yf þou euere bare þe hyghely	3072			
Yn ouerdo pryde for þy bayly,		†	¶ Ou par poer en baillie,	
Bere þe lowe, men se al day			Valer quident, qe ne valent mie.	
þy bayly shal nat laste alway ;				
Now þou, and syþen, y,	3076			
So shal go oure bayly.				
3yf þou be prout of þy cunnyng,		†	¶ En science est ausi orgoil ;	
þat þou hast lernede mochë þyng,			Ceo poet ben uere chescun al oyl.	
As sum man ys, þat ys scolere,	3080	†	Ki vn poi de hure est escoler,	3180
Wenyþ þat none ys to hym pere,		†	Lors quide tut le monde sauer.	
He wenyþ weyl þat he kan			Mes meint quide Rolant valer,	
To be mayster, and ouer man,			Qe la pigace ne vaut de Oliuer.	
And when þe endē ys al shewyde,	3084			
þan ys he almost al lewyde.				
3yf þou delyte þe oftyn stoundes, *		§	¶ En chiens, oyseals, et tel noblee,	
Yn horsys, <sup>1</sup> haukys, or yn houndes ;—		*	Si trop vus delitez, fetes derai,—	3185
3yf þou clerk auaunsede be,	3088		Nomement si clerc seiez	
Swyche game ys nat grauntede to þe. ‡			De seint eglise benefiez,—	
To emperorus and to kyngys		‡	Malement de ceo serrez blamez,	
Ys grauntedē swych pleyyngys ;			Kar tiel dedut ne vus est grantez.	
Erlēs, barons, also y graunte,	3092			
And knyȝtēs, þey mow hyt haunte		†	Chiualers e francs se poent iuer,	3190
þat þey ne be temptede of ouper synne		†	E greindres mals vblier,	
For ydulnesse þat þey ben <sup>2</sup> ynne ;			Cume sunt faucine, et trecherie,	
And 3yt y rede, þey haunte hyt so	3096	†	Feolunie, <sup>3</sup> et roberie.	
Aȝens Gode þat þey nat mysdo.		†	Mes, tant ne se deiuent deliter	
3yf þou art wel wyþ þe kyng,			Qe lur auenge deu vblier ;	3195
Or wyþ anopere lordyng,			Car si trop en sunt delite,	
Bere þe nat ouer prout þerefore	3100	†	Ceo est orgoil et pechie.	
To þy perys out of skore ;		†	¶ Si de riche home estes priue,	
For men se hyt yn a þrowe,			Ne vus enleuez mie de ceo ;	
To day ys heghe, te morwe ys lowe.			Car ausi cum dit le home sage <sup>r</sup>	3200
And a lorde ful oftē latyþ,	3104	†	‘ Amur de seigneur ne est heritage.’	
Now he louyþ and now <sup>3</sup> he hatyþ.			Tiel e huy haut, demayn ert bas,	
			Qe <sup>s</sup> fortune change en mult de cas.	

<sup>1</sup> Harl. hors.<sup>2</sup> ben.<sup>3</sup> sone.<sup>4</sup> B. inserts ‘aduouterie.’<sup>r</sup> Pensez en tun quer ke dist ly sage.<sup>s</sup> Kar.

3yf þou euere vndyrstode	†	¶ Si vus unques quidissez,	
þat þy wyt, or þy gode,	†	Qe les bien qe en vus auiez	3205
Come of þy self, and nat of Gode,—	†	De vus venisent, ne mie de dee,—	
Hyt ys grete pryde and falsly troude.	†	Ceo serreit apert orgoil proue.	
3yf God almyghety haue 3eue þe	†	¶ Si deu vus ad dunc sen done,	
Many þewēs þat wyþ þe be,	†	Force, poer, e beaute,	
Werre nat a3ens þe commaundment	†	Guerreier ne deuez le fiz dee	3210
Wyþ þo 3yftes þat God haþ þe lent;	†	Des biens qe il vus ad preste;	
Make nat þy saule so wykkede a wem		Ceo funt qe en peche despendent	
To do wykkednes for pryde of hem.		Biens qe en euz sunt, s'il ne se amendent.	
3yf þou þe auauunte of Goddys 3yfte,	†	¶ Cels qe se auantent tute iur	
Or worldly gode, or bodily <sup>1</sup> pryfte,		Des bens qe il unt dune <sup>t</sup> de notre seignur,	
Or 3yf þou be se moche made			
To auauunte þeof þat, þat þou neuere hade,—	†	Les vns des biens qe n'unt mie,—	3216
þys ys pryde and arrougance,	†	Ceo est peche et grant folie,	
Vnwrþyly þe to auance.		Si en diuinite 'arrougance' apele <sup>u</sup>	
Arrougance ys certeynly		De fet qe vnques ne furent,	
Beholdē bettyr þan ys wrþy;		* Ou dist qe vnques ne distrent,	3220
To sey a þyng þou shuldest haue do	†	Gabent plusur,—ceο ert orgoil,	
þat þou neuere myghtyst come þer to.	†	Chescun home le veit al oil. <sup>u</sup>	
A vylē synne men haunte alle now,	§	¶ Vn pechie qe mult est vse,	
Of pryde hyt comþ; lestnep <sup>2</sup> how,—		De orgoil est pur verite,	
þat noun can preyse hym self by name		Quant vus autrez despisez	3225
But he wyþ euyl anouþer blame;	+	Qe sul seiez veu ou <sup>v</sup> preisez.	
þys cumþ of grete enuye :	+	Ceo vient ausi de enuie	
And pryde of herte and felonnye.	+	Qe tant est plein de felunie.	
3yf þou skornedyst euere any man,	†	¶ Ky meins valent qe ne quident valer,	
Or 3aue cunseyl þat scorne began,—		Custumes sunt autres iuger;	3230
Hyt ys a pryde and wykkede þyng	†	Ceo ne peot fere qe ne velt pecher;	
		Sul deu de home cunust le geor.	
		¶ Les vns sunt si escharnissant	
		La lufe e la mouze fesaunt,—	
		Grant orgoil ert, ceο sachez,	3235

<sup>1</sup> bodily.<sup>2</sup> lestenyp.<sup>t</sup> B. omits 'dune.'

<sup>u</sup> Sicum dient les meistres en diuinite,  
 Cest peche est 'arrougance' apele,—  
 Ceus ke de feez k'il vnkes ne feseient,  
 Ou de diz k'il vnkes ne diseient,  
 A plusurs funt gabais,—coe ert orgoil,  
 Coe poet cheseun ben ver al oil.

<sup>v</sup> Ke vus seez le meuz.

At crystyn man to make scornynge ;		A nul heure fere nel deuez ;	
þus seyþ þe holy prophete Daup, §	3136	° Car deu a son grant iugement	
And Neomas a prophete hym wyþ, †		° Escharniera tele gent.	
þat scorners, at þe heghe Jugement, °		Ceo auum en le sauter troue	
Of Goddys mouþ þey shul be shent. °		§ Qe fist Daudid le ami dee,	3240
3yf þou for prydē haue delyte	3140	† E Neemie ad ausi mustre,	
For to be holde an ypocryte,		Qe eschar est grant peche.*	
To be preysede wel for þy gode dede, :		¶ Si vous vnqes en uotre vie	
And þat holylech þou canst þe lede,		Pechissez par ypocrisie,—	
Or to be preysede þat þou hast wroghte		Ceo est a dire, qe me entendez,—	3245
þyngē þat þou dedyst nowȝte,—	3145	Si autre vous faites qe ne fussez,	
Wetē þou, <sup>1</sup> syre ypocryte,		Et bones eoures, par estre preise	
Of þe mede of God þan art þou quyte ;		Plus verreiment qe par l'amur dee,—	
þat yche preysyng ys þy mede	3148		
þat þou receyuest for þy gode dede.		Ne quidez ia en cel auer <sup>y</sup> luer,	
Ful fellyche God to hem flytes <sup>chydeþ</sup>		† Car, ci <sup>z</sup> l'auiez receu premer.	3250
To þes fals ypocrytes ;		¶ La ioie del ypocrite	
And seyþ, at þe endē shul men se	3152	Après sa mort est quite et quite.	
þat 3e begyle 3ou self, and nat me.		Horriblement ad parle	
And herē y shal telle astyle		Des ypocrites, dampne dee.	
Of a cursede ypocryte.		† A la fin serra veu	3255
		Coment il unt le siecle deceu ;	
		E coe prouerei par auctorite	

*The Tale of the Hypocritical Monk  
of the Abbey Tangabaton.*

Seynt Gregory seyþ, as y shal sey,	3156	† De seint Gregoire le benore.	
Hyt was onēs an abbey		† ¶ Une abbeie iadis esteit	
þe namē hyghte 'tangabaton,'		† Qe 'tangacon' nun <sup>a</sup> aueit ;	3260
And munkēs þey werē echon.			
Of a munke 3ede þe wurde ful ryue, <sup>2</sup>	3160	† Vn moygne i ad habite	
þat he was of holy lyue ;		† Qe grant nun out de seintete,	
But for þat he was nat so,		† Mes il ne fu mie tut issi	
So holy as men tolde hym to ;		† Come la gent quiderent de ly ;	
Fals preysyng shal wykkedly wende,	3164		

<sup>1</sup> pou weyl.

<sup>2</sup> ryf.

\* For the last three lines *B.* has —

Ke escharnir est grant peche.

<sup>y</sup> *A.* omits auer.    <sup>z</sup> ici.    <sup>a</sup> tangabaton a non.

As hyt ys wurpy, so shal hyt ende.

A seknes toke þe munke ful grym

As God hade purueyde of hym.

He was so traueylede, shortly to sey, 3168

þat he wylt weyl þat he shulde dey.

Whan he wylt þat, he made do calle

Boþe one and oþer hys bryþryn alle,

“Byddyþ hem come byfore me here, 3172

þat may hem auayle, y shal hem lere.”<sup>1</sup>

Þey come rennyng, boþe lesse and more,

And wende haue herde sum holy lore.

And when þey werē come echone, 3176

To hem he made of sorow hys mone.

“Hyt may no lenger be forholne; §

Falsly wurschyp haue y stolne;

Y am nat, brepren, as 3e wene, 3180

Of holy lyfe, as haþ be sene;

þat y fastede when 3e lete,

For twyys pruyly y 3ete;

And whan 3e wende y hade be holy, 3184

Y ete and drank ful lustyly.

To warne 3ow, þus y telle,

For me ys come þe fende of helle.

Wyþ hys tayle my knes he haþ knyzt, \*

And wyþ hys hede my mouþ y-dyt. †

Alas þe tyme þat y was bore!

As an ypocryte y am forlore.

Ryzt now shal he me strangle and cheke,

Ne shal y neuer aftyr speke.” 3193

Before hem alle he deyde astyle<sup>2</sup>

þat ychē proudē ypocryte.

Þys was shewede, hem for to warne, 3196

And þat, Godē, no man shulde scorne.<sup>3</sup>

Ypocrysye, þys ys the synne

<sup>1</sup> O. gloss ‘teche.’

<sup>2</sup> shulde no man scorne.

<sup>3</sup> O. gloss ‘anone.’

† Car, sicum deu aueit purueu, 3265

† En maladie chay cestu;

† Tant fu greue la maladie

† Qe a la fin vint de sa vie.

† Ces cumpainuns fist assembler,

† Quant qe lem<sup>b</sup> pout dunc trouer. 3270

† Si dit qe il les volt cunter

† Chose qe les pust apres valer.

† ¶ Cil vindrent communement,

† Kar bon espeir eurent veraïement<sup>c</sup>

† Haute chose, et grant, oyr 3275

† De lur frere que dust morir.

† Mes doleruse nouele les ad cunte

Quant il furent assemble;

§ Car celer ne lur poeit mie

† Qe il out este de male vie. 3280

† “Beau freres,” dist il, “ben sachez,

† Ne suy pas tiel cum vous quidez;

† Car, quant quidastes que ieo iunay,

† Priuement dous feiz mangay.

† Pur ceo, sachiez de verite, 3285

† Qe al dragun d’enfer su liuere,

† Qe pur moi est ci venu;

\* Par ypocrisie su perdu.

† Mes genulz de sa cue ad lie, 3290

† Sa teste en ma buche ad bute;

A force ma alme estret de mey,

† James plus ne parlerey.”

† Maintenant est deuie

† Le ypocrite malure.

† ¶ Tant dit, quant deueit morir, 3295

Pur euz de cel pechie garnir

<sup>b</sup> Tuz ke hom.

<sup>c</sup> A. omits this line.

Feyre wyþ oute, and foule wyþ ynne.	†	Ki autre se fet de hors qe ne est de einz, <sup>d</sup>	
þys ychē synnē cump of pryde,	3200	Sa alme liure a fort turmens.	
Yn feyrē shewyng here falsnes hyde.			
3yf þou art prout of þy her,	†	¶ Ki de ces cheuols est trop geluz,	
As proute men ben euery where;	†	Cum sunt suuent les orgoilluz;	3300
Or 3yf þou tyfyst <sup>1</sup> þe ouer proudly,	3204	† ¶ Ou de autre manere de atiffement	
Ouer mesure on þy body,—	†	Qe a la teste ou al cors apent,	
Swychē synnē ys nat þe leste,		Ceo ne deuez vblier,	
Y rede þe telle hyt to þe preste.	†	Si dreit vous volez confesser.	
Be nat proude of þy croket,	3208	† ¶ Trop est geluz de sun croket	3305
Yn þe cherche to tyfe and set.	†	Qe a la messe souent la main i met;	
At home mayst þou þy croket werche		Plus i gist, ceo crey, sun geor,	
And nat at þy messe yn þe cherche. *		Qe ne fet pur ces pechiez plurer. <sup>e</sup>	
And of pese berdede buckys <sup>2</sup> also,—	3212	* Assez se purra hom atiffer	
Wyþ hem self þey moche mysdo,		En autre lu qe al muster.	3310
þat leuē crystyn mennys acyse			
And hauntē alle þe newē gyse;			
þer whylys þey hade þat gyse on hande			
Was neuere gracē yn þys lande.	3217		
Of proudē wymmen wulde y telle,			
But þey are so <sup>3</sup> wrothe and felle;			
Of pese þat are so foule and fade,	3220	¶ Ki ad sa face colure	
þat make hem feyrere þan God hem made	†	Autrement qe deu l'ad furme,	
Wyþ oblauchere or <sup>4</sup> ouþer floure,	†	De blanket ou <sup>f</sup> de rouencel,— <sup>g</sup>	
To make hem whytter of coloure.			
Grete pryde hyt ys, and outrage,	3224	† Ceo est orgoil, per seint Michel;	
þat she ys nat payde of Goddys ymage.	†	Outrage est, a demesure,	3315
Heuedys tyfede wyþ grete pryde,	†	¶ De testes fardes poy dirrum,	
Wyþ heer, and <sup>5</sup> hornēs syde,—	§	Car ceo siet ben chescun hom,	
Men mow wetē hyt ys grete synne	3228	Qe de orgoil vient, et perdue sunt	
To hauē mochē pryde þer ynne.		Tieles qe per vanite le funt.	3320
Men sey, and haue seyde, here before,		§ ¶ Dames cornuez, passer voley,	
For swych prydē are wymmen forlore.—			

<sup>1</sup> O.N. 'typpa,' adorn.<sup>4</sup> or wyp.<sup>d</sup> denz.<sup>f</sup> e.<sup>2</sup> bukkes.<sup>3</sup> sone.<sup>5</sup> and wyp.<sup>e</sup> a la messe escuter.<sup>g</sup> blanchet ou de ruencel.

Ryche ladyys of grete renouns, <sup>name</sup> 3232  
 þey do <sup>hauyng</sup> <sup>1</sup> make hem ryche corouns,  
 þey may make to here auenaunt,<sup>2</sup>  
 But ouer mesure ys nat cūnaunt.<sup>3</sup>  
 Of ladyys wulde y leue my sawe, <sup>drede</sup> 3236

But y dar nat for Goddys awe;  
 Of hem behouep to sey sumdeyl  
 Yn what poyntēs þey do nat wel. 3239  
 God haþ shewed, and shewep euery day  
 þat swychē pryde ys noghte to pay.  
 A tale y shal therforē telle,  
 How a lady was pynede yn helle.

† Mes deu, ceo crey, mes-payerei;  
 Pur ceo ne plus<sup>h</sup> qe ieo ne die  
 Lur peche grant et lur folye.  
 † Deus ad mult souent mustre 3325  
 † Qe de lur pechie est mau paie,  
 † ¶ Cum en vn sermun<sup>i</sup> oy cunter  
 Qe ben fet a remembrer,<sup>j</sup>

*The Tale of the Proud Lady, who was burnt  
 to ashes again and again in Hell by a  
 Burning Wheel.*

þer was a lady, a lordys wyfe, 3244  
 Here fayrhedē was yn renoun ryfe;  
 Moche she louede feyre tyfyng,  
 On here hedē ouer al þyng,  
 For to be holde þe feyryst lady 3248  
 Of allē<sup>4</sup> þo þat wonede here by;  
 And whan she wenede best<sup>5</sup> to haue lyuyde, †  
 þe dep here toke; here dayys were fyllyde. †  
 For whan men wene to lyfe haue space  
 þan ys dep sunnest yn place. 3253

Whan she was dede, sone afterwarde  
 Here squyer toke a syknes harde,  
 þat here lorde helde of grete prys, 3256  
 For he was a man yn seruyse wys;  
 As he lay yn hys bede a nyzt,  
 Hym þoghte hys lady come to hym ryzt,  
 And seyde þus, “rys, and go wyþ me, 3260

De une dame de grant renun  
 Qe femme esteit de vn riche hom, 3330  
 † Cointe<sup>k</sup> fu molt durement,  
 † De sa teste nomement;  
 Quant meus viure desira,  
 Hors de ceste siecle passa.  
 † ¶ Tost apres qe morte esteit, 3335  
 † Vn bacheler malade giseit  
 † Qe sun seignur aueit molt chier,  
 † Sun seruise li feseit amer.  
 † Vn iur, al malade ressembleit<sup>l</sup>  
 † Qe a li sa dame veneit; 3340  
 † Qe le suisit, li comanda,

<sup>1</sup> *Harl.* ‘to.’

<sup>4</sup> *Harl.* ‘al.’

<sup>2</sup> *O.* gloss ‘hauynge.’

<sup>5</sup> best wende.

<sup>3</sup> *O.* gloss ‘semely.’

<sup>h</sup> pus.

<sup>i</sup> sarmon.

<sup>k</sup> Queinte.

<sup>j</sup> est ore a rehercer.

<sup>l</sup> auis esteit.

A merueyle shal y shewe to þe." † Car merueille grant li mustrera.  
 þys ychē man grauntede here noghte, † Le malade de bon qeor<sup>m</sup> ne granta  
 For hyt ran weyl hym yn þoghte † Qi il li suisist, quant se purpensa  
 þat shē was dede and leyd yn graue, 3264 † Qe sa dame fyt deuie 3345  
 þat hym of hys beddē wulde haue. Vn poy houre deuant ceo ;  
 But wheþer he wulde or noghte, wyþ wel † Mes a force, li sembla,  
 and wo,  
 She had hym vp wyþ here to go. † Ouesqe sey li mena<sup>m</sup>  
 þus tolde he seþyn wyþ mochē drede, † \* Molt encuntre sa volunte ;  
 Azens hys wylle wyþ here he zede ; \* † Ceo cunta il pus pur verite. 3350  
 She ledde hym to a mochē felde † A chief de pece,<sup>n</sup> en vn champ ?  
 So grete one neuere he behelde. † Vindrent, qe molt fu grant ; °  
 þan stode styl, þys lady, 3272 † La dame est la arestu,  
 And he by here ful dredfully. † E li bacheler pres de luy.  
 As þey had stondē but a þrowe,  
 Come furþ<sup>1</sup> deuylys þat fast gun blowe ; † Qatre deables tost veneient, 3355  
 Wyþ hem þey broghte a brennyng wheyl, † E vne reo ardante porteient ;  
 þat on here hede was sat<sup>2</sup> eche deyl. 3277 † Sur la teste la dame la mistrent,  
 þys whel þat was set on here heuede,<sup>3</sup> † || Eiesques a cendre le arcistrent.  
 Brende here alle, þat noghte was leuede. † § Autre feyze est viue releue—  
 Efte she ros, when she was brent, § 3280 † Sa dame ci li ad semble— 3360  
 And hadē þe same turment, † Mes les deables la reo ardant  
 And brende ryzt as she dede byfore ; † Sur luy mettent maintenant,  
 To se þat peyne hys herte was sore. † Qe en pudre le art autre fee.  
 3yt she ros þe samē wey ; ° 3284 † Le home qe fu la mene,<sup>p</sup>  
 For saule may neuere for peynē deye. † † Tant aueit hydur et pite 3365  
 And efte þey set set hyt on here krowne, † Si grant ne out pus qe il fu nee,—  
 And brendē here al to asshen doune ; \* † \* Treis feiz l'arcistrent, cum li sembla ;  
 And euermore she leuyde azen, ° 3288 † Allas la peyne qe ele mena !  
 For peynē myzt she neuere be sleyn. † † Mes ele tuz iurs releueit,  
 þan askede he here, why þat hyt was † † Car en peynes morir ne poeit. 3370  
 † † La resun apres ad cunte  
 † † A l'home qe la fu mene,<sup>q</sup>

<sup>1</sup> foure.<sup>2</sup> set.<sup>3</sup> Harl. 'hede.'<sup>m</sup> ne l'ad grante,

Kar ly souvenir k'ele fu deuie ;

Mes a force le ad mene,

Cum ains esteit al mesaise.

<sup>n</sup> En vn poy de oure.      ° large e grant.<sup>p</sup> Dunt cely ky la fu amenez.<sup>q</sup> These two lines omitted.



- þat she suffrede swyche peyne. "Alas, †  
 alas,"
- She seyde, "y suffre þys mys auenture †  
 For on my heuede<sup>1</sup> ouer feyre tyfure; 3293 †  
 For when y shulde agheer go or ryde,  
 Y dyghete my heuede ryȝt<sup>2</sup> moche wyþ  
 pryde
- For to be presyde ouer alle ladyys, 3296 †  
 And of pryde to bere þe prys,  
 And among knyȝtēs yn halle †  
 Y wulde be holdē feyrest of alle. §
- þer for þys ychē peyne y dryghe 3300 †  
 For y bare me yn pryde so hyghe. †  
 But warne my lordē, y pray þe, †  
 Hys pryde and bobaunce þat he late be; †  
 But ȝyf he do, he shal be forlore, 3304 †  
 þat y warnē hym weyl before;  
 For on one of þys dayys shul ȝe deye, †  
 My lorde and þou,—þe soþe y seye."  
 Ryghte at þe termē, as<sup>3</sup> she seyde, 3308 †  
 þe knyȝt, and þat squyer, deyde. †
- By þat tokenyng wel men knew  
 þat þe tale was ryȝt and trew. †  
 þerfor hyt ys gretē doute,<sup>4</sup> 3312 †  
 Wymmen to tyfe here hedys aboute. †  
 ȝyf Gode haue lent þe<sup>5</sup> handys and fete, †  
 Armēs, leggēs, feyre ande swete,—  
 Be nat ouer proude of þys, 3316 †  
 þey are nat þyne, but þey ben hys;  
 For ȝyf he wylle, he may hem þe reue,  
 Wyþ oute hys lene, shal none beleue.  
 Despyse noun ouþer þat so haue noghte,  
 Ne þoghte þey be nat so feyre y-wroghte;  
 For ȝyf þou doust, þou mayst hem tyne,<sup>leue</sup>
- Pur quei ele esteit ensi pene  
 De la reo ardente enflamine.<sup>†</sup>  
 "Ceste peine," dist, "que vous veez,  
 Pur ceo, seofre ieo, sachez, 3376  
 Pur orgoilluse<sup>†</sup> atiffement  
 De ma teste nomement.
- Car, pur este regarde,  
 § E de bealte plus preise 3380  
 Quant ieo veneie entre gent,  
 Me atiffai trop cointement.  
 Ore seofre ceste peine dure  
 Pur ma orgoillous atiffur.<sup>†</sup>  
 Mun seignur, pur deu garniez, 3385  
 Qe pur sun bobau ne seit penez;  
 Car a tiel lur pur ueir murra;  
 Si il ne s'amende, perdu sera."  
 "E vous," dit eole, "al hostel alēz,  
 Car, solun ceo qe me est mustrez, 3390  
 Sanz faille a tiel iur murrey;  
 De vos pechiez vous confessez."<sup>u</sup>  
 ¶ Ensi lur est auenu;  
 Car, seignur et seriant ambedou  
 Morirent al iur termine; 3395
- Par tant est le cunt verifie.  
 Mult fet dunques a duter,  
 Par orgoil sei atiffer.  
 ¶ Si vos mains, ou bras, ou peez,  
 Trop gelusement gardez, 3400

† These two lines omitted.

† le gelous. † A. Qe me semble vtre mesure.

u Coe sachez pur fin veritez.

And for that prydē go to pyne.		
Ne dysgyse nat py clopyng	3324	† Ou de trop riche robe vous cointez,
Ouer mesure for py preysyng.		† Pur estre de la gent plus preisez,—
Alas ! hyt shuldē so betyde,		
Manyone are lost for herē pryde.		† Tut vient de orgoil, ceo sachez ;
Shal grace come neuere <sup>1</sup> yn þat lande	3328	
pere men haue swychē gyse yn hande ;		
God and grace are wyþ hem wrothe		Pur le amur deu, le lessez.
þat haue for pryde dysgyse here clothe.		3404
Nopeles <sup>2</sup> euery man may	3332	† Nepurquant, chescun, solun ceo qe il est,
Afyr hys astate make hym gay ;		† Cointer li purra, ci li plest.
But when he þasseþ ouere mesure		† Mes, quant passe sun afferant,
þerof cumþ mysauenture.		† Bien veez qe il peche en tant.
Gentyl men ofte for swyche desert	3336	
Fal at þe laste yn grete pouert.		
A weddyde wyfe may atyre here		† E femme bele se peot cointer,
þat here husbunde loue noun but here ;		† Pur plus sun barun pleiser ;
For hys loue she may hyt do,	3340	3410
But for none ouþer mannys so.		
3yt swyche y rede þat þey so fare		† Mes garde qe ne passe mesure ;
þat here prydē make hem nat bare.		Bone entente, de peche ne eyt cure.
Gretly <sup>3</sup> þey synne yn þere queyntyse	3344	† ¶ Trop pechent en lur cointises
þat nouelrye al day areyse,		† Ki estudient en noueleries,†
For to be preysede and of grete syghte		E, pur estre plus regarde,
Al day dysgyse hem at here myghte ;		Vnt lur cointises souent change ;
Forsoþe hyt semeþ weyl to be	3348	Apertement mustrent en verite
Al here lyfe yn vanyte.		† Qe lur vie est tut en vanite.
But wlde <sup>4</sup> þey þenke þat make swyche strut		† ¶ Ki bien souent fu purpense
Yn what robe yn erþe þey shul <sup>5</sup> be put,		† Od quele robe ert en tere cuche,
þey shulde nat make hyt so a mys	3352	† Poy freit force de tiel orgoil †
3yf þey þoghtē oft of <sup>6</sup> þys.		Cum menent les vns, et ceo est doyl.†
Y shal you telle a lytyl wyghte		† ¶ Pur ceo, vn ensample vous cunterai,
How hyt befyl onys of a knyzt.		Qe cuntre euz en liure troue ay.

<sup>1</sup> neuere come.<sup>4</sup> Harl. omits 'wlde.'

† de noueles guises.

† vus, outre mesure.

<sup>2</sup> Harl. 'Nopele.'<sup>5</sup> þey shul yn erþe.

† orgoil e atifure.

<sup>3</sup> Gretlych.<sup>6</sup> on.

*The Tale of the Knight and Monk who  
loved new fashions.*

þer was a knyȝt þat louede nouelrye \* 3356  
As manyone haunte now þat folye †  
He dede to make,<sup>1</sup> yn þe somers tyde, ‡  
A kote percede queyntly wyþ pryde; §  
And Gode was nat þer of payde, || 3360  
For yn hys pryde he was betrayde.

þys knyȝt ȝede vpp on a day  
Aboute robberye to gete hys pray;  
Homwarde as he hys pray ledde 3364  
Wyþ hys enmys he was bestedde,  
Wyþ fors þey gun wyþ hym fyghte  
And sloghē þere þys ychē knyȝt.  
þe knyȝtys frendys herdē seye 3368  
How he was slayn by þe weye;  
Ful feyre þan gun þey for hym<sup>2</sup> werche,  
þey byryede þe body feyre at þe cherche;  
Hys frendys departede hys katel 3372  
Among þe pore men, and þat was wel.  
Whan þey come at þe kote gysyng  
To dele hyt among hys ouper þyng,  
Before þe pore men hyt was broghte, 3376  
þe pore men seyde þey wulde hyt noȝt.  
A clerk stodē þo þere be syde,  
And praydē for þe kote of pryde.  
To werne hyt hym þey boghtē<sup>3</sup> loþe 3380  
þey toke and gaue þys clerk þe clope.  
þys clerk was glad whan he hyt hadde,  
þys kote asswyþe on hym<sup>4</sup> he cladde.

Se now here a grete myschaunce 3384

<sup>1</sup> do make hym.

<sup>3</sup> hem þughte.

<sup>2</sup> for hym þan gunne þey.

<sup>4</sup> on hym asswyþe.

\* ¶ Vn chiualer par sa folur 3426  
† Trop cointes estoit, cum sunt plusur,  
Cest se auait aturne  
‡ En la sesun de este  
§ Vne cote perece;<sup>7</sup> 3430  
Mes esteit apres mustre  
|| Qe deu ne fu mie bien paie  
Del cointise qe il ad vse.  
† ¶ Vn iur est ale praer  
† Pur sun gain anoiter;<sup>8</sup> 3435  
Ces enimis l'unt encuntre  
† Od la preye qe il ad mene.  
† La force fu lur plus grant;<sup>9</sup>  
† Pur ceo, l'unt oscis maintenant.<sup>b</sup>  
† Les amis al chiualer oscis,<sup>c</sup> 3440  
Qe si cointes fu, ieo vous dis,  
Sun cors vnt al mustre porte,  
E, cum est custume, enterre.<sup>c</sup>  
† Ces chatels unt pus parti,  
† Pur poures fere prier pur li.<sup>d</sup> 3445  
† Quant vindrent a sa cote duner,  
Tuz le comencent a refuser;  
† Mes vn clerc les ad prie  
† Qe cele cote li fust dune.

<sup>7</sup> cote bele bien parecte.

<sup>8</sup> Kar ses biens vout enoyter.

<sup>9</sup> del son greinur. <sup>b</sup> en estur.

<sup>c</sup> Le cors al occis chiualer

Funt ses amis bele enterrer.

<sup>d</sup> As pouers, et funt prier pour lui.

Come ryȝt as for veniaunce:—	†	Ore oyez la vengeance dee.	
Ryȝt as he was yn þe kote al dyghete,	†	Quant la cote out fuble,—	3450
A fyre brennyng on hym gan lyghete	†	Vn fu surd de ly trop ardent,	
And brende hys body dounne to þe grounde	†	E sun cors ard maintenant ;	
Whylys oghte of hym myȝt be founde. 3389	†	Le feu de arder n'ad nient cesse	
þer shewede God weyl by þat kas	†	Tant cum de sun cors fu rien troue.	
þat þe kote a-cursede was,	†	¶ Par tant vous ad deu ben mustre	3455
And tokenede wel sorowe and wrake, 3392	†	Qe la cote esteit escomenge ;	
þat nonē <sup>1</sup> pore man wulde hyt take	†	Pur ceo, nul poure home de	
For pryde of þe newē gyse	†	Receiure ne la volt de gree,	
Aȝens crystyn mennys wyse ;		Pur le orgoil qe il ad mene	
But þe clerk was wode al gate 3396		Ki la cote auait aturne. *	3460
To were a cloþe aȝens hys state.		Certes, bien dust estre blame,	
Here mow ȝe se þat Gode ys wrothe	†	E ceo ad la veniance ben mustre.	
Wyþ hem þat dysgyse herē cloþe.			
And a clerk ys moche for to blame 3400			
þat bryngyþ hym self yn foule fame,—			
Clerk ordeynede yn dignyte	†	¶ Clerk cointe ordene,	
þat haunteþ swyche Jolyte ;	§	Baneour est al maufe.	
Noþeles of þe newē gyse 3404	†	Mes ore, par lur ribaudries	3465
þe deuyl haþ made hym <sup>2</sup> chefe iustyse,		Estudiant entur noueleries	
And ȝyf he yn folye begynne to stoute		Les clers, cum fussent lay gent ;	
þan bereþ he þe deuyls baner aboute ; §			
Mochē folk ys þer wyþ blent ; 3408			
God do þerof amendement.	†	Deus i mette amendment !	
ȝyf þou hauē grete desyre	†	¶ Si en uotre qeor desirez	
To be clepyd lorde or syre,	†	Seignorie auer, ou estre apelez	3470
For to glosē þe, and slyppe, 3412	*	Sire, mestre, dame,—sachez	
And to haue þe wurdys of wurschyp ;			
Or ȝe wymmen also, comunly,			
Wulde be kallede 'madame' or 'lady.' *			
Al þys comp of gretē pryde, 3416	†	Orgoil est, bien le veez.	
Yn þy shryfte þou noghte hyt hyde.			

<sup>1</sup> no.<sup>2</sup> *Harl.* hym self.\* *B.* inserts these two lines—

E ke le clerc fist ke forsene

Ky cointise vout user escumege.

He ys ryzt lorde, þe kyng of heuene; † ' Vns est sires, li rey de ciel,  
 Wrong hyt ys þat men any oþer neuene. † Droit seignur ne est home mortel.<sup>f</sup> 3475  
 3yf þou delyte þe yn grete meyne 3420 † ¶ Qe se delite en grant mesne,  
 For men shulde hauē drede of þe,  
 And for meynē wuldyst preysede be,— † Bele festes tenir, pur estre alose;  
 3yf harme to oþer þan do þat meyne,  
 þou for þy meynē shalt dampnede be 3424  
 3yf þou to euyl vowe þy meynē.  
 3yf þou delyte þe yn grete hallys, † Ou en haute mesun e grant,  
 Yn a foule prydē þan þou fallys;  
 For y se many þat nowe þey bygge, 3428  
 And now sonē, dede þey lygge.  
 Y sey for þo þat haue grete pryde † Pur estre de plus grant bobant;  
 Yn hyghe hallys and yn wyde,—  
 3yf þou delyte þe yn ryche beddyng, 3432 † Ou en lit richement aturne, 3480  
 Yn hors, yn harneys, or yn feyre rydyng, † E noble chiuals et herneis dorre,—  
 Alle ys pryde and vanyte, † Tut est orgoil et vanite,  
 Of al shal þou a-coupede be. † De tuz cels serrez a-cope.  
 Y seyde langere, yn gode cunnaunt<sup>1</sup> 3436 † Nepurquant, cum ieo dis auant,  
 Euery man may haue to hys auenaunt † Chescun, solum sun afferant, 3485  
 Cytes, tounnes, castellys, and hallys, † Peot auer mesun petit ou grant;  
 Hors, armour, and þat þar to fallys,— † De chiuals, et harneis, di atant,—  
 But, yn al þat mochē þrong 3440 † Mes utre mesure ne ualt ren,  
 Do holy cherche, ne pore man, wrong. † Car de ceo ne uient nul bien.<sup>s</sup>  
 What sey 3e men of ladyys pryde † ¶ Des dames, dium nous auant, 3490  
 þat gonē traylyng ouer syde<sup>2</sup>:— † Qe trop longues robes uunt trainant;  
 3yf a lady were ryghtely shreue, 3444 †  
 Better hyt were yn almēs 3eue;  
 To soulē helpe hyt myzt do bote  
 þat traylep lowe vndyr þe<sup>3</sup> fote. † Quant qe traine desuz le pee.<sup>h</sup>

<sup>1</sup> couenaunt.    <sup>2</sup> O. gloss 'long.'    <sup>3</sup> here.

<sup>f</sup> Omitted in B.

<sup>s</sup> Omitted in B.

<sup>h</sup> B. inserts the following tale:—

¶ Par vn exemple coe confirmerai  
 K'en "la somme de vices" trouai;  
 Ke ii moines ensemble alerent,  
 Vne femme lung treinant encuntrent;  
 L'un de eus l'ad mut regarde,  
 Pus fist vn grant rise;  
 L'autre ly demande pur koy il rist.  
 "Volunters" fet il, e pus ly dist,—

"La femme ky ilokes alait,  
 Vn deble sur sa coue seait;  
 E kant sa coue saka vers ly,  
 Le deble en vn wassel chai;  
 En la boue ueutra mut vilement,  
 E a coe rys ioe veraient."  
 Par tant poez vus tuz ben sauer  
 Ke le deble del coue lung ad poer.

Wymples, kerchyues, saffrunde betyde,— †  
 3elughe vnder 3elughe þey hyde;—  
 þan wete men neuere, wheper ys wheper,  
 þe 3elughe wymple or þe leper.<sup>akyn</sup>

Wymmen þat go fro strete to strete, 3452 †  
 One or ouper for to mete,  
 Of pryde comp swychē desyre,  
 For þey haue on hem feyre atyre,—  
 But she wul to þe prest þat telle, 3456  
 She may perfore go to helle;

For yn as moche þat<sup>1</sup> she douþ men synne †  
 Yn so moche shal she haue plyghte ynne. †

And wymmen y seye of þo 3460  
 þat borwe cloþes yn carol to go;<sup>2</sup>  
 þat porē pryde, God hyt lopes,  
 þat make hem proude of ouper mennys  
 cloþys.

3yf þou hast spokē wurdys of pryde, § 3464  
 And lettyst ouper men any tyde †  
 Of here bedys and<sup>3</sup> of here fastyng, †  
 Or of any<sup>4</sup> ouper holy þyng,  
 Or of any ouper godē dede,— 3468  
 To telle hyt þe prest behouep þe nede. †

3yf þou euere lettē began †  
 þat was wursheþ to God or man, †  
 As yn cherche to synge or rede, 3472 †  
 Or of sum oper holy dede;  
 Or also for boste or for pryde,  
 Wyþ prest or wyþ clerk to chyde,—  
 þurgh þat pryde þou fallyst yn synne 3476  
 And cursednes þerwyþ to wynne.

Also þat clerk ys moche to blame †  
 þat lettēþ to shaue hys krowne for shame; †

<sup>1</sup> as.    <sup>2</sup> yn to karol go.    <sup>3</sup> or.    <sup>4</sup> sum.

Les gympeus ausi<sup>1</sup> safronez,  
 Plus malement les auient d'assez;<sup>k</sup> 3495  
 Meins sunt beles, ceo me est auis,  
 Lessent ceo dunc tutdis.

¶ Ki en les rues vet iuant<sup>1</sup>  
 Home ou femme sei demustrant,

Si ceo fet pur estre desire, 3500  
 En sun qeor ad ia peche.

¶ Il auent acune fee  
 Qe home lest de seruir dee,  
 En iunes, veilles, et oreisuns,  
 § Par la parlance des bricuns;<sup>m</sup> 3505  
 Si lur pour uous retret de bien fere,  
 Cupables estes, ne vous voil tere.  
 ¶ Si autre chose lessastes pur home,  
 Qe al honur deu fust, ou votre preome,  
 Cum est, lire, chanter, al muster, 3510  
 Ou males paroles lessastes desturber  
 Quant oïstes les fols parler,—<sup>n</sup>  
 Cupable estes, ne vous voil celer.  
 Si plus les dutez mes paier,  
 Qe deu en tant honurer. 3515  
 ¶ Peche est ausi, pur hunte lesser  
 Clerc ordene sa corune porter.

<sup>1</sup> wimples ke sunt.

<sup>k</sup> A femmes auenent pis de assez.    <sup>1</sup> unt gigelant.

<sup>m</sup> de fouz bricounz.    <sup>n</sup> mesparler.

Y rede þat he yn tyme<sup>1</sup> hyt shaue 3480  
For he wote neuere what nede he shal  
þerto haue.

3yf þou yn earnest, or yn game,  
Yn scornē blessedyst Goddys name; †  
Or 3yf þou were so wundyrly proude 3484  
þat þou mysseydyst God al aloude,— †  
For any chaunce þat may betyde  
Skorne nat God, ne wyþ hym chyde :

Morē pryde, no morē synne, 3488 †  
þan skornē God, mayst þou falle ynne. †

3yf þou grucchedest, and seydyt noghte, †  
But to God haddyst euyl þoghte,—  
Wete þou wel, hyt ys gretē pryde 3492 †  
Grucchyng wyþ God, or<sup>2</sup> for to chyde. †

3yf a man haue mysdo or seyde  
And men hym blamefor þat mysbreyde,—§  
3yf he susteynē hys mysdede, 3496 †  
And hys mysawe wyl nat drede,—  
þat cump of mysprout herte and hy †  
þat wyl nat knowe hys owne foly.

Of al<sup>3</sup> folyys þat beryn name 3500  
þys foly ys mostē for to blame; †  
Who so euer to þys ys custummable †  
Hys amendment may neuere be stable. †

What sey men of pese loseniours 3504 †  
þat haue here wurdys feyre as flours?  
Now ys þe flourē whyte and rede,  
And now hyt ys boþe drye and dede.

þe losenioure speķþ now þy pay, 3508 †  
And behynde þy bak hyt ys away. §  
þere one haþ smylyng semelaunt  
And behetyþ þe to holde cunnaunt,  
Kepe þe þan fro losengrye, 3512  
For feyre spekyng man kan weyl lye.

<sup>1</sup> yn time þat he.    <sup>2</sup> O. omits 'or.'    <sup>3</sup> alle.

¶ Pur ceo qe en parole pechent gent,  
Les orgoillus plus qe les autres souent;  
Pur ceo vus dirrai, si vus plest, coment  
Home peche en lange, sicum l'entenk.

¶ Si deu vnques reneiaustes,  
Ou par folur li mandiaustes,

Ou autre parole deites de deshonor,—  
De ceo vous repentés a tut iur. 3525

Plus grant peche ne sai en ceste vie  
Qe blaspheme<sup>o</sup> et reneierie.

¶ Si grundille as encuntre de,  
Par mescheance, ou enfermete,—  
Grant orgoil est de qeor, sachez, 3530  
Quant encuntre deu as murmurez.

¶ Home qe sun meffet defent  
§ Quant est repris, malement,  
De orgoil uint, ne dutez,

Ceo est vn tres maueis pechiez. 3535  
E ki de ceo est customer,  
De sun amendement poez duter.

¶ Les losengers ore venent auant,  
Qe funt a la gent si beal semblant;

Tuz iur vous irrunt promettant, 3540  
§ Al drein ne vous funt tant ne quant.<sup>p</sup>  
Deu, tant est male deceuance,  
Fere a la gent tiele parlande,  
E poy ou nient fere apres!  
Si vous les creez, vous serrez gabez. 3545  
¶ Grant peche est a maudier,

<sup>o</sup> Ke de deu blastenger.    <sup>p</sup> frunt vaillant un gant.

Who so euer ys custummable to banne	†	E nomement ki est a ceo custumer.	
For prydē, sum tymē or whanne,			
þe apostyl seyþ þat he may noghte	3516 †	Le apostle le dit sanz duter,	
Vn to þe blysse of heuene be broghte.	†	Qe tiel ne peot le ciel entrer.	
A nouþer spyce hyt ys of pryde,	†	¶ Trop est certes grant vileinie,	3550
Who so haunteþ for to chyde.	†	Parole de repreoce qe lem die.	
For holy cherche forbedeþ þe	3520	Souent defet cumpainie ;	
To chyde wyþ any of þy meynē.		Tant peche est, nel facez mie.	
Teche hym ferst, yn feyre manere ;		A tencuns, sunt aucuns trop prest,	
And 3yf he wyl nat wyþ feyre lere, †		Hunte est a celui qe l'est. <sup>a</sup>	3555
þan mayst þou speke stoutly to hym, †	3524	Si par bel poez amender,	
Wyþ outē wrappe, wurdys ful grym,	†	Ne couient mie dunques tencer ;	
þat he be chastede at þy fre wylle, †		† Mes si vous ne poez autrement	
But þat þou bere yn herte none ylle.		† Fors par dure paroles chastier vos gent,	
Chydyng cump of hertē hy,	3528	† Aukes poez <sup>r</sup> grossement	3560
And gretē pryde, and vylany.		† Parler pur lur chastiment ;	
		Mes partant, ne deuez estre irez,	
		Car ire est vn des mortels pechez.	
A nouþer spyce þer ys þat moche deres, <sup>1</sup> †		¶ Ore vous dirrai vn peche trop ord	
þat ys, þese cursede bakbyteres.	†	Qe funt ces qe souent <sup>s</sup> descord	3565
Of al men, þey so <sup>2</sup> most euyl,	3532	Entre la gent, qe n'est mie gas ;	
Here lore fadyr ys þe deuyl.	†	Lur pere ressemblent Sathanas,	
þe fende vs bewreyeþ of oure synne †		Qe est entur, nuit et iur,	
Whan he haþ made vs fal þer ynne.	†	† De nus encuser vers <sup>t</sup> notre seignur ;	
So are þese bakbyters wunne,	3536		
þey sey þe werst þat þey kunne ;			
Euere behynde a mannys bak,			
Wyþ euyl þey fynde hym to lak.			
Swyche men God almyȝty hatys <sup>lopeþ</sup> 3540 †		Tiele gent hiet deu, et detracturs ;	3570
And wyþ here foule synne hym wlatys.		Allaz, tant i ad de teus plusurs !	
Seynt Austyn spekyþ of swyche þynges			
Yn a bokē of lesyngys.			
No custummable bakbytyng	3544		
God forȝeueþ, ne no lesyng, <sup>suffre</sup>			
þat þou þarfore shalt algate drye			
Sum manere peyne for euery lye ;			

<sup>1</sup> O. gloss 'harmyþ.'<sup>2</sup> do.<sup>a</sup> est grant a cil ke issi fet.<sup>s</sup> ky sement.<sup>r</sup> Dunke poez akes.<sup>t</sup> Nus encuser a.



As þe lesyng ys lesse or more  
Shalt þou suffre peyne þar fore.  
And þat may weyl preuyde be  
Wyp a tale of an autoryte,  
þat moche peynē shal he bere  
Wyp outē ende þe bakbytere ;  
And y shal telle þou a lyte  
Of one þat coude hys felaws byte.

*The Tale of the backbiting Monk.*

þer was a man of relygyun,  
þat yn þys he was a felun,  
Yn bakbytyng, as 3e han herde, \*  
As manyone are now yn þys werlde.  
He was wunt to seye wykked sawes  
Behynde þe bak of hys felaws ;  
For he wulde be holde þe beste †  
Of all hys breþer, and þe wyllyeste. †  
A syknes toke þys munke, and deyde, §  
As Godē hade of hym purueyde, ||  
And wentē yn to peynē harde :  
As was shewede afterwarde. \*  
Befel þe tyme, as hyt ys ryȝt,  
Munkēs to rysē at mydnyȝt ;  
And when matynes were al done †  
þe couent ȝede to beddē sone.  
A munkē lefte be hynde a throwe, §  
þat þe dede was wunt to knowe,  
Whan þys munke come before þe chaptyl, †  
As ordyr askyþ, he loutede a lytyl, †

3548 ¶ Qe deu les hiet, pet estre proue,  
† E par vne cunte<sup>a</sup> cunferme ;  
3552 † Car mult est greuus lur peine,  
† Tuz iurs durante, et certeine. 3575

3556 † ¶ Un home de religiun<sup>x</sup>  
† Custume out de felun,  
De cest peche fu entuche  
\* Qe est detractiun apele ;  
3560 † Car il sout estre custumer 3580  
† De ces cumpainuns mes parler.  
Mult se delita en sun peche<sup>y</sup>  
Quant de euz out autres mes parle.  
† Sul,<sup>z</sup> desira estre veu,  
† E qe il prodome fust tenu. 3585  
|| Dampne de out pur-veu  
Greue vengeance prendre de luy ;  
§ Mort est, et enterre,  
§ E a dure peine liuere.  
\* Ceo fu tost aparceu, 3590

§ Car vn moigne qe l'out conu  
† A matins vne nuit ala,  
Mes quant il del muster returna  
Deuant le hus del chapitel passa,  
† E, cum est custume, se enclina, 3595  
<sup>a</sup> un example.

<sup>x</sup> B. has for this and the next four lines—

Vn hom de religion fu entoche  
Del vice k'est detracciun nome,  
Kar cist felun fu cutumer—

and against 'entoche' is written *intoxicatus* by a later hand.

<sup>y</sup> d. le chaitif malure.      <sup>z</sup> Car sul.

Q

And as he loutede, hys ye <sup>1</sup> gan blenche		Vers le banc a munt ad regarde;	
And say <sup>2</sup> one sytte before þe benche, 3577	†	Vn home vist ser deuant le gre, <sup>a</sup>	
A foulē pyng and a grysly,	†	Qe trop esteit led et hydus	
He saghe neuere none so loþly;	†	E meruillant pituz,	
He shette hys tunge <sup>3</sup> before þe grecys,	†	Sa lange ardante out hors gete	3600
And gnoghe hyt <sup>4</sup> ynwarde al to pecys.	†	Tant long <sup>b</sup> cum fu le degre,	
Hys tunge was brennyng <sup>5</sup> þat he so	†	De ces denz l'ad demangle, <sup>c</sup>	
gnoghe,			
Yn to hys moupe azen he hyt droghe;	†	En sa buche tret autre fee;	
And eft, outē he dede hyt shete, 3584	†	Ensi souent le cheitif feseit;	
And gnoghe hyt eft wyþ peynēs grete.			
Many tymes þan dede he so;			
þys munke stode ande lokede þarto,	†	Mes le moygne qe ceo veeit	3605
And hade þerof so mochē drede 3588			
þat he wende haue go to wede.	†	<sup>d</sup> De pour fu pres forsene;	
As he stode so sore a glyfte,			
Hys ryȝt handē vp he lyfte	†	Pur ceo sa mayn ad leue,	
And blessedde hym self stedfastly;	3592 †	E ne le nun deu signe,	
And seppen, he wax more hardy,	†	E pus est bien cunforte;	
And þoghte, 'þys ys sum pryuyte	†	Bien pensa qe li fu mustre	3610
þat God almyȝty sheweþ to me;'	†	Ceste chose par dampne dee. <sup>d</sup>	
Hastly <sup>6</sup> þer to he zede, 3596	†	Pur ceo, est tantost ale,	
And hadde þer of no morē drede;			
And seyde "best, y coniure þe,	†	E cel cheitif cuniure	
Yn Gode þat ys personēs thre,			
þat þou me telle why þou syttest here, †	†	'Qe deist <sup>e</sup> qe il esteit,	
Yn swych forme, and yn swych manere." §	§	E pur qei tiel houre la seeit,	3615
To answeze, he ne myȝt wyþ drawe, 3602		E peyne si <sup>f</sup> grant et dure,	
"Y was a munke, þyn owne felawe,	†	E si tres horrible figure.'	
þat suffre all þys peyne and shame; 3604		Tantost respund le cheitif,	
		'Qe sun cumpainun esteit iadis;'	

<sup>1</sup> eye.<sup>2</sup> saghe.<sup>5</sup> *Harl.* brennede.<sup>3</sup> tunge out.<sup>6</sup> *Hastyly.*<sup>4</sup> *Harl.* hys.<sup>a</sup> degre.<sup>b</sup> en lung.<sup>c</sup> tut maschez.<sup>d</sup> De sa main destre se ad signe,

Kar de pour fu pres forsene;

Pus se confort, e pense ke ly fut mustre

Cest merueille de dame dee.

<sup>e</sup> K'il ly deit.<sup>f</sup> E en si grant.

Hyt am y,"—and tolde hys name,—	†	E sun nun qe il out, noma;	3620
" Y was a wykkede bakbytere		Pus apres li cunta,	
Euyt wurdys aboute for to bere,		"Qe il feseit en sa vie de <sup>s</sup> ces cum-	
Of my felaws wykkedly to seye	3608 †	painuns,	
Al þat euer y myȝt bewreye;		De bons, mauueis, souent <sup>h</sup> par custums,	
And mystrowyng was y ay <sup>1</sup>			
Of my felaws boþe nyȝt and day.			
þe wykkede wurdys þat y haue seyde,	3612 †	E pur ces quistuses paroles,	
Wykkedly are þey on me leyde;		Qe furent vileines et foles,—	3625
Y shal abeye hem ful dere	†	Pur ceo, seofre ceste peine dure	
Wyþ peynēs strong, as ȝe se here."	†	Qe vus auez veu cest oure."	
He wente, an was no more sene;	3616 †	¶ A tant s'en est de luy parti;	
Dampnede he was, as y wene.	†	Dampne fu, sicum ieo qui.	
þys tale y wote and vndyrstande	†	Bien deuez ceste cunte crere,	3630
Where hyt fyl, yn ynglande,	†	Car il auint en engleterre,	
At a ful namecouthe abbey	3620 †	En vn leu mult renome,	
þat y ne wyl telle, ne bewrey.	†	Qe ieo lesse <sup>i</sup> nomer de gree.	
Swych peyne <sup>2</sup> ys for hem dyȝt	†	¶ Qe ceste peyne est approprie	
þat kunne nat kepe here tungē ryȝt.	†	E <sup>k</sup> male langes qe sunt dampne,	3635
Yn þe byble men mow se,	3624 †	Seint escripture ad tesmoine	
Yn a boke of pryuyte,	†	En vn liure qe est apele	
Apocalyps þese clerkys wote,	†	Le apocalipse dampne dee,—	
Seynt Ioun þe euangylȝt hyt wrote—			
Oure lordē seyþ þat þey shal ete	3628 †	¶ "Il maniurent <sup>1</sup> ," dist notre seignur,	
Here tungen in peynes, <sup>3</sup> and al to-frete,	†	"En peyne lur langes a tut iur."	3640
þese lyers and þese bakbyters;	†	¶ Entendez de les detracturs,—	
þe talē of þys, wytnes berys.		Deus! tant i ad de ceus plusurs.	
Of þys synne, y rede we vs shryue,	3632		
And take oure penaunce by oure lyue;			
For but we yn þys so do,			
Harder peyne shul we go to.			
Wyþ what lyne <sup>4</sup> þou dost most synne,			
Yn þat shalt þou have most pyne ynne.			

<sup>1</sup> O. gloss 'eure.'<sup>3</sup> peyne.<sup>s</sup> A. fust de.<sup>k</sup> A; but e=a, to.<sup>2</sup> Harl. omits 'peyne.'<sup>4</sup> lyme.<sup>h</sup> A. omits this line.<sup>1</sup> mangerent.<sup>i</sup> Ke ore ne voil.

3yf þou euere wyþ bakbytyng	3638	Meint hom de sun ein degre	
3ave cunsel to wykkede þyng,		† Maueis cunsail ad dune	
þat ys a wundyr grete folý, §	3640	* Par coueitise ou par envie.	3645
Hyt may be prydē wyþ enuye; *		§ Deu, cum ceo est grant folie !	
Who so euer haunteþ þat yche dede,			
Hym shal fayle cunsel at hys nede.		† Cunsail li faudra a sun mester,	
And swyche are preued wyþ resun,	3644	Pur tant se deit chescun duter.	
Wykkede treytours ful of tresun.		† Traisun funt grant, tiele gent	
3yue gode cunsel, 3yf þat þou kan,		Qe malueis cunsail dunent as sient; 3650	
And auowe hyt, byfore Gode and man.		Ceoli est bon cunseiller,	
Pryde hap 3yt anoper tresun,	3648	Qe cunsail dune qe ose auer. <sup>m</sup>	
And æ <sup>1</sup> vnkyndhede as a felun,		¶ De tuz ceus qe auum cunte	
þat now ys vnneþē none		† Est vn des <sup>n</sup> horrible pechie,	
þat yn þat synne ne ys mys gone;—			
þyf any shewe to oper a pryuyte,	3652	† Quant vn home cunte de gree	3655
þat for cunseyl oghte to be,—		† Chose qe li est dite en secre.	
3yf he þat cunseyl fyrþer fame			
þat þer of cump <sup>2</sup> boþe synne and shame,			
Y kan nat se, as yn þys kas,	3656		
How he may amendē þys <sup>3</sup> trespas;			
And specyaly to <sup>4</sup> a preste		† ¶ Si prestre i seit en confessiun	
Cunsel of shryfte sperde yn hys breste,		Cunte, ° il fet tresun;	
He ne oghtë <sup>5</sup> for to telle	3660	Desordene dust estre le maueis hom.	
For lyfe ne dep, what so euer befelle.		Kar tuz iurs ert plein de honesun; <sup>p</sup> 3660	
Shryfte ys Goddys pryuyte			
þat euer for cunsel oghte to be.			
3yf a synnē neuere so grym,	3664		
To a prest yn shryfte, were shewede hym;			
poghe men aforcede hym for drede,			
To sey þat 'þat man dyde þat dede'—			
Seppen he hade hys penaunce take,	3668		
And yn shryfte hys synne forsake,			
He shulde raper swere on þe halydam			

<sup>1</sup> an.<sup>3</sup> þat.<sup>5</sup> oghte nat hyt.<sup>2</sup> come.<sup>4</sup> vuto.<sup>m</sup> Ke tel conseil dune cum il veut auer.<sup>n</sup> tres.<sup>o</sup> S'il prestre seit e il oy confessiun

Cunte de akun.

<sup>p</sup> A. omits this line.

'Nay!' or he tolde hyt any man,  
3yf he<sup>1</sup> ne myzt wyþ noun answe<sup>re</sup> 3672

Or ouþere manere hym seluen were,  
þe prest þat telleþ Goddys cunsel,

He shal se hyt wroþer yn helle;<sup>2</sup> †

Yn erþe hys tunge oghte to be oute drawe, †

And yn helle be al to gnawe. 3677

Hyt ys also grete pryde and herte hy,

To speke foule wurdys yn rybaudy; †

Seynt Poule seyþ vs to chastyse 3680 †

'Kepyþ 3oure tungës on al wyse,

And spekeþ no fylþe oute of skore †

þat noun ouþer synne þarfore.'

3yf þou any man<sup>3</sup> manasse 3684 †

þurgh force or power þat þou hasse, †

Hyt ys grete pryde, y 3eue þe a 3yfte; †

þenkē þer on, yn þy shryfte.

3yf þou euer 3aue iogolours of þy þyng \* †

For to be yn here preysyng, § 3689

Or þou madyst wrastlyng yn place †

þat nonē were to þy pygace,—  
so grete as þou

Alle ys pryde and vanyte, 3692

Of al behoueþ þe shryuē be. †

No pryde ne may be stole,

No yn shryfte be forhole;<sup>4</sup>

For 3yf hyt be forholē here 3696

Yn oþer stede þou shalt abyte hyt dere.

Now of pryde shul we leue and dwelle, †

And furper of oþer synnys telle;

þoghe y þer of spake euere<sup>5</sup> and oo, 3700

3yt myzt menne telle of<sup>6</sup> many mo;

For of pryde ys þe bygynnyng

Of al manere wykkede þyng; †

<sup>1</sup> *Harl.* omits 'he.'

<sup>4</sup> *O.* gloss 'hed.'

<sup>2</sup> wroþer heyl.

<sup>5</sup> *Harl.* euere þer of spake.

<sup>3</sup> *Harl.* omits 'man.'

<sup>6</sup> *O.* omits 'of.'

Le cunsail deu ad reuele,

La lange luy dust estre arasche;

Si il fust a dreit iuge,

En enfern uif dust estre bute.

¶ Ces ne sunt mie a vblier, 3665

¶ Qe trop ordement veillent parler;

¶ Car seint pol l'apostle le defent

De nomer nais<sup>q</sup> entre gent.

¶ Si vus auez manace

Home par orgoil et par fierte, 3670

¶ Qe tenu seiez de grant poer,—

Ceo vient de orgoil, ne deuez duter.

¶ Si, par fol largesce, rien donastes

A fols, malement l'enpleastes;

\* Cest a dire, as iugelurs, 3675

† As ribauz, ou as luturs,—<sup>r</sup>

§ Si pur estre preise, le faites,

Seur seez qe vus mespreites;

† En confessiun ne seit celez,

Si estre ne volez encumbrez. 3680

¶ De orgoil plus ne dirrum;

Deu nus defende, et chescun hom;

De plus fin qeor le haez,

¶ Qe de luy surdent tuz pechiez.

<sup>q</sup> ordur.

<sup>r</sup> Menestaus, ribaus, ou chuffurs.

God shelde vs þer yn to falle, 3704  
And haue mercy on vs alle.<sup>1</sup>

*Of Anger.*

The touþer synne men callē yre,  
þe deuylys doghetyr of hellē fyre.  
þyf þou art so wundyr wroþe 3708 †  
Wyp one þat to þe ys<sup>2</sup> dedly loþe, †  
3yf þou nat sone repentē þe †  
To helle þou fallest þe fyrst gre. †  
þe man wrappþ hym lyghtely, 3712 †  
For lytyl, as yn malyncoly, †  
þat synnē ne ys<sup>3</sup> ryghtē gref †  
þat sone ys wroþe and lyghtely lef. †  
Nopheles, hyt were weyl to done, 3716  
Wysman shulde nat wrap hym sone.  
3yf þer be oþer lorde or syre  
þat wrappþyth hym wyþ gretē yre, †  
And euermore yn strenkþe<sup>4</sup> 3720 †  
þat wrappþe drawe<sup>5</sup> yn lenþe,— †  
þat ychē wrappe ys synnē strong †  
þat lastþ yn any man so long. †  
3yf þou for wrappe madyst chydyng, 3724 †  
Or repreuedyst a man of vyle þyng, †  
Yre haþ kast þe yn þys kas  
Anoþer grece to hellē pas.\*  
3yf þou for yre bygynne wykkednes 3728 †  
þat no man may lette þe,<sup>6</sup> ne stres,— †  
þat yche yre ys wyþ pryde § †  
3yf þou for wrappe wylt nat abyde. †  
3yf þou yn yre a man hate, 3732 †  
And þat wrappþe wylt nat late, †  
Greusly þou art yn synne †  
But þou forþeue and þer of blynne. †

*Le secund peche mortel est ire.*

Si vnques mult ennuy<sup>\*</sup> feissez 3685  
A home vers ki irez fussez,—  
Si tost ne vous repentissez,  
Descendi estes le premer degrez.  
¶ Les vns se curucent pur rien,  
Qe ne est mie manere de creistien, 3690  
De tant cum plus tost est passe,  
De tant est meindre lur peche.  
¶ Les autres se corucent en vis  
E lur coruce tienent tutdis,—  
Ceus pechent plus greusement 3695  
Qe lur coruz retenent plus longement.  
¶ Ki ledenges, reproces, et tencuns,  
Par ire dist, cum oy auums,—  
\* Le secund degre descend, cum semble  
mei,  
Quant tant vet auant en sun desrai. 3700  
¶ Si mal auez comence de fere  
Dunt nul home vus peot retrere,  
Pur ceo qe tant estes coruce,  
§ Orgoil est, ou ire;—seit amende.<sup>†</sup>  
¶ Si home ou femme en qeor hayez, 3705  
Vous auez plus greusement pechez;  
Si de fin qeor ne pardunez,

<sup>1</sup> O. adds 'Amen.'    <sup>3</sup> ne ys nat.    <sup>5</sup> draghe þe.  
<sup>2</sup> ys to þe.    <sup>4</sup> strenþe.    <sup>6</sup> þe lette.

\* esnui.

<sup>†</sup> si ne seit amende.

þe holy man seyþ hardly,	3786			
þat þou hast slayn hym gostly.		†	Espiritalment oscis le auez	
3yf þy wrappe þou wylt not blynne <sup>1</sup> —		†	¶ Si vus unques, quant futes irez,	
But bryngest anoþer to þy synne,—		†	Autre home feissez corucez,—	3710
þou shalt haue chargē of <sup>2</sup> þo boþe,	3740	†	Fet auez dunc dous mals ;	
For þurghe 3oure wrappe are opere wrope ;				
For þy defaute þan synneþ he,				
þe morē perel þyn shal be.		†	Plus <sup>a</sup> est le peche criminals.	
3yf þou 3aue euere cunsel or rede	3744	†	¶ Si vus unques cunsail donastes	
For yre, þat a man were dede ;		†	A mort de home qe poi amastes,	
Or 3yf þou yn any strut			Ou si malement bleascaustes	3715
For Ire wundedyst a man or <sup>3</sup> hurt,		†	Par coup qe li <sup>a</sup> dunastes,—	
Yn þys synnē ys outrage,	3748	†	Fet auez outrage grant,	
To helle þou makyst þy vyage.”		†	Vers enfern alez auant.	
þus þan wrote þe holy man				
At wham þys wurdē lerne y gan.				
3yf þou for yre a man sloghe	3752	†	¶ Ceoluy ausi qe oscist hom, <sup>y</sup>	
þat myghteyst haue lefte <sup>4</sup> weyl ynoghe,—			Fet ad trop grant mesprisiun ;	3720
þat hyt was nat þe defendyng,				
But for wrappe and yre brennyng,—				
Al þat euer Gode shope to be	3756	†	Quant <sup>a</sup> qe deu vnques crea	
Shal come and fyzt azens þe		†	Encuntre luy cumbatera <sup>a</sup>	
At þe day of iugēment,		†	Le iur del grant iugement	
And azens alle þou shalt be shent.			Quant iugera deus estreitement.	
3yf þou art wunt custummably	3760	†	¶ Ki maudie de custume—	3725
For to curse for lytyl why,			Qe fere ne deit nul curteis home <sup>b</sup>	
þy tunge bereþ þerof wytnesse		†	Sa lange li ad tesmoine porte	
þat men nowe weyl wrap yn þe gesse.		†	Qe sun qeor est souent ire.	
3yf a man curse as yn game <sup>7</sup>	3764	†	¶ Mes les uns maudient pur iuer ;	
And yn hys herte wyl hym no shame,				
He ne synneþ nat þan dedly,		†	Ceo n'est mie peche mortel ;	3730
For hyt ys seyde al yn rybaudy.			Mes ki de fin qeor vousist	
þys synne ys nat dampnable	3768	†	Qe malicun tenist,	
			Ceoly peche malement	

<sup>1</sup> O. gloss 'leue.'<sup>3</sup> and.<sup>2</sup> for.<sup>4</sup> left hyt.<sup>5</sup> E greindre.<sup>6</sup> Kar kuent ke.<sup>7</sup> Acuns par coup ke.<sup>a</sup> bataille fra.<sup>b</sup> nul prodhom.<sup>c</sup> nuls hom.

- But hyt be seyde custummable. † Qe de custume le fet nomement.  
 pou shal vnderstande and wete,—<sup>chyde</sup> † ¶ Chescun home peot sauer, 3735  
 Wyþ resun, mayst þou þe wrappe and flyte † Qe par resun se peot corucier  
 Aþens vyleynye and synne 3772 † Encuntre vileine peche,  
 3yf þou ne mayst do oper bote þerynne; † Si meus ne peot estre amende;  
 Wrappe þe wyþ mannys vyleynye,  
 But nat<sup>1</sup> wyþ his gode ne<sup>2</sup> hys body.  
 þat Gode loueþ, þou shalt loue, 3776  
 Here yn erþe and yn heuene aboue.  
 þat Gode neuere louyde, þou shalt hate,  
 Wrappe and oper synne foolate.  
 God louyþ euery creäture 3780  
 þat he formed to hys fygure;  
 But þe synnē þat ys wroghte,  
 þat louede he neuere noghte.  
 Loue euery man yn hys gode dede, 3784  
 Hys wykkednes shalt þou hate and drede.  
 þou mayst spekē wurdys smerte † E souent couient gros parler  
 þoghe wrappe be nat yn þyn herte; † Quant felunie ne est pas en qeor 3740  
 þou mayst be wrope sum body to chastyse † Pur sa mesne chaustier;  
 þoghe hate nat<sup>3</sup> yn þy hertē ryse; 3789 † Garder se deit, nepurquant, hayne auer,  
 And 3yf þou hate and sone for3yust, † Car coruz est mortel pechie.  
 Wyþ God hymselfē þan þou lyuyst; † Ki le pardune, deu ad paie;  
 For Gode loueþ no þyng more specyaly  
 þan for hys loue to haue mercy. 3793  
 For he commaundeþ yn þe gospel  
 þat man shulde for3euē wrap echedel,  
 And seyyþ “blessyde be al mercyable,  
 þey shul se Gode, and haue hym stable.”  
 And þat shal y shewe 3ow by a knyzt † ° E ceo bien cunfermerai 3745  
 þat louede more mercy þan myzt. † Par vne cunte qe vus cunterai.°

*The Tale of the Merciful Knight, and how  
 the Crucifix kissed him.*

- Betwyxe twey knyztēs be 3unde þe see † En la tere outre meer  
 Fyl a grete cuntek to be; 3801 † Esteint iadiz douz chiualer  
 Qe se entre cuntekerent,

<sup>1</sup> Harl. wyþ nat.

<sup>2</sup> Harl. and.

<sup>3</sup> noghte.

° Omitted in B.



- Betwyxe hem fyl swyche wrap and wo §  
 þat þe toon weytete þe toper to slo :  
 þey mette to gedyr, y ne wote how ; 3804 †  
 Algate þe toon þe toper slow. †  
 þys ychē slayn knyzt hade a chylde \*  
 A doghety bachelere, and a wylde, †  
 þys ychē chylde toke hym to rede 3808 †  
 For to venge hys fadrys dede ;  
 He gatte hym grete powere and myzt  
 And besegede þe toper knyzt.  
 þe toper knyzt perseyuede hym wel 3812  
 And droghe hym to hys best castel.  
 þo was he besegede so streytly, †  
 þat he durst come oute on no party †  
 Of all þe twelve monþe wyþ no deseýt,  
 So was he besegede streyte ; \* 3817 ||  
 Messe ne matyns he ne herde †  
 Ne<sup>1</sup> nagheer to þe charge he ferde. ||  
 And hyt was yn þe lentyn tyde 3820 †  
 When men shulde leuē wrap and pryde.  
 þan fyl hyt on þe gode fryday, †  
 þe knyzt þat yn þe<sup>2</sup> castel lay §  
 Lokede oute, and say<sup>3</sup> men go 3824 §  
 To þe cherchē, to and fro ; †  
 Barfote to þe cherche þey zede †  
 To aske mercy for here mysdede. 3827 †  
 “Ey,” þoghte þe knyzt, “long ys gone  
 þat messe at þe cherchē herde y none.  
 What so euere God wyl for me werche,  
 Y wyl ryse and go to þe cherche.” \*  
 He droghe of hys hosyn and hys shone, †  
 And dede þe zatys be on done. 3833 †  
 Barfote he zede, as ys þe acyse,<sup>4</sup>  
 To cherche, for to herē Goddys seruyse.
- Car il enimis mortels erent. 3750  
 § Tant longement le descord dura  
 † Qe l'un l'autre encuntra,  
 † E cum sun enimi le oscist ;  
 Pur pour ne lessa de iesu crist.  
 \* Cest chiualer qe fu oscis, 3755  
 † Pruz et uaillant aueit un fiz,
- † Qe si estreitement gueita  
 Ceoly qe sun piere tua,  
 † Qe sun chastel ne osa issir  
 Ne ust il ia si grant desir,<sup>d</sup> 3760  
 || Ne a muster ne osa aler  
 Pur ces pechiez deu prier.  
 † Vn an entier messe ne oy,  
 \* Tant li gueita sun enimi.
- † Auint le vendredi ahure 3765  
 Qe deu pur nus fu crucifie.  
 § Le chiualer qe gueite esteit,  
 En kernels sun chastel giseit ;  
 † Nu pe uist la gent aler,  
 † Espesement al muster. 3770
- † Maintenant se dechauca,  
 Al muster aler, bien pensa ;  
 En auenture se mettreit  
 \* A tiel iur, dist, einz ne gireit.

<sup>1</sup> No neuere.<sup>3</sup> saghe.<sup>2</sup> Harl. omits 'þe.'<sup>4</sup> O. gloss 'manere.'<sup>d</sup> Ne autre part ne pout fuir.

And as he þe wey to þe cherchē name, 3836      Hors se mist de sun chastel; 3775  
 þe chylde, hys enmye, azens hym came, † Encuntra sun enimi mortel.  
 And seyð, "treytur, now shalt þou deye,      Trop paresteit cely lee,  
 And my fadyr deþ ful dere a-beye;      Car longement l'ot<sup>e</sup> gueite.  
 No wurldes godē ne shal þe saue, 3840  
 þat þou þe deþ of me shalt haue." † Oscir le pensa maintenant,  
 þe knyzt say<sup>1</sup> nonē ouper bote      Car sun fu le poer plus grant. 3780  
 But fel on knees byfore hys fote, † En croiz li chay l'autre al pee,  
 And seyð, "haue on me mercy 3844      Si l'ad deuoutement prie  
 For hym þat lyzt yn þe vyrgyne Mary, † 'Qe—pur l'amur de iesu crist  
 And suffrede deþ on þe rodē tre      Qe de la pucele nasquist,  
 þys day, to saue boþe þe and me, † E a tiel iur fu crucifie 3785  
 And forþaue hem þat hys blodē spylte; † Pur sauuer humeine ligne,  
 Ryghte so forþyue þou me my gylte; § 3849      Sa mort a ceus ad pardone  
 Y am as a presun here yn þys place,      Qe cruelment l'unt pene,—  
 Y putte me now alle<sup>2</sup> yn þy grace;      § Pria, pur la sue amur,  
 þat Goddys grace be on þe lent 3852      Qe—sun coruz li pardoine a tiel iur, 3790  
 At þe day of Iugēment!"      E la mort sun pere<sup>1</sup> qe il oscist;  
 þys chylde, þat was hys enmye, † Bien saueit qe il mesfist,  
 Herde hym prey so rufully,      Cupable se rendi, et merci pria  
 And seyde, "syn þou hast me besoghte<sup>3</sup>      Pur l'amur iesu qe a tiel iur peina.  
 For Iesu loue þat dere vs boghte, 3857 † Sun enimi se est purpense, 3795  
 And for hys modyr loue so dere,—      Qe de grace fu espire,  
 For hem y graunte þe my pes here." † "Pur l'amur," dist, "qe auez prie,"  
 þys ychē chylde down swyþe alyghete, 3860      Vtremēt vus pardoyne ieo."  
 And yn gode louē kest þe<sup>4</sup> knyzt; † Pus de la tere l'ad leue,  
 "Now are we frendys, þat ere were wroþe,      E tres ducement beyse; 3800  
 Go we nowe to þe cherchē boþe,      : Al muster sunt ensemble ale.  
 Yn gode loue, and parfyte charyte, 3864  
 For hys sake þat ordeynede pes to be."  
 þe knyzt was glade, and no ferly,  
 And so were al þat cumpanye, † Mult furent la gent de ceo paie  
 þat he forþaue hym hys mysdede, 3868  
 And to þe cherchē<sup>5</sup> boþe þey zede. :

<sup>1</sup> saghe.<sup>2</sup> al.<sup>4</sup> keste pat.<sup>e</sup> l'aueit.<sup>3</sup> O. gloss 'preyde.'<sup>5</sup> cherche pat.<sup>1</sup> A. parere. B. omits this and the next three lines.

Byfore þe cros þey knelyde downe	†	Quant uindrent a la croiz aurer,	
Yn þe wurschyp of Iesu <sup>1</sup> passyowne,			
For to kesse þe cros þat day,	3872		
As custume ys yn crystyn lay.			
þe elder knyzt, for honoure,	†	Auant vist <sup>2</sup> le veil chiualer	
þede fyrst and kyst hys creäture; <sup>2</sup>	†	Qe ad la croiz ahure,	3805
Aftyr þan, þedē þe chylde,	3876	†	Apres se est returne.
þat was becomē meke and mylde;	†	¶ Le ieouene apres est ale—	
Wyþ þe tokene he gan hym blesse,	†	Qe le curuz out pardune—	
And knelede down þe cros to kesse.	†	Deuoutement la croiz ahurer;	
þe crucifyx, þat þere was leyde,	3880	†	Mes, quant il vint al baisier,
Hys armēs fro þe cros vpbrayde,			3810
And clepde þe chylde hym betwyx,	†	Le crucifix se adreca,	
And aftyrwarde kyst <sup>3</sup> hym, þat crucifyx.	†	E de ces braz le acola;	
Alle þe parshe, boþe olde and yonge, *	3884	†	Apres, l'ad ducement beise;
Parseyuede, and say <sup>4</sup> , þat clyppynge,			Mes cil del miracle fu espace.
And how þe crucifyx hym kyste,—			
þey saghe hyt alle, and weyl hyt wyste.			
Alle þey þanked swete Iesu §	3888		
Of þat myracle and þat vertu.			
Of þys chylde was grete selkouþe			
þat þe crycyfyx kyst wyþ mouthe.			
Noþeles, forsoþe and ywys,	3892		
Y trowe þat yn hys herte were moche blys;			
And al þe folke þat saghe þys þyng	†	* Le parochiens qe ceo uirent,	3815
Made to Godē grete þankyng.	†	‡ Mult durement s'en ioirent;	
Of þesetweyknyztēs, how hyt betyde,	3896	§ A haute voiz deu loerent,	
þe myracle was sone oueral <sup>5</sup> kyde;		E as autres la miracle cunterent.	
And euery man þerof gan telle,			
Prestys þer of yn prechyng gun spelle,			
So þat euery man yn þat <sup>6</sup> cuntre	3900		
Lyuede wel þe more yn charyte,			
And allē men þe sunner forþaue			
Here wrappe þat þey to ouper dyde haue.			

<sup>1</sup> Jesus.<sup>2</sup> creatour.<sup>4</sup> saghe.<sup>5</sup> mist.<sup>3</sup> aftyr keste.<sup>5</sup> sone oueral was.<sup>6</sup> þe.

Sekyr þou be þat he was dygne, 3904 † Seur peot estre de verite  
 þat God shewede for hym<sup>1</sup> swyche a sygne; † Qe ces pechiez sunt pardune 3820  
 A sygne hyt was of gretē loue \* † A ki la figure dampnee dee  
 That God almyȝty, of heuene aboue, § \* † Tant mustra signe de amiste,  
 Profrede hym to kesse so louely, 3908 † Quant le acola si ducement  
 For he mekede hys herte so hy. † E le beisa, veant la gent.  
 Now mowe ȝe se þat Gode<sup>2</sup> loueþ hem dere † ¶ Par tant nus ad deu mustre, 3825  
 þat forȝyuen here wrappe in þys wrlde † Quant coruz e enemiste  
 here.<sup>3</sup> † † Pur s'amur auum pardune.  
 So shal hys wrap on hem be sene 3912  
 þat here wyl nat forȝeue here<sup>4</sup> tene.  
 Of Ire and wrap, wul we now blyne,  
 And telle furþer of a noþer synne  
 Gode ȝyue vs grace so wrappe forȝyue 3916  
 þat we may alle wyþ Jesu lyue.

*Of Envy.**Le tiers peche mortel est envie.*

Þe þryde synne ys enuye, † Le tiers peche est envie,  
 þat ys ful of felunnye; † Qe plein est de mal feolunie. 3830  
 Holy wryt wytnessyþ hyt wel, 3920 † La seinte escripture ad tesmoine  
 þat hyt comp of þe fende echedel. † Qe del deable vint primes ce peche.  
 Þe man þat ys ful of enuye, Car trop ressemble l'envius  
 He ys euere sorowful, we se wyþ ye; Qe dolent, et ceo ueum nous,  
 Þe gode þat he seþ, alle doþ hym euyl.<sup>5</sup> 3924 † De tuz biens, et le mal li gre,— 3835  
 Ande alle ys þe tycement of the deuyll. † En tant ressemble le maufe.  
 Loke now þarfore, at þe bygynnyng, † ¶ Pur ceo, a comencement veez  
 ȝyf þou were euere payde of myschaunceful † Si de mescheance futes beez<sup>h</sup>  
 þyng  
 þat befyl to any man,— 3928 † Qe auenist a uotre preome,—  
 Of grete enuye hyt fyrst began. † D'envie vint, ne dute nul home. 3840  
 ȝyf þou euere haddyst sorow oþer<sup>6</sup> kare † ¶ Si vnques doillastes de autre bien—  
 Of þy neghēburs welfare, Qe fere dust nul creistien—  
 Enuye haþ þe yn hys hande 3932 † Pris estes en le fort lien

<sup>1</sup> for hym shewede.<sup>4</sup> *Harl.* he.<sup>2</sup> se God.<sup>5</sup> *sykp.*<sup>3</sup> *Harl.* here wrap here.<sup>6</sup> and.<sup>h</sup> lez; beer, désirer avidement (*Burguy.*)

Boundē wyþ þe deuylys band.	†	Le diable d'enfern, sachiez bien.	
3yf þou forþenke a mannys prowē,	†	¶ Pernez garde si vus pesout	3845
þat he haþ hegheer state þan þow	†	Qe autre de vus fu plus haut	
Yn any manere of dygnyte,	3936 †	En dignete; ou en honur,—	
þat he may to auaunssede be;—		Ceo auient as enuius tut iur;	
þoghe þou come nat to hys state,		Ne mie sulement si nul est greindre,	
But wust apeyre hyt and abate		Mes trop li peise si nel pus ateindre,	
þat he may nat haue hys baylē, <sup>1</sup>	3940	A luy pusse pur estre oel,—	3851
Dedly synne ys swyche enuye.		Ceo vient d'enuie, ou de orgoil.	
3yf þou make one so hardē stresse	†	¶ Si par dit, ou fet, entremeisiez	
þat hys godnesse wexe <sup>2</sup> þe lesse.		Qe autru bien fut amenusez,	
Or 3yf þou euere yn placē were	3944		
þat hys harme þe morē were,—	†	Ou qe sun mal fut anoyte,—	3855
Shryue þe wel ar þou deye,			
For al þys cump of grete enuye.		Malement auez trespasse.	
3yf þou euere on any manere	3948	¶ Si vus vnques lessiez	
Lettydyst any man for to lere	†	Qe uotre preome ne repreisiez,	
Craftē, or <sup>3</sup> ouþer queyntyse,			
But fordeddyst hys apryse		Ou nel apreites, si plus sussez;	
For þou shuldest furþeryde be,	3952 †	Si par envie li feissez,	3860
And more yn prys preysede þan he;		Qe auant de li estre pussez,—	
Bepenke þe weyl, 3yf þou do þus,			
þat þyn herte ys ful enuyus;	†	Enuius estes, et auez pechez.	
For þou shalt neuere wyþ gode ye §	3956	Par vn signe poez ben ver	
Se hym þat leryþ þy maystrye.		Si de envie plein est le qeor,—	
3yf þou be enuyus, and no man trowe,		§ Qe de bon oil ne peot regarder	3865
And behynde hys bak make hym þe mowe,	†	Home qe il ne vout amer,	
As who seye þat “he naghte can,	3960	Ou la lufe luy fet <sup>1</sup> derere	
No ys wurþ as a nouþer man,”		Pur luy mespiser fere, <sup>2</sup> —	
Al ys þys enuyē grete;	†	De enuie vient, ceo sachez;	
3yf þou haue do þus, y rede þe lete.	†	Si fet le auez, plus nel facez.	3870
3yf þou here preyse one for sum þyng,	8964 †	¶ Quant vus oistes home loer,—	
And þou forþenkyst hys preysyng,	†	Si ioie ne auiez en uotre qeor,	
And felyst weyl yn þy <sup>4</sup> herte	†	Einz sentistes priuement	

<sup>1</sup> baylye.<sup>3</sup> or any.<sup>1</sup> fras enceler.<sup>2</sup> Harl. wey; ? A.S. wegen.<sup>4</sup> þyn.<sup>2</sup> Ov tu ly fras mut lurde cher.

Of a lytyl sorow or smerte,	†	De dolur vn meouement	
pat pou ne art preysede furper þan he, 3968	†	Qe tant ou plus ne futes loez,	3875
Enuye hyt ys, pou mayst wel se.		Repentez vus, car peche auez.	
Manyone are of so enuyus wyl	†	¶ Meint est de si felun qeor	
pat þey may preyse none but wyþ yl;	†	Qe autru fet ne li peot paier,	
Alle þenkeþ hym euyl þat þey se, 3972	†	Tut turne a mal, quant qe veit,—	
þey are enuyus what so <sup>1</sup> euere þey be.	†	De vilein qeor est, si deu me eyt ;	3880
Enuyus man ys so ful of susspecyun	†	Tant est plein de suspeciun,	
pat euyl hym þenketh al, as a felun.	†	Qe mal quide partut li felun.	
Who so kan knowe þe properte, 3976	†	Bien peot estre compare—	
Enuyus man may lyknyde be	†	Ki garde prent de proprete,—	
To þe Jawnes; þe whyche ys a pyne			
pat men mow se yn mennys yne.			
þe ye pat ys ful of Jawnes, <sup>2</sup> 3980	†	Al oil entuche de iauniz, <sup>1</sup>	3885
Alle þenkeþ hym zeloghe yn hys auys:	†	Jaune est, quant <sup>m</sup> ke est ce li est vis;	
So hyt fareþ on hys party,			
Hys þoghte ys euere ful <sup>3</sup> of enuye.			
Enuyus men, euyl þey sowe; 3984	†	Ausi, le qeor entuche de felunie,	
pat men telle hem, to euyl þey trowe;	†	Bien ne peot penser qe lem die. <sup>m</sup>	
3yf þey se þat one doþ more,			
Enuyús þan angreþ sore.			
Alle godenes þey turne to euyl; 3988			
Enuyus men are lyke the deuyl.			
Af alle þat yn þys worldē are,			
Enuyús man <sup>4</sup> werst shal fare.			
Gladnes herē haue þey none 3992			
But whan here negheburs haue mysgone.			
Yn any maner defaute þat ys, <sup>5</sup>			
þan make þey ioie for þat wykkednes.			
Yn þe toþer worlde þer þey shul be, 3996			
þey are nat wurþy any ioie to se.			
Here and þere þey shul haue greuaunce,			
But þere shal be here most veniaunce,	†	¶ Par grant veniance qe deu enprent,	
		Sauer poez seurerement	3890
<sup>1</sup> as.	<sup>3</sup> al. ¶	<sup>1</sup> ke e entоче de gauniz.	
<sup>2</sup> Jawnys.	<sup>4</sup> þe enuyus.	<sup>m-m</sup> k'il ueit coe ly est auis,	
	<sup>5</sup> es.	E il ad de enuie entоче le quer	
		Ky nul ben ne poet penser.	

Enuye ys onē þe werst synne	4000	†	Qe enuie est trop mauëis peche,	
þat þe deuyll maketh any man fal ynne.		†	Qe le deable en le mund ad seme.	
Seynt Gregory telleþ a tale þar by,		†	¶ Car seint Gregoire nus ad cunte	
And as he seyþ, so wyl y.			Vne cunte de grant auctorite,	

*The Tale of the Bear which kept the  
Hermit's Sheep, and how it was slain  
by envious Monks.*

þer were twey men of holy wyl	4004	†	E dit, qe iadis douz homes furent	3895
þat leuyde to-gedyr wyþ outen yl			Qe ensemble seinte vie eslurent ;	
A lonē yn an ermytage,		§		
And, as meke as bryde yn kage ;				
þe toon men calle Eutycyus	4008	†	Li uns fut apele Euticius,	
þe touper hyghte Florentyus.		†	L'autre out nun Florencius ;	
A gode clerk was þe toon,		§	Ensemble maneient ambedou	
He turnede to þe feyþ manyon.			En vn hermitage qe il urent eslu.	3900
Eutycyus was þe clerk	4012	†	L'un conuerti mult de gent,	
þat taghte þe folk of Goddys werk.			Eutice, par sun document ;	
Florens was nat so moche yn lore,		†	Florencius fut meins lettre,	
Yn preyours he was euermore.		†	Sa uie en oreisun ad mene.	
þer besyde was an abbey,	4016	†	¶ Pres de euz vne abbeie i aueit	3905
And yn here tyme þe abbot gan deye ;		†	Dunt li abbez morz esteit,	
Whan pys ychē abbot was dede,				
Alle þe munkēs toke hem to <sup>1</sup> rede,		†	As moignes est ensi couenu	
And chese hem syre Eutycyus	4020	†	Qe euticius fu eslu.	
To be abbot of herē hous.				
On alle manere fyl so here lot,				
Eutycyus þey madē here abbot.				
Aftyr Eutycyus, Florens gan dwelle	4024		Sa celle a florence lessa,	
And wonede a lonē yn hys celle.		†	Qe apres eutice i habita,	3910
Florens madē gretē <sup>2</sup> mone		†	Qe mult <sup>3</sup> mari esteit	
For þat he shulde dwel <sup>3</sup> alone ;		†	Qe sul meindre li coueneit.	
And had grete sorowe, and was drery,	4028			
As many be þat lese gode cumpany.				
On a day, he bad hys orysun,		†	En seint oreisun se est mis,	

<sup>1</sup> toke here.<sup>2</sup> þarfore gret.<sup>3</sup> wone.<sup>4</sup> florence mut.

And was yn grete afflyccyon,  
 And preydē God he wulde hym ȝeue 4032  
 Sum gode cumforte wyþ al to leue.  
 Þus preyde Florens yn hys bede † Si ad deu mut<sup>o</sup> requis  
 þat Gode shulde sende hym sum felaurede. † 'Qe solaz et confort li fut dune 3915  
 Whan he ros vp of his orysown, 4036 Pus qe sun frere i fut<sup>p</sup> ale.'  
 He ȝede yn hys cellē vp and down,  
 And openede hys ȝate, and lokede oute, † Hors a la porte ou<sup>a</sup> il ala  
 And saghe a berē wylde and stoute. † Vn vrs<sup>r</sup> tut sauage troua,  
 Þys ychē berē come to gate<sup>1</sup> 4040  
 To Florens þat stode yn þe ȝate;  
 But when þe bere come at hym nere,  
 þe bere to hym loutede, and made feyre  
 chere,— † Qe nule fierte luy mustra,  
 Feyre chere as a bere myghte make,— 4044 Car sa teste a ual<sup>a</sup> enclina. 3920  
 And was so meke þat he myȝt hym take.  
 Þys ychē Florens hym beþoghte † Par tant ad florence entendu,  
 þat Gode hadde herde þat he besoghte, † Qe de deu a luy enueie fu.  
 And þankede hym of hys swete grace, 4048 † Mult ad deu regracie  
 þat he hym sent hadde swyche solace. † Qe oir uout qe aueit prie.  
 For a myracle, ȝe may hyt vndyrstande  
 þat a wylde bere was tame to hande.  
 Þys godē man hadde syxē shepe, 4052 † Berbiz aueit, cinc ou sis, 3925  
 And nounē hyrde hem for to kepe; † Mes de pastur fu mult enquis:  
 He badde þe bere þat he shulde go † Al urs les comanda garder,—  
 And dryue hys shepē to ande fro,  
 And kepe hem weyl þat noun hem dere,  
 "And þou shalt be my godē bere." 4057  
 þe bere hym louted wyþ semblant glade, † Semblant fist le urs otrier.  
 For to do as Florens hym badde;  
 To þe bere, he seyde hys auys, 4060 † Assez fut pastur meruillus;  
 "Euery day whan y ete twyys, † Car berbiz manger soleit l'urs<sup>t</sup>. 3930  
 Come þou home at hyghe vndurne, † Le iur qe florence douz fe manga,  
 And no lenger yn þe felde soiurne; † Al hostel venir, le comanda,  
 Le urs et les berbiz qe il mena

<sup>1</sup> þe gate, glossed *wey*.<sup>o</sup> Ententiuement ad deu. <sup>r</sup> hurs. <sup>a</sup> vers ual.<sup>p</sup> s'en fust. <sup>a</sup> cum. <sup>t</sup> See l. 4075-6 of Eng.



- And euery day when y faste, 4064 † A tierce<sup>t</sup>; mes quant il iuna,  
 Come at þe noun, home, at þe laste." † Qe al hostel a none venist; 3935  
 So dyde þe bere,<sup>1</sup> euery day, † E l'urs chescun iur ensi fist,  
 One oure passede hym neuere away † Vn seul iur n'ad trespasse  
 þat he ne come home, þe ychē cele, 4068 † Vtre ceo li fu comande.  
 And boþe tymere<sup>2</sup> he knew hem wele.  
 þys Florens hadde cumforte and game † Le seint esteit<sup>a</sup> mult solace;  
 At hys bere, þat hyt was so tame,  
 And louede hyt moch wyþ outē fayle 4072  
 For þe myracle and þe grete meruayle:  
 For soþē so<sup>3</sup> hym byrde,  
 For he was a merueylus hyrde.  
 A bere þurghe kynde shulde etē shepe; 4076  
 And here as an hyrde he ȝafe to hem kepe.  
 þyt ychē merueyle myȝt nat be hyde, † Plusurs del miracle unt parle. 3940  
 But yn alle þe cuntre hyt was weyl kyde  
 þat Florens had a tamē bere 4080 †  
 And was an hyrdē shepe to were.  
 þe abbot þat hyghete Eutycyus  
 Hade foure dyscyplys ful enuyus, † ¶ Qatre desciples Euticius,  
 þat alle day of þys berē spakk 4084 † Pur lur peche malauenturus,  
 Wyþ grete enuye, gretely to lakk; † Envie aueint<sup>x</sup> mult grant  
 And seyde alle fourē hem betwene  
 Wyþ grete enuyē, scorne, and tene,  
 "More merueyl doþe Florencyus 4088 † Qe lem de florence parla tant,  
 þan doþe oure mayster Eutycyus." † Qe lur mestre euticius  
 þey seyde "hyt shal nat so go;" † Miracles feseit nuls. 3945  
 And made forwarde þat bere to slo.  
 As þey seyde, þey dyd þat woghete.<sup>4</sup> † 4092 † Pur ceo, 'urs unt geyte,  
 þe whychē dede ful soure þey boghete. † E par envie l'unt tue.  
 At þe tyme, þe bere o day<sup>5</sup> come noghete; † Dehez eyent li malure<sup>y</sup>;  
 Si auerunt qe<sup>z</sup> aprez ert proue. 3950  
 ¶ Le urs ne reuint cum il soleit;

<sup>1</sup> bere þan.      <sup>2</sup> tymes.      <sup>3</sup> soþe to seye.<sup>4</sup> O. reads 'woghe,' and then has the two lines—

The berē in þe felde they sloghe;

For gret enuye þus þey wroghete.

<sup>5</sup> o day þe bere hom.<sup>t</sup> A ouir de terce.<sup>a</sup> Le hermite de cest beste fu.<sup>x</sup> En quer aueient enuie.<sup>y</sup> Deheit aient a feluns malure.<sup>z</sup> acun.

Florens hade þer of grete poghete ;	†	Florence de ceo mult doleit.	
He ros and ȝede yn to þe felde,	4096 †	As chanz, en vn iur est ale,	
And aftyr hys berē faste behelde.			
At þe laste hys bere he fonde,	†	Sun vrs i ad mort troue.	
Besyde hys shepe, slayn on a londe.		Le seint home tost saueit	3955
Asswypē hym self gan to rede	4100	Qe sun vrs tue aueit.	
Who haddē do þat ychē dede ;			
ȝyt pleynede he morē þe myschaunce	†	Lur peche pleint mult plus	
þat þer shulde falle on hem veniaunce,		D'assez qe ne fet l'urs <sup>a</sup> ;	
þat he pleynede hys ownē dere	4104		
þat þey hade slayn his godē bere.			
Noþeles he pleynede wundryrly sore	†	Longtens nepurquant doleit	
þat hys solas shulde be no more.	†	Qe sun solaz perdu aueit.	3960
Eutycyus þe abbot, his felawe,	4108 †	Sun cumpainun l'ad mande,	
Herde sey hys bere was so <sup>1</sup> adawe ;			
And come to hym on hys dysport			
To make Florens godē cumfort.	†	E, al meuz qe il pout, solace.	
Florens seyde Eutycyus vn to,	4112 †	Mes florence li respundi	
" Yn Godē truly y tryst so,	†	" En deu de ciel tant me afi	
þat veniaunce shal on hem take	†	Qe en ceste vie, veant la gent,	3965
Yn þys lyfē for my sake.		De ceus prendra vengeance ;	
Of Iesu Cryst þey hade no drede	4116 †	<sup>b</sup> Car il ne duterent iesu crist	
To sle þat hylpe me yn my nede, §		* Qe mun urs, qe nul mal lur fist,	
Felunlyche, as <sup>2</sup> for enuye,		§ Cruement vnt tue. <sup>b</sup>	
And he dede no man folye ; *			
He was me sent þurghe Goddys grace	4120		
To be myn helpe and my solace ;			
þat God wuldē hym me ȝeue,			
Why wulde þey nat suffre hym lyue ?			
God almyȝty shal do hys wyl	4124		
Wyþ hem, and mo, þat so do <sup>3</sup> yl."			

<sup>1</sup> do.<sup>2</sup> al.<sup>3</sup> doun so.

a

mut plus pleigneit,

K'il ne fist sun vrs ky la mort giseit.

b - b

Ky cruelment vut mun vrs tue ;

Certes, il feseient grant peche,

Kar ioe estai mut solace par ly,

E il ne lur feseit mal ne ennui.

As he seyde, so gan hyt falle ;	†	Issi auint cum il dist,	3970
Gode toke veniaunce on hem alle ;	†	Car vengeance grant iesu prist	
Meseles þey waxē þan to pyne,	4128	Des qatre qe oscirent sun vrs ;—	
Here lemēs rotede before here yne ;	†	Tost apres deuindrent leprus ;	
Aboue þe erþe þey were stynkyng		Les membres deuuant lur mort purrurent,	
þat to þe beres deþ were consentyng.	†	De ceus que l'urs florence oscirent.	3975
þarfore þe pope seynt Gregory	4132	† ¶ Seint Gregoirie nus ad par tan mustre	
Tellyþ þys talē, resun why,			
þat enuye ys a cursede synne,	†	Cum enuie est mauueis peche,	
Any man to falle þe ynne.		Pus qe si grant veniance prist	
Moche are they wurpy to suffre shame		De cest peche, iesu crist,	
þan for enuye brynge a man yn blame,		En ceste vie, veant la gent,	3980
Or make hym lese hys wurldly aghte,		Sauue del alme le <sup>e</sup> turment	
Or frendys also to be vnsaghte. <sup>1</sup>		Pur si grant mespriun	
Who so þat doþ, he may hym drede,	4140	Cun fu de un vrs occisium.	
No þyng but payne shal be hys mede.		¶ Si ne deit estre ublie	
Syn þys wurldē fryst began,	†	Le peche qe tuz iurs ad dure	3985
Enuye haþ be euere <sup>2</sup> yn man ;		Pus qe le mund fu comence,	
Lucyfer had fyrst enuye	4144	Ceo est tresun le malure.	
þat man was made to state so hye ;			
Yn paradys he made hym <sup>3</sup> falle	†	¶ En parais, li maufe	
And seþen of hys ofspryng alle. §		Par sa grant iniquite	
So that enuye haþ reynede ay	4148	§ Deceuaît humene ligne	3990
Yn alle mankynde vnto þys day ;		Par cest tres mauëis pechie ;	
And, englys men namēly		Enuie auëit le cheitif grant	
Are þurghe kynde of hertē hy.		Qe deus ama home tant,	
A forbyseyn ys toldē þys,	4152	Qe la ioie de ciel deueit auer	
Seyde on Frenshe men and on Englys,		Dunt le traître chai premer.	3995
‘That Frenche men synne yn lecherye,		En furme se mist de vn serpent	
And Englys men yn enuye.’		Quant fist cel enchantement.	
Lecherye ys fleshely synne ;	4156	Par unt Eue trahi priuement <sup>d</sup>	
Enuye cump of þe soule wyþ ynne ;		Pus Adam ; allaz a tute gent !	
Lechery ys þe lesse, we fynde,			
And enuye ys þe more vnkynde ;			

<sup>1</sup> O. gloss ‘at debate.’<sup>3</sup> Harl. hem.<sup>2</sup> euere be.<sup>o</sup> seit l'alme de ;—and omit the next two lines.<sup>d</sup> primerement.

For y se noun yn hys lyue 4160  
 þat of enuye kan hym shryue ;  
 þoghe euery day a man hyt haunte  
 3yt wyl no man be hyt a-graunte.

Telle to any þat he haþ enuye, 4164  
 He seyþ aȝen “hyt ys a lye.<sup>1</sup>”

How mow þey þan shryue þat synne  
 þat seyn þey haue no gylt þerynne ?  
 We Englys men þeron shulde þynke, 4168  
 þat enuyē vs nat blynk.<sup>2</sup>

Bakbytyng cumþ also of enuye,  
 Y haue ȝow tolde of þat folye ;  
 Lykenes of hem men mowe bere, \* 4172  
 A nedder and a bakbytere ; †  
 þe nedder makeþ þe semblant mylde,  
 And yn hys tayle ys venym wylde ;  
 þe bakbytere faryþ ryȝt so,— 4176  
 Wyþ mylde semblant he spekth þe to,  
 And yn hys tayle he beryþ venym,  
 Behynde þy bak he spekyþ wurdys grym.  
 þe wys kyng salamon 4180  
 Seyþ þese wurdys to men echon  
 “Hys lyppēs,” he seyþ, “he shal make  
 swete,  
 Wyþ feyrē wurdys he shal þe grete,  
 But yn hys hertē he shal þynke 4184  
 For to do þe a wykkede blynke.”  
 So ded þe traytur fals Iudas,  
 þat dampnede ys wyþ satanas,  
 Whan þys Iudas, foule felun, 4188  
 Weytēde Iesu wyþ tresun.  
 Fyrst he grete hym and gan laghe,  
 And syþen he kest hym<sup>3</sup> þat alle men  
 saghe,

\* ¶ Mult i ad grant resemblance— 4000  
 Si garde pernez de deceuance—

‡ Entre serpent et treitur ;  
 Eschuez le, pur deu amur.

† La serpente beal semblant uus fra,

† Mes si eole peot, vous poindera ; 4005

† Le traitre, quant deceiure uus ueut,

† Le plus semblant qe il peot

Vous fra ; mes nel creez ;

Car, si vous fetes, deceu serres.

† Ceo dist le sage Salomon 4010

† Quant parole del maueis felun,

† “ Ces lefres enducira,

† E sa voiz humiliera,

† Mes sun qeor purpensera

† Coment honir vus purra.” 4015

† Ne fist iudas ceo, li malure,

† Qe ore est en enfern dampne,

† Quant le maueis fu entur

† De trahir iesu notre seignur ?

† Primes le salua humblement, 4020

† Pus le beisa veant la gent,

<sup>1</sup> O. gloss ‘lesyng.’

<sup>3</sup> sepen hym keste.

<sup>2</sup> noghte blynke.

And yn hys herte was tresun bolde,	4192	†	Quant plein de venim fu sun qeor,	
For to þe Iewës he had hym solde.		†	Car, vendu a gyus l'out premer.	
'Treytur! recorde what þou hast herde		†	Traître! pur quei n'as recorde	
Seyde and sunge yn al þe werlde.'		†	Qe en reprouer est chante?	4025
Vndyr heuene ne ys so moche tresun	4196	†	N'i ad nule si couerte tresun,	
As yn feyre wurde of hert felun.		†	Cum, desuz bel semblant, qeor felun.	
þarfor, treytur, y tolde þe er			Pur ceo, od le premer traître lucifer	
þy wonyng ys wyþ lucyfer.			Les comandera herbeger;	
þyr may no man so ywarë be,—			E tuz ceus qe les suerunt	4030
For fors, ne wysdom, ne pouste, °	4200		A uifs deables pur veir irrunt.	
For byhest, ne for rychesse, †			¶ Del traître se purra nul garder	
Ne powere, ne hardynesse, <sup>1</sup>		°	Par force, ne par nul poer,	
For lynage, ne for onour,	4204	†	Par richesse, ne par duner,	
For felawshepe, ne for socour,			Par primesce, ne par sauer;	4035
Ne for breþerhede, ne for spousayle,—		†	A honur, ne a bunte,	
þat treytorhede ne wyl hym asayle;		†	A lignage, ne a parente,	
Ne for sweryng, ne for awe, *	4208	*	A cumpainie, ne a fraternite,°	
þat a treytur ne hæþ yn þys sum sawe.			Ne par esposailles lie,	
Who was wyser þan Salamon?		†	* Ne as cumpainuns entreiure,—	4040
Who was feyrer þan Absolon?		†	Ni ad tresun esparnie;	
Who was rycher yn euery þyng	4212	†	Pur ceo, par dreite resun preouee,	
þan Alexandre þe rychë kyng?		†	A uifs deables ert comande.	
Who was swetter þan Ionatas,			¶ Ki fu plus sage qe Salomon?	
Or better clerk þan Vyrgyle was?			Ki fu plus beaus qe Absalon?	4045
Alle þese coude hem neuer were	4216	†	Ki out vnques richesse tant	
From treytur ne fro bakbytere.			Cum auet Alisandre le grant?	
Of a treytur, þys ys þe resun smerte,—			¶ Ki out vnques force ou peor	
Wyþ feyre wurdys, and felun herte,—			Cum out Alisandre le guerreier?	
			Nepurquant, nul auer, <sup>†</sup>	4050
			Ne seignurie, ne sauer,	
			Force, ne poer, <sup>§</sup> pout valer	
			Qe trahi ne fussent li ber. <sup>h</sup>	
			¶ Eschaper purreit le lacun <sup>i</sup>	
			A la fee del traître felun,	4055

<sup>1</sup> Harl. hardnesse.

° Ne a nul fraternete. § beaute.

† Omitted in B.

<sup>h</sup> Omitted in B. MS. Bibl. Reg. 20, B. XIV. reads—

Ky par tresun ne poet estre deceu.

¶ A la fez, de le traître felun

Eschaper poet acun hom

Ky sust estre mult cele;

Mes ceo ne seofre pas charite.

<sup>i</sup> A eschaper le fort lasun.

<sup>1</sup>Bakbytere he hap a lak, 4220  
 He ys a treytur behynd þy bak.<sup>1</sup>  
 þe toon ys treytur yn þy present,  
 þe toper whan þou artē<sup>2</sup> went.  
 A lyer may be on of þyse, 4224  
 For he hap of boþe a queyntyse,  
 Behynde þy bak and eke before;  
 Lesyng ouer alle<sup>3</sup> ys bore,  
 Yn þese þre men ys al tresun; 4228  
 þarfor hyt ys preuede wyþ resun  
 þat þese men allē þre  
 Mowe neuere lyghtely sauēde be.  
 þe apostle seyþ þat Gode hem hatys, 4232  
 Ande ouer al ouþer wyþ hem wlatys.  
 þarefore 3yf any swyche men wore,  
 Hyt behoueþ betyme repente hem sore;  
 And leue hyt whyl þey hauē space, 4236  
 For þan y hope þey may fynde grace.  
 God 3eue vs grace enuye to fle;  
 And alle treyturs, euyl mote þey þe!

*Of Sloth.*

Now shul we speke of sloghenes; 4240  
 Among þe toper ful wyk hyt ys;<sup>4</sup>  
 þe fourþe<sup>5</sup> hyt ys of dedly synnes,  
 Al þese rychē men hyt wynnes.  
 Moche ys a man for to blame 4244  
 þat kan nat wurschep Goddys name  
 Wyþ pater noster ne<sup>6</sup> wyþ crede,  
 þys beleue shulde hym to heuene lede.  
 Ful sloghe he ys þat wyl nat lere 4248  
 þat ychē framē blessedde preyre;  
 And also he ys ful of slownes

Ki sust estre mult<sup>k</sup> cele;

Mes ceo desturbereit charite.

¶ Plus des traiturs ne dirrum,

A vifs deables les comandum.

N'entendez mie qe de ceus die 4060

Qe se repentent de tricherie.

D'envie seit a tant lesse

Auant alum al quart peche.

Le quart peche mortel est { Peresce,<sup>1</sup>  
 Acidie,  
 Religence.

† Ore vus dirrum de paresce,  
 † Ceo est le peche qe tout homesce, 4065  
 † E a l'ame fet trop grant mal,  
 † Qe le quart peche est criminal.

† ¶ Trop est home a blamer  
 † Quant ne fet force de sauer  
 † Paternoster et credo, se garde bien 4070  
 † Qe sauer deit chescun creistien,

† ¶ Home qe lest<sup>m</sup> par peresce,

<sup>1-1</sup> *Harl.* omits these two lines.

<sup>2</sup> ys whan þou art.

<sup>3</sup> oueral.

<sup>5</sup> vourþe.

<sup>4</sup> ea.

<sup>6</sup> no.

<sup>k</sup> se uout tenir close.

<sup>1</sup> *B.* has only 'accide.'

<sup>m</sup> *A.* 'fet';—? from 'faillir.'

pat may, and wyl nat, here hys messe,	†	Quant fere le peot, de oyr messe ;	
Specyaly on þe sunday	4252 †	E nomement par feire,	
He trespasyþ more <sup>1</sup> yn þe lay.	†	Car dunc deit meus estre blame	4075
Yn þe woke, o day, þurghe ryghte,	†	Al meins vn iur en la symeine	
þe sunday, ys a day of myȝt.	†	Qe est le haut iur de Dymeine	
How sey þese men þat are þus sloghe <sup>2</sup>			
þat oute of mesure slepe a throwe ?	4257		
Whan he heryþ a bel ryng	†	¶ Le perecous oyt seinz <sup>n</sup> soner	
To holy cherchē men kallyng,	†	Qe le apele al muster,	
þan may he nat hys beddē lete	4260 †	“Ne peot vnqore,” dist, “leuer,”	4080
But þan behoueþ hym lygge and swete,	†	Pur ceo qe voderā suer.	
And take þe mery mornyng slepe ;	*		
Of matynes ryche men take no kepe			
ȝyf þey mowe ryse <sup>3</sup> at tyme of messe.			
For þe matynes, noþer more ne lesse	4265		
þan ys þys terlyncels skylle,			
‘Slepe þou long, and y shal hele.’	†	“Gire,” dist tyrelincele, “en pes,	
He putteþ heuenys yn hys yȝe,	4268		
And makeþ hym lenger for to lye ;			
And seyþ “al betymē mayst þou ryse,		Ne couient matins oy huymes ;	
Whan þey do þe messe seruyse ;	†	Quant orras a la messe tincler, <sup>o</sup>	
A messe ys ynoghe for þe ;	4272 †	La messe sulement orras chanter ;	4085
þe touper gyblot, late hyt be ;	†	Tut l’autre gybelot lesse ester.”	
Here mayst þou bettyr slepe a throwe			
þan sytte and loke vpp on a wowe.”			
þys ys þe counsel of terlyncel ;	4276	Mult creit bien sun cunseiller	
Yn alle sloghenesse <sup>4</sup> he bereþ þe bel ;		Qe luy faudra a sun mester.	
He ys a deuyl of þat myster,			
To sloghenes he ys cunseler.			
þan cumþ one aboutē pryme	4280 †	¶ Del eglise vent <sup>p</sup> le messenger,	
“Rys up,” he seyþ, “now ys tyme.”	†	Dist que le prestre deit celebrer ;	4090
þan begynneþ he to klawe and to raske, <sup>5</sup>			
And ȝyueþ terlyncel hys taske.	4283		
He klawyþ, he shrubbyþ, wel at hys pay,			

<sup>1</sup> þe more.<sup>3</sup> aryse.<sup>5</sup> O. omits ‘to.’<sup>2</sup> so slowe.<sup>4</sup> slownes.<sup>n</sup> ot le sain.<sup>p</sup> A. omits ‘vent.’<sup>o</sup> B. inserts—Tut a houre purras leuer.

- And makyþ to terlyncel a lay ; 4284  
 To hym þat kallede, he spekeþ stoutly, † Lors demande, “ si il est blanc.”  
 “ What deuy! why haþ þe prest swyche “ Si nun,” dist, “ ieo pus gisir auant.”  
 hy ? “ Jeo vinc,” dist, “ maintenant ;”  
 Byd hym þat he abyde algate,  
 Hym dar nat syng 3yt ouer late.” 4288 Mes il ne se haste tant ne quant.  
 For hym shal so Goddys seruyse abyde De tute pars s'en ad grate, 4095  
 Tyl hyt be passede ouer þe tyde. Pater noster et credo sunt vblie ;  
 3yt perauenture at hys rysyng §  
 Of God spekeþ he no þyng, 4292  
 But 3yf hyt be of sum vanyte † Plus parole de vanite  
 þat rennyþ yn hys þoghte,—þat spekeþ he. , § A sun leuer, qe de seintete.  
 And when he cumþ vnto þe messe, † Al muster, si rien ad prie,  
 þere behoueþ hym hys herē<sup>1</sup> dresse ; 4296 Poy ad sun qeor dune ; 4100  
 Ful fewe bedys are yn hys mouþe, † Plus peot estre deu curuce  
 He vsyþ none,—þey are vncouthe. † De ces prieres, qe bien paie.  
 And 3yf a frere cum for to preche, Quant le frere vendra precher,  
 Of a dynere were bettyr speche ; 4300 † Haster couient pur le diner ;  
 þan seyþ he, “ God shal allē saue ;  
 Do wel ; wel shalt þou haue.”  
 Certys þat ys nat ynow,  
 For he<sup>2</sup> doþ no þyng to prow. 4304  
 But 3yf he wulde lestene þe frere,  
 To do weyl þan myzt he lere.  
 3yf hyt be nat þan redy, hys dyner, † Ou si prest ne seit, vodra iuer 4105  
 Take furþe þe chesse or þe tabler ; 4308 † As esches ou al tabler ;  
 So shal he pley tyl hyt be none, † Ensi demeine le iur deuant manger  
 And Goddys seruyse be al done. † Pur plus outrement deu ublier ;  
 Alas, wykkédly he dyspendyþ  
 Alle þe lyfe þat Gode hym sendyþ ! 4312  
 Aftyr þe none, þan shal he do † Apres manger<sup>3</sup> autresi

<sup>1</sup> heer.<sup>2</sup> Harl. omits ‘ he.’<sup>3</sup>

autre tens vus fra,

En tel maner sun tens despendra ;

De kant ke auera fet, ne poet trouer

Chose ke deu le deiue guerdoner.

Issi despendra le fol sa vie

En udiuesce e en folie.



As he dede before none so.  
 Swyche a lyfe þan shal he lede,  
 Noghte þat he shal haue to mede 4316  
 Yn alle hys lyfē shal he fynde  
 Oghte þat may hym of pyne vnbynde;  
 No more he halt to Gode cunnaunt,  
 But weyl more to Termagaunt; 4320 †  
 He<sup>1</sup> ys no morē crystyn man †  
 þan who so kallyþ a blak oxe 'swan.'  
 Y dar weyl seye to hyghe and loghe, 4323  
 Yn Goddys seruyse are swych men sloghe.  
 Swych synne men kalle 'accyde,'  
 Yn Goddēs seruyse sloghe betyde.  
 Lordē! what shal swych men seye †  
 Yn þat poynt when þey shul deye? 4328 †  
 Yn alle here lyfe ne roghte<sup>2</sup> þey noghte †  
 Of hym þat hem ful derē boghte.  
 Ful gretly shul þey hem repente  
 Whan þe dome ys aȝens hem went; 4332  
 But þan mow þey do no bote,  
 Ylyche loghe lȝ boþe hand and fote.  
 Many swyche mow haue no grace  
 To repentauncē, no to space. 4336  
 Hyt ys no wundyr þoghe þey haue noun,  
 þey wyl nat graunte þey haue mysdoun,  
 Yn here lyfe, whyle þey haue myghte; 4339  
 And þan shal Gode zelde alle wyþ ryghte.  
 Ful sloghe þey were when þey shuld wyrk,  
 Yn tyme of traueyle were þey yrk;  
 þey þoghtē nat of þat men spelle,  
 þat Godē seyþ yn þe gospelle, 4344  
 "Beþ wakyng," he seyþ, to men alle;  
 "What tymē þat ȝoure lorde wyl kalle,  
 For þat tyme þat ȝe leste wene  
 He wul ȝow kalle; loke ȝe be clene; 4348

<sup>1</sup> He þat.<sup>2</sup> reyghete.

Sun tens despendra en foli.<sup>a</sup> 4110

Si<sup>r</sup> bien pernt garde, vaillant vn gant,  
 Plus ne sert deu qe tervagant;  
 Mes ki creistien est apele,  
 Poy plus ad de crestienete.

Deu! cum il se repentira 4115  
 Al drein iur quant il murra,  
 Qe si folement ad vesqui,  
 En vanite sun cors despendi.  
 Dunc purra dire, allas,  
 Qe il ne ust lesse sun gas, 4120  
 'E plus ame seintete,  
 E bone vie, et verite;  
 Trop est ore tard, trop est ore tard;  
 Ore sum lye en le hard  
 Pur estre en enfern dampne 4125  
 Pur folie et pur peche. "

<sup>r</sup> B. S'il

— E nette vie am, e seintete,  
 E sa grant folie refuse.  
 Mes dunke poet dire 'ore est trop tard,  
 Kar ore suy lie de vue mauueise hart.'

T

For 3yf 3e slepe at hys kallyng  
 3e shul nat come yn at þe weddyng."  
 Þys yche lorde kalleþ vs every day,  
 Wyþ þe prechour, alle þat he may. 4352  
 3e are sloghe, and lyen to slepe,  
 Whan 3e azens þe prechur þrepe;  
 3e mow nat come yn to þe weddyng,—  
 Heuene blys ys þe menyng;— 4356  
 For 3e slepe yn wykked wyl,  
 And wyl nat shryue 3ow of 3oure yl.  
 3e wenē þat God shal 3ow 3eue  
 Yn wykkednes longē to leue; 4360  
 And 3e here seyē þat sum whyle,  
 Yn swychē hopē goþ moche gyle.  
 A lytyl tale y shal 3ow <sup>1</sup> vndo  
 Of a man þat hopede so, 4364  
 As tellyþ þe holy man seynt Bede † ¶ Seint bede cunte, qe vn home esteit,  
 Yn gestys of Inglande þat men rede.

*The Tale of the Unrepentant English  
Squire.*

<p>           þyr was a kyng, 'Conrede' he hyghte, 4368            þe Mercē was hys kyngdom ryȝt;            þe Merce hyghte þan, as y herde seye,            þat men kallē now Lyndeseye.            þys Conrede had a seriaunt, 4372            A wys man and of body vaylaunt,            Yn armys was a doghtey squyere,            Yn alle þe lande nē was hys pere.            Of a vyce, he hadde sum deyl,— 4376            þat no man myghte trowe him weyl;            Where þat he myghte make a wanlace,            And any þyng to þe kyng purchase,—            He ne lette for no fals othe, 4380            Ne for wrappe of lefe ne <sup>2</sup> lothe,         </p>	<p>           En vduiesce sa vie meneit,            Nepurquant ioliue vie meneit            E mult des mals feseit. 4130            Il serui vn seignur dreiturel,            Qe souent le sout amonester:            'Qe il ces folies pur deu lessaust            E de ces mals se amendast,         </p>
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<sup>1</sup> O. omits '3ow.'

<sup>2</sup> no.

þat he ne made ofte dysheresun  
 And holy cherche traueylede wyþ tresun.  
 For wrong ne lefte he nyȝt ne day, 4384  
 But onely<sup>1</sup> he seruede þe kyng to pay;  
 He ne ȝaf tale of shame ne synne,  
 But þat onely he myghte rycchesse wynne.  
 þyn fyl on hym a syknes<sup>2</sup> so stronge 4388 +  
 þat he lay yn hys beddē long.  
 Sone aftyr betyde a lyte  
 þe kyng comē hym to vysyte, +  
 And bade hym be of repentaunce, 4392  
 Ande shryue hys synne for allē chaunce; \*  
 "Forsake now," he seyde, "alle þy<sup>3</sup> mys-  
 dede,  
 And y shal fynde þe at þy nede."  
 He seyde, "so shall y aftyrwarde; 4396  
 ȝyf y may skape þys euyl harde,  
 þan shal y do oueral ryghte,  
 And ȝeue me al to Gode almyghte;<sup>4</sup>  
 But ȝyt wyl y do hyt yn respyte 4400  
 Tyl y be of þys euyl alle quyte;  
 Y wul<sup>5</sup> nat be founde so vyl  
 þat myn herte were yn swyche peryl  
 To repente me for a lytyl syknes, 4404  
 But ȝyf y were yn harder stres.  
 ȝyf y for dredē aske a preste,  
 þat shame shulde al day be me neste  
 þat y were a ferde of þe dede. 4408  
 Y wyl nat ȝyt do at þy rede;  
 But lefē syre, latyþ me lye,  
 Alle þat ȝe seye, me þynkeþ folye."  
 þe kyng lettyde þarforē noȝt; 4412  
 To leue hys synne, efte he hym besoghte,

\* En bone sante se confessaust,<sup>t</sup> 4135  
 Sun seignur li loa  
 E souent le comanda.  
 Mes rien ne se est amende  
 De chose dunt sun seignur l'ad loe;  
 Souent, nepurquant, promist 4140  
 Qe il se amendereit; mes rien fist.  
 Al drein en maladie est chau,  
 Sicum deu le aueit purueu.  
 Quant vers sa mort aprocha,  
 Sun seignur vint et luy visita, 4145  
 Demanda 'coment il fist.'

<sup>1</sup> onely þat.<sup>4</sup> of myghte.

confessereit,

<sup>2</sup> a syknes on hym.<sup>5</sup> wile

Kar l'espace de sa vie ne saueit;

<sup>3</sup> Harl. þe.

and omits the next two lines.

For he helde hym of gretē prys  
 For þat he was boþe doghtey and wys.  
 And þys ys a custummable þyng 4416  
 Now wyþ euēry lordyng,<sup>1</sup>  
 þat, ȝyf hiȝ stuwarde hym oghtē wynne,  
 Be hyt wyþ ryghtē, or wyþ synne,  
 Hym wyl he holdē most pryue 4420  
 Of allē þo þat wyþ hym be.  
 But as he takeþ þerof þe frame,  
 He shal haue parte of synne and shame.  
 þe kyng come eft to þe seriaunt,  
 And bade hym to be repentaunt, 4425  
 And þenk on hys saluacyun  
 And shryue hys synne þat he had doun.  
 "Syre," he seyde, "þys ys my chaunce, † E il, qe malement respundist,"  
 Hyt ys noghte my repentaunce; 4429  
 For, langer as y here lay,  
 Ryȝt at þe oure of mydday,  
 Twey ȝungē men come hedyr to me, 4432 † Cunte que vn angle venir vist,  
 þe feyrest þat any man myghte se; † Trop beals et clers, vers sun lit;  
 Me þoghte ryȝt whan y saghē þo  
 þat y felt no þyng of wo.  
 Byfore my bedde þey stode a þrowe,<sup>2</sup> 4436  
 And behelde me as they shulde me knowe;  
 When þey had stonde a lytyl tyde,  
 þey set hem doune on my bedde syde.  
 When þey set were, furþ þey toke 4440  
 And shewede a lytyl feyrē boke, † Vn liure en sa main porta, 4150  
 And bade me þat y shulde hyt rede, \* Qe trop beaus fu, cum li sembla;  
 For alle hyt was myn ownē dede; En ceste liure furent escrit  
 And y þat neure on bokē coupe, 4444 § Tutes les biens<sup>x</sup> quant qe vnques fist.  
 Alle y hyt red wyþ opun mouþe; \* Aī malade le<sup>x</sup> ad pus baille,  
 Alle þe gode dedys þat euere y wroghte, § E qe il lust, l'ad comande. 4155  
 Alle were þere before me broghte, Mes, foil apres autre ad turne,

<sup>1</sup> a lordyng.<sup>2</sup> O. gloss 'whyle.'<sup>†</sup> Cil respundi ke malement feseit.<sup>x</sup> A. omits 'biens' and 'le.'

þe leste þoghte þat y coulde þynke 4448 ‡ E rien escrit ni ad troue.  
 þat of godenesse hadde any blynke,— Lors comence a waimenter  
 Alle y saghe hyt before me, Qe bienfet ne pout trouer.  
 For lytyl was hyt vnto se;  
 For lesse myȝt neuere hauē bene ‡ 4452  
 ȝyf any man hyt shulde haue sene.  
 When y hadde redde þat y myghte rede,  
 þey shette here boke, and furþ þey ȝede.  
 Sone aftyrwarde whan þey were gone, 4456 † ¶ Maintenant vist dous debles porter  
 Come ouper two sonē anone;  
 Blak þey were, and foule stynkyng,  
 Wyþ glesyng yȝen, and mouþe grennyng;  
 þey come and stodē on my bedde; 4460  
 Me þoghte y wax nyghe wode for dredde,  
 Y turnede me on euery syde,  
 From hem myghte y nat me hyde;  
 And as y me wentē hem to fle 4464  
 Euere þey werē aȝens me.  
 But whan y saghe no better bote,  
 Y lay styll bothe hande ande fote;  
 Whan þey had traueylede me so wyþ yl,  
 A stoundē sate þey by me styl, 4469  
 And droghē furþ a mochē boke,— † Vn liure, plus horrible nul pust ver,  
 þe most þat y euere on gan loke, † Trop aueit de la veue<sup>y</sup> hydur,—  
 So grete hyt was and so orryble, 4472 Vnques ni aueit si grant pour.<sup>z</sup>  
 þer yn was more þan yn a byble;—  
 For alle þat y haue do wyþ synne, † Tuz ces mals esteient escrit  
 Euery dele ys wryte þerynne, † En cest horrible liure qe il vist. 4165  
 And euery wurde wyþ sorow and pyne 4476 Comande fu del liure ouerir;  
 þey made me redē, maugre myne; \* Meus uoleit ce li fu vis murer;  
 þe leste wurde þat euere y þoghte, \* Maugre le seon l'ad regarde,  
 þat vnto synne a-mountede oghte, Allaz! tanz mals i ad troue.  
 Was yn þat boke ful þykly dreuyn, 4480 † Del comencement iesques al<sup>a</sup> fin 4170  
 Was none forȝetyn ne forȝeuyn; Plein fut escrit le parchemin.

<sup>y</sup> du liivre.<sup>z</sup> Vnkes a vant ne out greinur.<sup>a</sup> treke a la.

And alle y redde bope lesse and more,  
 þat was þe pyne þat pynede me sore.  
 Whan hyt was reddē euerydeyl, 4484  
 þe boke was shet, and leyd vp weyl.  
 þey 3aue to me syþen alle here entent,  
 For to here wylle, y am alle went.  
 Twey brennyng knyuis þey outē droghe,  
 And seyð, "Do we oure dedē nowē; 4489  
 Do we swyþe, and noghte we dwelle,  
 And hast we vs wyþ hym to helle."  
 þe toon þurghe myn hede smote 4492  
 Wyþ þe knyfe þat was so hote.  
 þe toþer smote me yn to þe fete  
 þat almost to gedyr þe strokēs mete;  
 But whan þey are to gedyr y-come, 4496  
 And haue my<sup>1</sup> herte betwyxe hem nome,  
 þan shal y dey, and hennē<sup>2</sup> wende  
 Wyþ þese to helle wyþ outyn ende.  
 Wharto shulde y þan<sup>3</sup> me repente 4500 †  
 Whan y wote my Jugēment?  
 And þoghe y myghtē lenger lyue,  
 No man myzt hem me for3yue;  
 3yf y shulde haue any grace, 4504  
 Y shulde haue askede whan y hade space;  
 But now y wote ys al to late  
 O poynt of my pyne to abate.<sup>4</sup>  
 My synnes are grete and many one, 4508 †  
 For3euēnes shal be ryghte none."  
 Alle he tolde þys to þe kyng,  
 And asswyþe made hys endyng; †  
 And 3ede to helle, and was forlore 4512 †  
 For sloghenes, as y tolde byfore.  
 Whan a man ys sloghe, and wyl nat do  
 þat holy cherche techyþ hym to,

A tant le bon angle se retret.

E as maueis angles le lest.

L'un siet al test, l'autre al pee,

Par mi le vnt de vne lance bute. 4175

† "Iames merci ne prierai;

† Tropoi bien fest ai, ceo bien vey."

† A tant est mort le desespere,

† E as deables comande.

<sup>1</sup> myn.

<sup>3</sup> þan shulde y.

<sup>2</sup> *Harl.* hen.

<sup>4</sup> bate.

Aȝens God he ys frowarde 4516  
 And yn hys synne he wexeþ harde;  
 þan puttyþ þe fende yn hys þoghte  
 þat hys synne ys lytyl or noghte;  
 And when tyme were mercy calle, 4520  
 Yn wanhope, he makeþ hym falle.  
 And alle ys þys for slogheþehede,  
 Whan man betyme wyl haue no drede;  
 þarefore seyþ þe kyng Salamon 4524 † ¶ Pur ceo, dist salomon 4180  
 "Beþ nat ydul neuere none," † "Cesser de bien fere, deit nul hom;  
 For ȝoure gode dedys, ȝe shul hem fynde, † Qe biens ad fet, <sup>b</sup> il les trouera;  
 Oute of pyne þey wyl ȝow vnbynde.  
 He þat ys sloghe yn euery gode dede, 4528 † Le percus, en qei se afiera?"  
 What shal helpe<sup>1</sup> whan he haþ nede? † ¶ De accidie vous dirrai,—vn auter  
 þe holy man speķþ of a synne § † peche—  
 Of sloghenes, þat men falle<sup>2</sup> ynne; † § Sicum les seinz nus vnt cunte. 4185  
 ȝyf þat any shulde oghte weyl do, 4532 † Meint home est ennuye de bien;  
 Hym loþyþ so gretly þarto † Qe n'est mie manere de creistien.  
 þat he fondyþ on allē wyse  
 To do hyt on þe werst asyse.  
 ȝyf he of Godys wurde oghte here, 4536  
 þerof hym þynkeþ an hundrede ȝere;  
 But ȝyf he be at any pleyyng  
 At þe ale house, or at any ouþer ianglyng † Quant est en sa enueisire,  
 For to rage wyþ ylka fyle, <sup>maydgerle<sup>3</sup></sup> 4540  
 þer þenkeþ hym but lytyl whyle. <sup>slow</sup> † Trop petit li semble chescun oure. <sup>c</sup>  
 Yn goddys seruyse are swyche men yrk;  
 When þey come vn to þe kyrke  
 To here matynys or messē song, 4544  
 Hem þenkeþ hyt lastyþ ouer long,  
 þan shal he iangle, or telle a tale,  
 Or wyte where þey shul haue þe beste ale.  
 Swyche synne ys kallede 'accyde,'— 4548 † De paresce vient, ceo sachez, 4190  
 Yn gode dede to be sloghe, or long abyde. † Quant de bien fere estes ennuyez.  
 ȝyf any man be coupable yn þys,

<sup>1</sup> helpe hym.    <sup>2</sup> are.    <sup>3</sup> O. eury maydegerlde.

<sup>b</sup> A. omits 'fet.'

<sup>c</sup> vn grant hure.

Yn swyche poyntys þat he<sup>1</sup> haue do mys,  
 Be he hyghe or be he loghe, 4552  
 He ys yn Goddys seruise sloghe.  
 But whan men heryn of þys preche  
 þat god of swychē wyl take wreche;  
 A-lyghtely þey sey, as hyt may falle, 4556  
 'God haue mercy on vs alle;'  
 As who seye '3yf he wyl vs saue,  
 Or 3yf he wyl nat,—late vs beleue.'  
 Nay, nay, hyt may nat be so, 4560  
 þyr behouep more þarto;  
 þou gettyst nat heuene so lyghtely  
 But þou do yn dede more why.  
 Prey hym fyrst he 3eue þe þat mede 4564  
 þat þou mayst serue hym wel yn dede:  
 3yf þou praye þus and syþen wel do,  
 So mayst þou come hys mercy to;  
 Ande nat yn ydylnes as 3e þynke, \* 4568  
 Wel to ete and wel to drynk,§  
 And ofte to swerē at youre wyl,‡  
 Whan no man chargeþ 3ow þar tyl,—  
 So come to heuene, hyt may nat be, ||  
 For God haddē hyt neuere so fre. 4573

*Against Tournaments.*

Of tournamentys þat are forbede  
 Yn holy cherchē, as men rede,  
 Of tournamentys y preue þerynne 4576  
 Seuene poyntēs of dedly synne;—

¶ Les vns sunt vdiſs de custume,  
 Qe estre ne dust nul sage home;

Chescun dust, nuyt et iur,  
 Bien fere pur deu amur; 4195  
 \* Car chescun deit par resun sauier  
 Qe grant loer ne peot auer<sup>d</sup>  
 § Par bien beüre et manger,  
 ‡ Par iangler et par iurer;<sup>e</sup>  
 Mes ceo ne peot estre en nule manere  
 Qe issi avigne<sup>f</sup> nul nee de mere. 4201  
 Pur ceo trop deuient estre blamez  
 Cil qe sunt ensi afolez;  
 || <sup>g</sup> Mes issi ne poum le ciel auer  
 Ne en ioie ou deu mener, 4205  
 Si autre ne fas il pur ceo luer.<sup>g</sup>  
 ¶ E turneimenz seient defenduz  
 Par maus qe en sunt auenuz.  
 Legerement peot estre prouez,  
 Qe tuz les set mortels pechiez 4210

<sup>1</sup> O. omits 'he.'

<sup>d</sup> B. inserts after this—

S'il nel deserue primer  
 Ke par bons oueres, ke par iurer,  
 Mes nus volums le ciel auer  
 iuer et rager  
 E par autre ioliuete haunter.

<sup>f</sup> Ke coe auenge a.

<sup>g</sup> B. omits these, and in next line has—  
 En turneimenz ke sunt defenduz.



Fyrst, ys pryde, as þou wel wost,*		Suent la fole gent	
Auauntēment, bobaunce, and bost ;		Qe hautent turnement.	
Of ryche atyre ys here auaunce,	4580	* ¶ Qe orgoil les suyt, pur estre mustre	
Prykyng here hors wyþ olypraunce.	†	Pur lur bobau qe il unt mene,	
Wete þou wel þer ys enuye §		<sup>h</sup> Lur orprance mustre al oyl,	4215
Whan one seeþ anoþer do maystrye, <sup>1</sup>		† Lur vanite et lur orgoil. <sup>h</sup>	
Oþer yn wurdys, oþer yn dedys ;	4584	¶ De autre part, ne dutez mie	
Enuye moste of alle hem ledys.		§ Qe entre euz ne seit envie.	
Yre and wrapþe may þey nat late ;	†	¶ E ire, qe est le tiers peche,	
Ofte are tournamentys made hate.*		Les suit ausi pur verite. <sup>i</sup>	4220
3yf euery knyzt louede oþer weyl,	4588	* ¶ Hange moltel ad bien troue,	
Tournamentes shulde be neuere a deyl ;		Qe entre euz est suuent mustre.	
And certys þey falle yn sloghenes,	†	¶ E, qe vous dirrai <sup>j</sup> de peresce,	
þey loue hyt more þan God oþer <sup>2</sup> messe ;	†	Quant a peyne veillent oyr messe,	
And þerof ys hyt no doute,	4592		
þey dyspende more gode þer aboute—			
þat ys 3eue alle to folye—		Pus sunt tut <sup>k</sup> en folie,	4225
þan to any dede of mercy.		En vdiuesce, en musardrie.	
And 3yt may nat on no wyse	4596		
Be forgete dame coueytyse,	†	¶ E coueitise, le quint peche,	
For she shal fonde on alle wyse		Les suit ausi <sup>l</sup> pur verite ;	
To wynnē hors and harnyse.			
And 3yt shal he make sum robbery,	4600	† Ceo mustre bien lur roberie,	
Or bygyle hys hoste þer he shal lye.	†	Tricherie, et lecherie. <sup>m</sup>	4230
Glotonye also ys hem among,	†	¶ Le surfet de Glotonie,	
Delycyus metes to make hem strong ;			
And drynke þe wyne þat he were lyghte			
Wyþ glotonye to make hym wyghte.	4605		
3yt ys þere dame lecherye,—	†	Et le ordure de lecherie,	
Of here cump allē here maystrye.		Les suyt plus qe autre gent.	
Many tymes for wymmen sake	4608	Ore oiez cum <sup>n</sup> folement—	
Knyghteys tournamentys make ;		Si de lur vie garde pernez—	4235

<sup>1</sup> more maystrye.<sup>2</sup> or.<sup>h-h</sup> Omitted.<sup>1</sup> Kar chescun nuit autre maintefiez.<sup>j</sup> Quei vus dirrai.<sup>m</sup> Lur t. et lur felonie.<sup>k</sup> Plus meinent tut le iur.<sup>n</sup> veez cum il funt.<sup>1</sup> Turneurs funt.

And whan he wendyþ to þe tournament  
 She sendyþ hym sum pryuy present,  
 And byt hym do for hys lemman 4612  
 Yn vasshelage<sup>1</sup> alle þat he kan ;  
 So ys he bete þere for here loue  
 þat he ne may sytte hys hors aboue,  
 þat perauenture yn alle hys lyue 4616  
 Shal he neuer aftyr þryue.  
 Loke now whedyr swyche tournours<sup>2</sup>  
 Mow be kallēd turmentours ?  
 For þey turmentē alle wyþ synne ; 4620  
 þere tourment ys, þer shul þey ynne  
 But þey leuē swyche myschaunce  
 And for here synnē do penaunce.  
 Also y tellē by iustying, 4624 †  
 þer of cump myschefful þyng ;  
 Alle ys þe toon wyþ þe touþer,  
 As a shyppe þat ys turnēd wyþ þe roþer.  
 And þese bourdys of þese squyers 4628 †  
 Also haue þey made for swyche maners  
 Of prydē, hatē, and enuye, †  
 Sloghtenesse, coueytise, and glotonye,—  
 Lecherye makþ hem alle to bygynne, 4632  
 þese wymmen are partyners of þere synne.  
 A clerk of order þat haþ þe name, \*  
 3yf he iuste, he ys to blame, †  
 Hyt were wurþy þat hade þe gre, † 4636  
 Brokyn þe armē, legge,<sup>3</sup> or thee ; §  
 Hyt ys forsoþe 3yf he so werche  
 A3ens þe state of holy cherche. ||  
 Hyt ys forbode hym, yn þe decre, 4640  
 Myracles for to make or se ; \*  
 For myracles 3yf þou bygynne,  
 Hyt ys a gaderyng,<sup>4</sup> a syghte of synne,

<sup>1</sup> vasselage.<sup>3</sup> or leg.<sup>2</sup> tourneours.<sup>4</sup> Harl. gaderynt.

Poi plus ualent qe reneiez,  
 Mes qe il sunt baptizez  
 E crestiens apelez,  
 Car nule defense de seint eglise  
 Defendre les peot<sup>o</sup> en nule guise ; 4240  
 Ne rey nul,<sup>o</sup> ne empereur,  
 Qe il ne eient a vant lur folur.

¶ Quant qe ai dit de turneiers,  
 Entendez ausi des iusturs.  
 Quant se assemblent chivalers 4245

† Ou en burdiz esquiers,—

† En ambedous i ad envie,  
 Orgoil, hange, et feolunie.

\* Mes trop ert cler a blamer  
 † Quant, par sun<sup>p</sup> deable, ueut iuster ;  
 ‡ Deu donast,<sup>a</sup> pur sa pite, 4251  
 § Qe en iustant ust le oyl creue,  
 || Pur ceo qe iuster ne luy ert suffert.

¶ Vn autre folie apert  
 Vnt les fols clerics cuntroue, 4255

\* Qe 'miracles' sunt apele ;  
 Lur faces vnt la deguise  
 Par visers, li forsene,—  
 Qe est defendu en decree ;  
 Tant est plus grant lur peche.<sup>r</sup> 4260

¶ Fere poent representement,—  
 Mes qe ceo seit chastement  
 En office de seint eglise  
 Quant hom<sup>a</sup> fet la deu seruise,—

<sup>o</sup> Poet desturber.<sup>p</sup> le uil.<sup>a</sup> Plust ore a deu.<sup>r</sup> Kar souint i surd, mal e peche. <sup>a</sup> hon.

He may yn þe cherche þurghe þys resun Pley þe resurreccyun,—§ 4645 þat ys to seyē, how Gode ros,— God and man yn myȝt and los,— To make men be yn beleuē gode 4648 † þat he has ros wyþ flesshe and blode; And he may pleye wyþoutyn plyghte Howe god was bore yn ȝolē nyghte. To make men to beleue stedfastly 4652 þat he lyghte yn þe vyrgyne Mary. ȝuf þou do hyt yn weyys or greuys,    A syghte of synne truly hyt semys. † Seynt Ysodre, <sup>1</sup> y take to wytnes, 4656 † For he hyt seyþ þat soþe hyt es; þus hyt seyþ yn hys boke, þey forsakē þat þey toke— God and herē crystendom— 4660 þat make swyche pleyys to any man † As myracles and <sup>2</sup> bourdys,* † Or tournamentys of grete prys. † þese are þe pompes þat þou forsoke, Fryst <sup>3</sup> whan þou þy crystendān toke. † At þe fonte, seyþ þe lewede man, “ Y forsake þe, here, Satan, And alle þy pompes and all thy werkys,” † þys ys þy lore, aftyr þe clerkys. 4669 Haldyst þou forwarde, certys nay, † Whan þou makyst swyche a-dray? † Aȝens God þou brekest cunnaunt, 4672 † And seruyst ȝoure syre termagaunt. † Seynt Ysodre seyþ yn hys wrytyng Alle þo þat delyte to se swyche þyng, † Or hors or harneys lenyþ par tyl <sup>4</sup> ,— 4676 † ȝyt haue þey gylt of here peryl.	Cum iesu crist le fiz dee En sepulcre esteit pose, § E <sup>t</sup> la resurrectiun,  Pur plus auer deuociun. Mes, fere foles assemblez En les rues des citez, 4270    Ou en cymiters apres mangiers, Quant venent les fols volunters,— Tut dient qe il le <sup>u</sup> funt pur bien,— Crere ne les deuez pur rien Qe fet seit pur le honur de dee, 4275 † Einz del deable, pur verite, † Seint ysidre me ad testimone Qe fu si bon clerc lettre;  † Il dist qe cil qe funt sepectacles † Cume lem fet en miracles, 4280 † Ou ius qe nus <sup>u</sup> nomames einz— * Burdiz ou turneinens,— Lur baptesme vnt refusez, E deu de ciel reneiez; Car, si <sup>v</sup> pompes del deable refuserent † Quant il baptesme demanderent, 4285  † Pus reprenent qe unt refuse, † Par lur fous ius, li maufe,— † A deu debrusent couenant † Si reprenent a teruagant. 4290  ¶ Ki en lur ius se delitera, † Chiuals ou harneis les apresterā, Vesture, ou autre ournement,—
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<sup>1</sup> Isidere.<sup>3</sup> Fryst.<sup>t</sup> E fere.<sup>u</sup> dient il k'il.<sup>2</sup> or.<sup>4</sup> O. gloss 'to.'<sup>x</sup> Enuious ky . . . Ky hauntent burdiz.

- 3yf prest or clerk lene vestement<sup>1</sup> §  
 þat halwede ys þurghe sacrament; †  
 More þan ouper þey are to blame, 4680  
 Of sacrylege þey haue þe fame.  
 Famē for þey falle yn plyghte,  
 þey shulde be chastysed þerfor wyþ ryȝte. †  
 Daunces, karols, somour games,— \* 4684  
 Of many swych come many shames;  
 Whan þou stodyst<sup>2</sup> to makē pyse,  
 þou art sloghe yn Goddys seruyse;  
 And þat synnen yn swych þurghe þe, 4688  
 For hem þou shalt a-coupede be. †  
 What seye 3e by euery mynstral,  
 þat yn swyche þyngēs delyte hem alle? †  
 Here doying ys ful perylous, 4692 †  
 Hyt loueth noþer Gode ne Goddys house;  
 Hem were leuer here of a daunce,  
 Of bost, ande of olypraunce,  
 þan any gode of God of heuene, 4696  
 Or ouper wysdom þat were to neuene.  
 Yn foly ys alle þat þey gete,  
 Here clothe, here drynkē, and here mete.  
 And for swych þyng tellē y shal 4700  
 What byfyl onys of a mynstral:—  
 Seynt gregory telleþ yn hys spell  
 How hyt of a mynstral fell. †

*The Tale of the Minstrel who was killed  
 for disturbing a Bishop.*

- A mynstralle, a gulardous, 4704  
 Come onys to a bysshopes hous  
 And askede pere þe charyte;  
 þe porter lete hym haue entre;
- † Vn iur a la porte veneit  
 De vn euesqe qe seint hom esteit;

<sup>1</sup> Harl. vestment.

<sup>2</sup> stodyyst.

- Sachez, il fet folement.  
 Si vestemens seient dediez, 4295  
 Plus grant d'assez est le pechez;  
 § Si prestre ou clerc le ust preste,  
 † Bien dust estre chaustie,  
 Car sacrilege est pur verite.<sup>a</sup>  
 E ki par vanite les verrunt, 4300  
 Ne lur fet<sup>a</sup> part auerunt;  
 Car dreit est, qe consentanz  
 Seient puny od mesfesanz.  
 ¶ Muses, et tieles musardries,  
 \* Trippes, dances, et teles folies,— 4305  
 Ki plus ci les hantera,  
 Plus apres li peisera.<sup>b</sup>  
 ¶ Si funt certes li munestrel,  
 Qe unt trop perilus mester;  
 Car il funt deu vblier 4310  
 E la vanite du siecle amer.  
 De pechier dunent enchesun,  
 Seur seiez, li fol bricun.  
 Meus les loereie<sup>c</sup> mendiuer  
 Qe hanter lur fol mester. 4315

- † ¶ Seint Gregoire le benure  
 † De vn munestral nus ad cunte.

<sup>a</sup> A. omits 'si.'

<sup>b</sup> B. inserts a next line—

Ore se amendent de cel peche.

<sup>a</sup> En lur peche. <sup>b</sup> se repentira. <sup>c</sup> lur vaudreit.

At tyme of mete þe bourde was leyde, 4708

And þe benesun shulde be seyde;

þys mynstral made hys melody

Wyþ gretē noyse, and loude, and hy.

Of þe bysshope þe famē ran 4712

þat he was an holy man;

þe bysshope sette hym at þe bourde

And shulde haue blessedde hyt wyþ wurde; §

So was he sturbled wyþ þe mynstral, 4716 †

þat he hadde no grace to sey wyþ<sup>1</sup> alle

His graces ryghte deuoutely

For þe noyse of þe mynstralsy.

þe bysshope pleynede hym ful sore, 4720 †

And seyde to allē þat were þore,

þat he ne shulde make hys nycete

Before the graces of þe charyte. \*

He saghe hyt weyl, þurghē þe spryt, 4724

þat þer shulde come veniaunce astyt.

“zyueþ hym þe charyte, and latyþ hym go,

Hys deþ ys nyghe þat shal hym slo.” ||

He toke charyte, and toke hys gate,<sup>2</sup> † 4728

And as he passede out at þe ȝate

A stonē fyl down of þe wal

And sloghē þerē þe mynstral.

þat betokenede þat Gode was noghte 4732 †

Payde of þat þe mynstral wroghte,

þat he desturbled þe benesoun

And þe gode mannys deuocoun.

þys tolde y for þe glemennes sake, 4736

To loke whan þey here gle shulde make;

And also for þo þat shulde hyt here,

þat þey loue hyt nat so dere

Ne haue þerynne so grete lykyng, 4740

þe lesse to wurschyp heuene kyng.

† Sa munestrausi i<sup>d</sup> feseit 4320  
Sicum en autre lu soleit;

† L'euesque ces mains laua,  
E al manger se aturna.  
‡ Apres qe il fut assis  
§ E pain esteit deuant luy mis, 4325  
‡ Quant la benecun dust duner,  
‡ Le munestral oy noisser.

† L'euesque maintenant se pleineit;  
† A sa gent al hure diseit,  
“Qe il pur veir morz esteit 4330  
Qe la munestrasie dunc feseit,  
\* Auant qe la benecun, dist, ai dune,  
E regracie dampne dee.

\* Le fol ad fet sa musardrie,  
|| Pur ceo mort est, ne dutez mie.” 4335

† La charite luy enueia,  
† Et le munestral receu la;  
† Mes ausi cum il se returna,  
† Et hors a la porte ala, 4340  
† Vne pere du portal  
† Mort abate le vassal.

† ¶ Par tant nus ad bien mustre  
† Qe deu od luy fu coruce,  
† Pur ceo qe l'euesque desturba  
† Quant il la benecun duna; 4345

Car munestrausie desturbe le geor  
Parfitement de deu penser.  
Pur ceo, cum ieo dis premer,  
Les loereie<sup>f</sup> qe il lessent tiel mester;  
Meus vaut sun pain mendier 4350  
Qe iesu crist corucer

<sup>1</sup> weyl.

<sup>2</sup> O. gloss ‘wey.’

<sup>d</sup> menestralcie yloke.

<sup>f</sup> Joe lo.

— Omitted.

*A Tale of Bishop St. Robert Grostest of  
Lincoln, and why he loved music.*

Y shall 3ow telle as y haue herde  
Of þe bysshope Seynt Roberde,  
Hys tonamē ys ‘Grostest 4744  
Of Lynkolne,’ so seyþ þe gest.  
He louede moche to here þe harpe;  
For mannys wyt hyt makyþ sharpe;  
Next hys chaumbre, besyde hys stody,  
Hys harpers chaumbre was fast þerby.  
Many tymes be nyȝtys and dayys,  
He had solace of notes and layys.  
One askede hym onys, resun why 4752  
He hadde delyte yn mynstralsy:  
He answerede hym on þys manere  
Why he helde þe harper <sup>1</sup> so dere,  
“ þe vertu of þe harpe, þurghe skylle and  
ryȝt,  
Wyl destroye þe fendēs myȝt, 4757  
And to þe croys by godē skylle  
Ys þe harpē lykenede weyle.  
Anoper poynt cumfórteþ me, 4760  
þat God haþ sent vnto <sup>2</sup> a tre  
So mochē ioie to here wyþ eere;  
Mochē þan morē ioie ys þere  
Wyþ God hym selfē þere he wonys; 4764  
þe harpe þerof me oftē mones,—  
Of þe ioie and of þe blys  
Where Gode hym self wonys <sup>3</sup> and ys.  
þare for gode men 3e shul lere, 4768  
Whan 3e any glemen here,  
To wurschep Gode at 3oure powere,  
As Dauyde seyþ yn þe sautere,  
“ Yn harpe, yn thabour, and symphan gle,  
Wurschepe Gode, yn trounpes, and sautre,

<sup>1</sup> harpe.<sup>2</sup> Harl. to.<sup>3</sup> wonep.

Yn cordys, an organes, and bellys ryngyng,  
Yn al pese, wurschepe 3e heuene kyng."

3yf 3e do þus, y sey hardly, 4776

3e mow here 3oure mynstralsy.

3yf þou lygge long yn synne,

And wylt nat ryse, ne þerof blynne,

Certeynly for euery oure 4780

þou shalt 3elde a-counte ful soure ;

For euery oure þat þou þeryn lay

Yn purgatorye þou gest þy pay.

Hyt ys sloghenes, and kallede accyde,

Fro Goddys seruyse so long þe hyde. 4785

And some alle þe 3ere wyllyn abyde

Of shryftē tyl þe lentyn tyde ;

Ande nyghe tyl lentyn be al gone \* 4788

Mede for fastyng gete þey noun ;—

þat ys for sloghenes þey wyl nat ryse ;

Lyggyng yn synne, ys lore seruyse. †

And, sum men, yn alle here lyue, ‡ 4792

Clenly ne wylē þey hem shryue ; §

For þey synne alle yn hope of grace,

At here endyng wene þey have space ; ||

þan þenkē þey to shryue hem clene : 4796

To swyche men, God shewē þys tene. \*

Hyt ys seyde alday, for þys skyl, †

"He þat wyl nat whan he may, ‡

He shal nat when he wyl." § 4800

And þer byþ manyone ful euyl to wynne

To any godenes fro vylē synne ; :

Euyl tokyn hyt ys <sup>1</sup> of swyche a man,—°

God hym deme ; for y ne kan. 4804

<sup>1</sup> *Harl.* omits 'ys.'

<sup>a</sup> A estre gyle mut.

<sup>†</sup> Mes chescun se deit purpenser

De sei confesser tant cum il poet,

Ke confessiun ne ly faille kant il veut.

<sup>‡</sup> serrunt mut fort de ly.

† ¶ Ki targe sa conuerciun <sup>s</sup>

De lessir sun peche, il est bricun.

† Car, de chescun hure qe vus gysez

En peche, a deu respunderez, 4355

Ki se afie en longe vie

E par tant ne lest sa folie,

Tiels souentefeize sunt gabbez,

E meorgent, allaz, en lur pechez.

† ¶ Home qe targe sei confesser, 4360

De estre gabbe se <sup>h</sup> peot duter.

\* Jesques quareme seit a poy passe

Gysent les vns en lur peche ;

† Le tens qe il vnt auant iune,

Pur meins lur ert acunte. 4365

‡ Meint iesqe la fin de sa vie,

§ Clerement ne se confesse mie ;

|| Si quide dunc espace auer

Vtremet se confesser,

\* Mes en ceo ne se deit nul afier, 4370

† Car souent est dit en reprouer.

‡ 'Ki ne fet quant il peot,

§ Il ne fra quant il veut.<sup>i</sup>

Pur ceo, se purpense ben

Chescun bon creistien, 4375

Sei confesser quant il peot,

Qe il ne pusse quant il veut.<sup>i</sup>

: ¶ Meint home a bien fere,

: Ceo ueum, est si fort <sup>k</sup> a trere ;

° N'est mie signe de prodome 4380

Si tiel est troue pur custume.

¶ Signe est, qe il ert sauue,

Ki a bien est de leger mene ;

<sup>s</sup> Ky lunge targe sa conuersaciun.

And þyr are ouþer þat mys dous,  
 As a best, for defaute þat goþ lous.  
 But whan men techē hem þe wey,  
 And þey wyl do as man<sup>1</sup> hem sey; 4808  
 A tokyn hyt ys þey shul haue grace \*  
 To come to gode and hauē space.  
 And he may hope of euyl endyng †  
 þat none may to godē brynge. | 4812

A sloghe messagere hys wyllande  
 þat chargede ys wyþ lordes erande, §  
 3yf he go nat as he ys sent,  
 He ys wurpy to be shent. † 4816  
 Man þat wel spedyp hym yn dede, \*  
 And messáger smart at nede,— ||  
 þey shul stonde byfore þe kyng, †  
 And hauē mede to here askyng. 4820

A persone ys sloghe yn holy cherche |  
 þat on hys shepē wyl nat werche  
 How þey shul hem selfē 3eme, °  
 And god and holy cherche to queme. 4824  
 þe hyghē sheparde shal hym blame  
 How he lateþ hem go to shame.

3yf he se yn any þyng  
 þat þey haue defaute of chastysyng, 4828 †  
 But he teche hem and chastyse so †  
 þat þey forwardē better do,—  
 For hem he shal at þe assyse  
 Be ponysshede before þe hyghe Justyse.  
 Also behoueþ hym for hem pray, 4830 †  
 þat gode of grace wysse hem þe wey.

3yf any of hem defaultē has  
 And he may helpe hem yn þat kas, 4836  
 And wyl nat for vnkyndhede  
 But late hem perysshe þere fore nede,—

‡ E de peine pur ueir se peot duter,  
 | Ki a ben fere ne peot nul mener. 4385

¶ Home qe lest anunchaler  
 Le prou sun seigneur sauuer,  
 Qe bon dreit est a blamer  
 Si il est a ceo custumer.  
 Nepurquant ne deit vblier 4390  
 Qe a tort ne deit ren auer;<sup>1</sup>  
 Mes s'il<sup>m</sup> a dreit sun prou peot fere,  
 Perecus est, ou il le deit quere.

¶ Si ren vnqes bien comencastes,  
 E defet pur ennuy le lessastes,— 4395  
 Chescun peot clerement ver  
 Qe de peresce uient le desturber.

¶ Bien ausi garde pernez,  
 Si anunchaler le lessez  
 § Message qe vus fu charge; 4400  
 ‡ Car bien dussez estre blame.

A tant vaut asne enueer,  
 Qe perecus fere messenger.  
 \* Home bosoignus bien espleitant,  
 || Et messenger tost alant, 4405

‡ Dussent deuant le rey ester,  
 Qe dignes sunt de bon luer.  
 | ¶ Parsone de eglise negligent  
 Peche d'assez plus greument,  
 ° Si il lesse de enseigner 4410  
 Ceus qe il ad a gouverner;

‡ Ou si il lest qant veit mester,  
 † Euz reprendre pur chaustier.

¶ Parsone ausi ne deit lesser  
 Pur ces parochiens prier;<sup>n</sup> 4415  
 Ou si il ne fet, acupe serra  
 Al iur quant deu iugera.  
 ¶ Sache qe dunqes acunte rendra  
 Coment il despendu auera  
 Les biens qe prist de seint eglise, 4420  
 En bons oes<sup>o</sup> ou en male guise.

<sup>1</sup> men.

<sup>1</sup> nel deit pas aprouver. <sup>m</sup> A. omits 's'il.'

<sup>n</sup> Ses parochiens souent precher. <sup>o</sup> En bone.



Ful harde a-countē shal he zelde  
 þat he myȝt helpe whan he ne welde. 4840  
 ȝyf he kyndly vndyrstode,  
 Of hem he haþ al hys gode;  
 For, Gode seyþ yn þe gospel þys,  
 Vpbreydyng hem when þey do mys,— 4844  
 þe mylke, þe wulle, þey wyl receyue;  
 And syþþen þe shepe þey wyle late weyue.  
 Holy wrytē swyche men holdes  
 As wyldē wuluēs brekyng foldes. 4848  
 Swyche a personē ys ful sloghe,  
 Be he hyghe, or be he loghe.  
 Man or womman þat haþ a chylde  
 þat wyþ vnþewys wexyþ wylde, 4852  
 þat wyl boþe myssey and do,  
 Chastysment behouep þarto;  
 But ȝe hem chastyse at ȝoure myȝt, †  
 ȝe falle ellys for hem yn plyȝt. 4856  
 Better were þe chylde vnbore §  
 þan fayle chastysyng, and syþþen lore.  
 þus seyth þe wys kyng Salamonn †  
 To men and wymmen euerychonn, 4860  
 “ Wyle ȝe þat<sup>1</sup> ȝoure chyldryn be a-ferde,  
 ȝyueþ hem þe smert ende of þe ȝerde;”  
 And techep hem gode þewys echone;  
 ȝyt dur ȝow brekē hem no bone. 4864

*The Tale of the Father that would not  
 chastise his Child.*

Y shal ȝow telle a wundyr þyng  
 þat fylle for defaute of chastysyng:  
 Seynt Gregory telleþ, þat moche kan, †  
 Of a folē husbunde man 4868 †  
 þat hatede a chylde þat he furþe broghte †

<sup>1</sup> Harl. þe pet.

¶ Si eglise seit bien seruie,  
 Ces urnemenz ne li faillent mie,  
 Si ces ben od poures ad parti,—  
 Si nun, pur ueir il ert hony; 4425  
 Car si poueres seofre morir de feim,  
 Il lur porte desur sun frein;  
<sup>p</sup> Ses parochiens murir de freid,  
 E il ne voille auer nul susfreit,<sup>p</sup>  
 En pompe et en vanite 4430  
 Sa vie ad tute demene,  
 De ces parochiens n’ad nul pite,  
 Mes de sun ventre<sup>q</sup> ad tut pense,—  
 † <sup>p</sup> Trop est negligent gouvernur,  
 Tant vodra nient un tiel pastur.<sup>p</sup> 4435  
 † ¶ Home ou femme qe ad enfanȝ,  
 Enseiner les deit de estre vaillanz,  
 E les prendre deit qant il mesfunt  
 † V batre, par tant chastiez serrunt.  
 Car, ki ad enfant<sup>r</sup> esparnie 4440  
 Pur ceo qe de luy ad pite,  
 Il ne eyne mie sun enfant,  
 § Car perdu purra estre par tant;  
 † E ceo nus dist Salomun  
 Qe fut si tre sages hom. 4445

<sup>p-p</sup> Omitted in B.

<sup>r</sup> la verge ad.

<sup>q</sup> caroine.

Wykkedly, for he chastyede hym noghte.	†	Mes, folement qant nel chastia, <sup>1</sup>	
þys chylde was wurþy for to blame,	†	L'enfant esteit custumer	4450
For ofte he cursede goddys name;	4872 †	Le nun notre seignur maudier	
Whan oghte was do azens hys wylle,	†	Qant rien li auint encuntre qeor,	
He cursede goddys name wyþ ylle.			
Seynt Gregory tellyþ hyt wyþ grete eye;	†	Horrible chose est a cunter.	
But as he seyþ, þan dar y seye.	4876		
þys ychē chylde aftyrwarde			
Fyl yn a syknes harde;	†	L'enfant apres enmaladi;	
þe fadyr hadhe therof pyte,	†	Mult fut dolent sun pere pur luy;	4455
þe chylde dauntede on hys kne,	4880 †	Sur ces genolz le leua,	
And hadde þarforē moche kare		E ducement le solaca;	
þat he saghe hys chylde so fare;			
For hyt began to braye ande crye	†	Mes, de crier et de braier,	
As þoghe hyt shuldē al to flye.	4884	Ne pout l'enfant apeser. <sup>4</sup>	
þe fadyr askede, why hyt so ferde,	†	Souent li ad demande	4460
Or what hyt saghe, or what hyt herde.	†	'Qei il vist par qei il ad tant crie.'	
þe chylde seyde "blake men, blake,	†	L'enfant sun pere respundi	
Are aboutē me to take;	4888 †	"Qe neirs homes vindrent pur li;	
Me wyþ hem wyl þey lede,	†	Prendre me veillent, et amener,	
Y ne shal skapē for no nede."	†	En nule manere les pet eschaper."	4465
Yn þe fadrys bosum hyt wulde hym hyde,	†	En le sein sun pere uoleit entrer,	
But þe fende, þat ychē tyde,	4892 †	Mes la deables i pout trouer;	
Reftē þe saulē vnto helle;			
þan began þe chylde to yelle,			
And cursede onys goddys name,	†	A tant deu ad maudie,	
And deyde, and ȝede to helle wyþ shame.	†	E l'alme del cors est ale.	
þys ychē chylde y <sup>1</sup> haue of tolde	4896	De cinc anz esteit nent auant	4470
Was but fyuē wyntyr olde.	†	Cest mal auenterus enfant.	
þus þe chylde þat was so zunge			
Was lore for faute of chastysynge.	4900		
But þe fadyr þat <sup>2</sup> no gode couþe	†	¶ Si sun pierre l'ust bien chastie	
Myȝte haue chastyēd hym <sup>3</sup> wyþ mouþe,		Quant folement ust parle,	
Stoutly for euery a lak,		De li ne fu mie si ale	
And betē hyt, whan hyt so spak.	4904	Cum nus vus auum ore cunte.	4475

<sup>1</sup> pat y.<sup>2</sup> O. omits 'pat.'<sup>3</sup> hyt.<sup>4</sup> Pur tendrur, chastier nel voleit.<sup>5</sup> ateiser.

Oueral y se þys custome wonys;  
 Rychē men haue shrewede sonys,—  
 Shrewys yn dedē and yn sawe,—  
 Why? For þey haue nonnē awe. 4908  
 Yn hys 3ouþe shal he mysseye  
 And skornē ouþer by þe weye;—  
 þan seyþ þe fadyr “þys chyldys wurde  
 Ne shal nat ley allē yn hurde.” 4912  
 And 3yf he lernē gylerye,  
 Fals wurde and feynt trenlyng wyþ ye,  
 þat halte hys fadyr a queyntyse  
 And of slyghe wyt, to knowe þat wyse. 4916  
 3yf he do skape gladly wyþ fyghte,  
 þan seyþ þe fadyr “he shal be wyghte;  
 He shal be hardy, and no man drede,  
 He begynneþ be tyme be doghety yn  
 dede.” 4920  
 But ryghte so shal hyt of hem falle  
 As dyde of Ely sonys alle.  
 Y shal 3ow telle, to preue my sawe,  
 What fyl yn þe oldē lawe. 4924  
 Yn þe byble hyt tellyþ, þat toucheþ swych  
 þynges,  
 Yn þe holy boke of Kynges;  
 And wrytē hyt ys opunly,  
 Of a patryark, syre Ely. 4928

*The Tale of 'Syre Ely' and his wicked Sons.*

þys Ely was a man ryzt ryche,  
 And to hys chyldren ryghtē blyche;  
 He had twey sonys, þat ys no les, 4931  
 ‘Ofnee’ the toon hyght, þe touþer ‘Fynees.’  
 þese twey chyldryn dyde ful wykkedly  
 To man and woman þat þey come by;  
 Lyers, robbours, and lechours,  
 Skorners, and also auoutours; 4936

Wymmen þat to þe temple come,  
 Here offryng from hem þey nome.  
 þese wymmen come to syre Ely  
 And pleynede hem of grete vyleynye, 4940  
 ' þat hys sonys were vnhende,  
 Hem allē<sup>1</sup> so for to shende.  
 O defaute was, þey by hem lay;  
 Anoper, þey bare here offryng away.' 4944  
 " Do þerof sum chastysyng,  
 For þe loue of heuene kyng ! "  
 Here fadyr Ely þan was wo,  
 For þat yche fame shulde of hem go. 4948  
 Ely kalled hys sone, " Ofnee  
 And Fyneës, come 3e to me.  
 Sonës, 3e are me dere;  
 Y bydde 3ow boþe on feyre manere 4952  
 þat 3e leue 3oure foly dedes,  
 And outhur foly þat 3ow ledys;  
 Y herē of 3ow foulē fame,  
 þe folkē seyn 3e are to blame; 4956  
 Y rede 3e leue alle swych foly,  
 þat y of 3ow here no more cry."  
 þese chyldryn were strong and stout,  
 Of fadres byddyng þey hadde<sup>2</sup> no dout,  
 But werē shrewys for þe more,<sup>3</sup> 4961  
 Or werse þan þey hadde be byfore;  
 And God was wroþe wyþ here mysdede  
 þat þey ne leftē for no drede; 4964  
 And Godē was wyþ Ely wroþe,  
 For he dyde hys sones no loþe  
 To chastyse hem wyþ fyn awe  
 And wyþ þe smartnes of þe lawe. 4968  
 þarfor toke Gode hys veniaunce  
 Of hem, and mo, for þat myschaunce;  
 He lete þe fals Phylstyens,

<sup>1</sup> al.<sup>2</sup> hade þey.<sup>3</sup> forþermore.

þe folk of Isrel to werre aʒens. 4972  
 Ely and hys, þey gunne assayle,  
 And ouercome hem tweys yn batayle.  
 þese Phylystyens þat hadde þe maystry,  
 Beleuyde on Dagoun a maumetry. 4976  
 On a gode<sup>1</sup> þey kallede Dagoun,  
 Beleuede þe Phylystynes echoun.  
 þarefor hyt was but goddys suffraunce  
 þat shewyde why þey hadde swych chaunce.  
 þe folk of Isrel had þoghte, and syghete,  
 For þey were twyys scumfyghete; 4982  
 þey ordeynede hem on allē wyse  
 How þey shulde best to batayle ryse, 4984  
 Aʒens þe Phylystynes for to go,  
 And hem dyscumfytē and slo.  
 þey ordeynede hem for to bere  
 Goddys arke wyþ hem yn to were.<sup>2</sup> 4988  
 Ely sonēs were stoute and stark  
 And were chose to bere goddys ark;  
 For reuerence þey dide hyt of Ely,  
 And for þey were of body doghety. 4992  
 Goddys ark was of swych manere  
 As men make now shrynēs here.  
 Yn þys ark werē þre þynges  
 þat men ʒaue to here offrynges;— 4996  
 þar yn was Moyses table  
 Whar on gode wrote þe lawē stable;  
 And Aarons ʒerde, and a potte of golde,—  
 þese þre relykes þey helde ful holde. 5000  
 Yn þe pottē was a floure,  
 Whyte, and swete of al sauoure,  
 þat floure ys kallede 'aungelys mete'  
 þat gode ʒafe þe folke to ete 5004  
 Whan þey were yn wyldernes  
 Forty wyntyr yn hardē stres.

<sup>1</sup> gode þat.<sup>2</sup> O. gloss 'bateyle.'

þese þyngës þan bare Ely sonēs  
 Yn to þe batayle þat 3yt of monēs. 5008  
 þe Phylystyens come hem for to <sup>1</sup> assayle,  
 And sloghe Ely sonēs <sup>2</sup> yn batayle,  
 And rauysshede Goddys ark þere,  
 And sloghe þe folk þat perē were, 5012  
 And þe relykys þat þere were <sup>3</sup> ynne,—  
 Alle were lore for þe sonys synne.  
 Whan þe folk to þe batayle fore, <sup>3ede</sup>  
 Ely sette hym at þe temple dore 5016  
 Yn a chayre, and was herkenyng  
 Fro þe batayle sum tydyng,  
 On what manere þe folk shulde spede,  
 For of goddys ark he had grete drede. 5020  
 One come rennyng hastyly  
 And broghete þys tydyng to Ely  
 þat hys sonys were boþe slayn, <sup>strenkþ</sup>  
 And goddys ark wyþ myght and mayn  
 Was bore away for euermore. 5025  
 Alas, þe sorow þat he hadde þerfore!  
 Whan Ely herde þys euyl tydyng,  
 For sorowe he gan hys handys wryng,  
 And fyl bakwarde of hys chayre, 5029  
 And brak on <sup>nekke</sup> <sup>4</sup> two hys swyer;  
 And of hys hede he brake þe bone,  
 þe harnēs lay vpp on þe stone. <sup>brayn</sup> 5032  
 þys ychē talē ys no tryfyl,  
 For hyt ys wrytē yn þe bybyl;  
 And to 3ow y telle hyt here,  
 3oure sonys to chastyse and to lere <sup>5</sup> 5036  
 þat 3e, ne þey, be nat shent—  
 For defaute of chastysment—

<sup>1</sup> hem to.<sup>4</sup> per on.<sup>2</sup> sonēs boþe.<sup>5</sup> O. gloss 'teche.'<sup>3</sup> were per.

Bodyly, yn þys worlde here,  
 And aftyr þat, þe soule so dere. 5040  
 þenkeþ on Ely ande on hys sonys;  
 And to Gode 3oure chyldryn wones.  
 For, ryghte so as hem gan tyde,  
 Swyche as þey were, þe same mow byde.  
 Of sloghenes þys ys þe assyse 5045  
 Whan þou wylt nat betyme chastyse.

3yt ys þyr an ydulnes,— +  
 A grete vnwysdom for soþe hyt ys,— 5048  
 Whan a 3unge man draghe<sup>1</sup> lyte on lenkþe +  
 And wyl nat trauayle yn hys 3ungþe, +  
 Ne lernē hym craft for to wynne  
 Yn hys agē to leue wel ynne. 5052  
 Certes me þenkeþ hym ful sloghe,  
 Hys þryfte wyl melte away wyþ snoghe.  
 And þoghe a man haue oghte erytage  
 þat he may lyue wyþ weyl yn age, 5056  
 Certes 3yt behouetþ hym lere  
 Manhede and curtesye yn fere.

A man hys manhedē shal 3erne<sup>deyre</sup>  
 Hymself and hys meynē to gouerne. 5060  
 þus seyþ þe kyng Salamon,  
 And þese holy men echoun;  
 “ Hyt ys an ydulnes yn here lyfe,  
 Alle þat ouþer man or wyfe 5064  
 Trauayleþ for þe lyuēs fode,  
 And lytyl for þe sowlēs gode.  
 þoghe þou trauayle alle þat þou may,  
 Ne be þou neure so ryche ne gay, 5068  
 But þou serue Gode yn alle þy þoghte  
 þat þy soule to heuene be broghte,  
 Sykyrlyche alle ys hyt but lore—  
 þy grete trauayle syn þou were bore; 5072  
 Alle for sloghtehede be tolde hyt shal,

<sup>1</sup> draghþ.

¶ Un autre peche vus voil cunter  
 De peresce qe fet a duter;  
 ‘ Quant home velt meus suffreite auer  
 Qe vn poy pur sun viure trauiller.’  
 Souint le ueum auenir, 4480  
 Mes nepurquant mult fet a hayr;  
 Bien pus souffrir sa mal-ese  
 Qe rien ne veut souffrir pur auer ese.  
 Cest peche drein cunte  
 Est ignaue<sup>u</sup> apele. 4485

Encuntre parole<sup>x</sup> li seint hom,  
 Si fet li sages Salomon.

<sup>u</sup> A. ignorance.<sup>x</sup> coe parlent.

To werche al day, and lese hyt alle.

3yt us þyr an vnkynde sloghpehede,  
þat a man vnneþ for no gode dede 5076  
Wyl wurschep Gode derwrþly,  
But more þarfor azens hym ly.

And <sup>1</sup> mayst þou þe soþe se  
Of rychē men how stout þey be, 5080

For manyone þat he 3yfp to rychesse,  
Of God ande man þey 3yue no lesse.  
3yf he 3yue to any hys ryghte lemes,<sup>2</sup>—

To þanke hym þerof no man 3eue nymes.  
Loke alle þy lymēs, fete ande hondes, †  
And, 3yf þou weyl vndyrstondys  
þat þou ne hast nedē of þo, †  
þank hym noþer yn wele no wo; 5088 †  
And 3yf þou mayst forberē noun,  
þank þan hym of euerychoun;

Y rede we þanke hym of euery poynt,  
Syn we may nat <sup>3</sup> forbere þe lest Joynt.  
3yt þyr ys a sloghepehede yn þys synne;  
Vnkynde men are alle þer ynne;

Yn sum man vnkyndehede ys so rank †  
þat he ne may cunne no man þank 5096 †  
For no gode dede þan man <sup>4</sup> hym dous. †  
A dogge ys kynder, þat goþ lous,— †  
For 3yue a dogge þryde part hys fode †  
And he shal euer weyte þe gode, 5100

And euermorē be wyþ þe,  
For lyfē ne deþ wyl he fle. †  
By þys skyl mayst þou se how  
An hounde ys kynder þan art þou; 5104  
And 3yt may hyt preuyde be  
þat þou art as vnkynde as he.

Of þe houndē þys y fynde,  
þat most he hateþ hys owne kynde; 5108

¶ Meint est si desnaturel,  
Qe graces ne rend a deu de ciel  
Des bens qe franchement l'ad dune;  
Ceo est vne mauaise peche.

Regardez vos beles piez '  
E tuz les membres qe vus auez,—  
Si de tuz, mester ne eiez,  
Deu ia ne regraciez. 4495  
¶ Ki plus souent li mercie,  
Plus grace receuera, ne dutez mie.

¶ Aucuns sunt de si dur qeor  
Qe a nul home poent gre sauier  
Pur honur qe lur face, ou <sup>5</sup> bien; 4400  
Ceo ne fait mie certes vn chien,—  
Car si bien li fetes, il vus amera,  
E sur sa mort pur veirs irra;  
Ceo est apele 'desnaturesce,'  
Qe est vn peche encuntre homesce. 4505

<sup>1</sup> And þat.    <sup>2</sup> lymes.    <sup>3</sup> ne may.    <sup>4</sup> þat men.

<sup>5</sup> mains, bras, et pees.

<sup>6</sup> A. ne.



For that yche houndē þat hym gat,  
 Most of allē hateþ he þat ;  
 And hys modyr he hateþ also ;  
 He byt here, 3yf he may cum here to. 5112  
 3yf 3e vndyrstondē kan,  
 þus faryþ hyt of a<sup>1</sup> vnkynde man ;  
 For he loueþ more an ouþer kynde,  
 And þarto ys wel morē mynde, 5116  
 þan he douþ þat ychē flesshe  
 Of whos kynde he cum forþ ys.

A noþer þyng 3yt ys, 3yf þou 3eue kepe,  
 þat many loue more nete and<sup>2</sup> shepe 5120  
 þan he douþ hys emcrystene,  
 Or of hys harme wyl oghte bemene.  
 And þys ys a grete vnkyndnes,  
 And also a3en manhede hyt ys ;<sup>3</sup> 5124  
 And slogheþehede wel for to proue,  
 Vnkyndēly, and lowe, to loue.

3yf þou art yn godē wyl  
 To seruē Gode and leue alle yl, 5128  
 Repente þe nat for no feyntyse,  
 Ne be nat heuy to hys seruyse ;  
 þou shuldyst rapen to þe deþ turne  
 Ar þou shust wyþ hys seruyse scorne. 5132  
 3yf þou bygynne weyl, y rede þou ende,  
 For fyrst and last þou fyndyst hym hende.

And 3yf þou bygynne any þyng,  
 þenk what shal be þe endyng. 5136

For þoghe þou seruē God to pay,  
 Alle þy lyfe<sup>4</sup> boþe nyzt and day,  
 And at the laste ende of þy lyffe  
 þou fallyst a3ens hym yn stryffe, 5140  
 So þat þou yn þat ychē synne  
 Makyst þan þy<sup>5</sup> endyng ynne,—

† ¶ Home qe comence deu seruir,  
 † Ne se deit nul hure repentir ;  
 † \* Mult dust certes meus voler murir  
 † Qe hors del seruise deu issir.\*

† Car, ki le ust serui a tute sa vie, 4510  
 † Si al drein se prist a repentie,  
 Trestut sun trauail ad perdu,  
 Nul est plus fol qe ceoluy.  
 Si vus garde pernez,

<sup>1</sup> an.<sup>3</sup> es.<sup>5</sup> þanne þyn.<sup>2</sup> Harl. þan.<sup>4</sup> lyue.

\*-a Mes par tut fere le son plaisir  
 Ne hors del seruise deu issir.

God forget alle þy gode dede,  
 Of hym þerfor gest þou no mede. 5144  
 Ryghte so ys he to þe redy  
 Whan þou wylt leue alle þy foly  
 And come to hym wyþ repentaunce,  
 Yn blys he makeþ þy puruyaunce. 5148  
 At þe ende shal boþe dede and þoghte  
 Shewe hym self how hyt ys wroghte.

Ne be nat þou sorrowful, y þe forbede; †  
 Hyt semyþ, yn Goddys seruyse þan þou  
 hast drede; 5152

And drede wyl make a man sloghe  
 To do þe seruyse þat he hoghe.<sup>1</sup>  
 But serue hym gladly wyþ louely chere, †  
 þan ys þy seruyse to hym dere;— 5156  
 þus techyþ vs Dauide þe prophete  
 Yn þe sautyr, wurdys swete;  
 “Ne be nat proude þoghe þou weyl dous,

Yn þyn herte to make a rous”<sup>boste</sup> 5160  
 þat þou holy lyfē ledys,  
 Yn fastyng, or yn almēs dedys.  
 þe fyrst ys ouer mochē drede,  
 þe touþer ys<sup>2</sup> proude hauncenhede. 5164  
 Holde þe euene hem betwene,  
 Nat ouer-drede ne ouer-wene.

No makē sorowe,<sup>3</sup> ne myslyke,  
 þat wanhope in þyn hertē styke; \* 5168  
 For þat ys þe werst poynt of alle, †  
 To hellē þyt hyt doþe þe falle.  
 Sloghēnes, hyt wyl þe grope  
 To brynge þe yn to whanhope; 5172  
 Sloghēnes yn alle gode dedys,  
 Ys as moche, as sum men redys,  
 As þoghe þou shryue þe of a synne

<sup>1</sup> oghe.<sup>3</sup> no sorowe.<sup>2</sup> O. omits ‘ys.’

Issi deit par resun estre prouez, 4515  
 Car, sicum nus dient li bon diuin,<sup>b</sup>  
 “Chescune chose, solun sa fin,  
 Bone ou male, deit estre iuge,  
 E de fin deit estre renome;’  
 Ceo dist li philosophe de creistiente,  
 En nus veez meme ceo.<sup>c</sup> 4521  
 E sanz repentance finist sa vie,  
 Perduz est sanz fin; ne dutez mie.  
 ¶ Ne trist deit estre en sun seruise,  
 Car ce ne uelt deu en nule guise; 4525

Leement le deit chescun seruir  
 Qe al regne de ciel uelt venir.  
 Ceo nus ad amonestee,  
 † Daid le prophete dampne dee.

¶ Nepurquant, dissoluciun 4530  
 Eschiure en sun seruise, deit chescun.

† En mileu<sup>d</sup> vus tenez;  
 † Trist ne seiez, ne trop leez.  
 † ¶ De accidie vient le grant peche  
 † Qe n’ert iames pardune;— 4535  
 \* Quant home ert desespere  
 \* De la grace dampne dee,

<sup>b</sup> ceo dient prophetes et ly grant deuin.<sup>c</sup> Chescune chose ert loe solun la fin.<sup>d</sup> En mene tuz iours.

And þenke no more to falle þer ynne. 5176

3yf þou be sloghē, and heuy,

And doust no gode dede of mercy,—

þus seyþ Gode yn hys gospel,

þat “þou art to me a voyde vessel.” 5180

Ful lyghte þan art þou for to turne

Azen to synne, and to soiurne ;

þan art þou wersē þan þou was

Boundē vn to Satanas ; 5184

þan wylle Satanas begynne to prykke,

And whanhope yn þy hertē stykke.

Whanhope, Gode shelde vs þar fro,

Hyt steryþ a man hym self to slo ; 5188 † De cest peche vent qe lem oscist

So dede þe treytur Iudas, Trop desesperer de iesu crist ;

And forsoþe wurþy he was.

Why was he moste wurþy ?

For he hadde wanhope of Goddys mercy ;

For he wendē þat Gode ne wulde 5193

Haue for3yue hym, þat he<sup>1</sup> hym solde.

Syþþen lokede Gode<sup>2</sup> vpp on Iudas,

As who sey, “ aske mercy for þy trespass.”

For 3yf he hade askede hyt any syþe, 5197

Iesu hadde grauntede hym asswyþe ;

For hys mercy faylede noghte

To any man þat hym besoghte. 5200

Syn Gode wulde haue be to hym so fre,

þan ys he redy to þe and me,

Whychē tymē<sup>3</sup> þou wylt hym kalle ;

For hys defaute þou shalt nat falle. 5204

Beþenke þe weyl of þe þefe

þat louede nat<sup>4</sup> Gode, no<sup>5</sup> was hym lefe,—

He þat was hangede on a tre

Bysydē Iesu for vylte ; 5208

He spake o wurde at hys endyng.

<sup>1</sup> Harl. Gode.

<sup>3</sup> Whych tyme or when.

<sup>2</sup> Iesu.

<sup>4</sup> naghte. <sup>5</sup> ne.

“ Lordë, haue on me menyng ! ” <sup>1</sup>

And asswyþe he wan þe prys,

And was sent yn to paradys. 5212

He was þe fyrstë þat hyt wan

Syn Adam lost hyt, oure formest man.

Er was þat þefe yn paradyse

þan alle <sup>2</sup> prophetys þat were of prys. 5216

þat þefe alle manere wys dyde <sup>3</sup> synne,

And neuere ere leuyde Iesu ynne ;—

For a wurde þat he spak so myldëly,

He haþ pes, blys, ande mercy. 5220

And, þarfor, dysmay þe noghte

For no þyngë þat þou hast wroghte ;

For, haue þou do neuere so mykyl,

Ne be so fals, ne so fykyl, 5224

Ne ley þer ynne so longë whyle

And do alle maner synnës vyle,—

3yf þou wylt yn strenkþe and hele

þy synne forsake and nat wyþ dele, 5228

Wyþ sorow of herte and répentance

þou mayst pay God wyþ lytyl penaunce.

Gode seyþ þys wurde to shew vs þe wey,

“ Y wyl þat nonë synful deye ; 5232

To leue hys synne he shal haue space,

And turne a3en to lyfe and grace ;

What so euer he haue <sup>4</sup> done,

Y wyl nat hys dampnacyone.” 5236

To 3yue a sample, a tale here lys,

þat vs telleþ seynt Dyonyys.

*The Tale of the Priest Carpus's Vision,  
and how merciful God is.*

Seynt Dyonyys of Fraunce seyþ þus,— §

Hyt was a prest þat hyghte Carpus ; 5240 †

<sup>1</sup> menyng.

<sup>3</sup> dede al maner.

<sup>2</sup> alle þe.

<sup>4</sup> haue he.

Plus plein est deu de boneirete 4540

De misericorde et de pite,

Qe ne est nul home des pechez,

Ne fust ia si plein,—ceo sachez.

¶ Le martir, seint Denis de France,  
§ Cunte encuntre desesperance,— 4545  
' Qe iadis esteit vn prodom,  
† Prestre fu, Carpus out nun.

pys prest purghē prechyng and sawe	†	Cest prestre esteit mult coruce	
Broghte a sarysyn to crystyn lawe;	†	* Ouesque vn home malure,	
A noþer sarasyn of paynye *		° Qe aueit vn creistien paruerti °	4550
Haddē þerwyþ grete enuye,	5244	† Qe ceo carpus out conuerti.	
And turnede þys man to hym aʒeyn, °			
And oure crystyndom was alle veyn.			
þys prest þarēfor was sory,			
And hatyde þys man felunly,	5248		
And preydē Gode he wulde hym sende	+	Mult pria deu, pur sa vertu,	
Dampnacyun wyþ outyn ende, :		Qe de luy vengast sun ennuy; †	
For he þe crystendom forsoke,		: Volunters vodreit qe fust dampne,	
And to a fals beleue hym toke;	5252	Cel home od ki esteit coruce.	4555
Fast he preyde yn hys atent,			
þat Gode on hym veniaunce sent.			
And Gode þe prestys prayere herde,			
Ande shewede hym þat he mysferde.	5256		
þys prest lay yn hys bede a nyȝt,		Deu s li mustra par auisiun	
And gostly he saghē a <sup>1</sup> syghte;—		Ou esteit cel cheitif hom,—	
He saghe a swyþe merueylus brygge			
Ouer þe depē pytte <sup>2</sup> gan lygge,	5260	† Outre vn puz trop merueillus,	
þe plank þat on þe bryggē was		Mult fu horrible, et parfunz. <sup>h</sup>	
Was as sledyr as any glas;	†	Les ores del punt furent glacant,	4560
But yn þe put þat was þer vndyr,			
He saghe so moche sorowe and wundyr,			
Of fendēs felē þat þere wore,	5264		
þoghe y toldē moche, ȝyt were þer more.			
But, shortly to telle fro,			
þe man * he saghe on þe bryggē go	5268		
Yn ful grete perel ande kare,		§ Prest fu a chair le teste auant	
And euer yn poynt to mysfare;		Cest home dunt auum parlez,	
Yn poynt he was to falle adowne,		Car serpens esteient entur ces piez	
Of hys hede <sup>3</sup> formest þe crowne. §	5272	Qe mult forement les vnt liez; <sup>i</sup>	
þe fendys þat were yn þe pytte		E deables lur croks vist geter	4565
		Pur luy en le puis trainer.	

<sup>1</sup> pys.<sup>2</sup> putte.

\* who had returned to Paganism, and who he had prayed should be damned.

<sup>3</sup> heuede.

° reuerti.

s A. Bien.

† ky l'out esmu.

h hidus.

<sup>i</sup> B. inserts—Ke en le puz est pres trebuckez.

Smote vpwarde, 3yf þey myȝt hym hytte ;  
And addres bete hym by þe fete.

þe prest saghe þat, and ful weyl lete ; | 5276

He preydē Gode þat he shulde falle

Down yn to þe fendys<sup>1</sup> alle,

And þer wyþ outyn endē be,

‘For he turnede away fro þe.’ 5280

Whan þe prest hade seyē þys,

He lokede vp to heuene blys ; †

Hym boghte þe rofe was cloue yn two,

And þe sky openede also, 5284 †

And of Iesu he hadde a syghte

How he was on þe rodē dyghte,—

He saghe hys wundys alle bloody,— †

And spak to hym ful sorowfully, 5288 †

“Carpus,” he seyde, “se wyþ þyn yne

What y suffrede for mannys pyne ;

Man to saue, y lete me slo,

Why wust þou dampnē hym to wo ? \* 5292

Why hast þou hym so moche wyþ ylle ?

And for mankynde y lete me spyllē

Wyþ pyne and hardē passyoun,

My blode y ȝaf for hys raunsun ; || 5296

Why wust þou he hadde hellē fere

Syn y haue boghtē hym so dere ?

ȝyt were y redy man to beye §

Er man wyþ outyn ende shulde deye. 5300 †

But y haue shewde hym so moche yn dede

Wyþ my wundes þat þou seest blede,

þat y þarfor ne wuldē noghte

Lese þat y so dere haue boghte. 5304

Aȝens me ne fyndeþ he no skylle,<sup>2</sup>

But ȝyf hys ownē wylle hyt wylle.

<sup>1</sup> vnto þe deueles.

<sup>2</sup> he skylle.

Quant le prestre carpus ceo vist,

‡ Mult durement se enioist.

De long oil comenca regarder,

‡ Quant en le puis dust trebuchier ; 4570

‡ Mult durement pria iesu crist

Qe ceoluy en le puis chaist.<sup>k</sup>

En vne mesun al hure esteit

Qe al sumet en dous fendeit ;

‡ Vers munt ad Carpus garde ; 4575

‡ Le ciel ceo li fu vis perece,

‡ Iesu crist sur le ciel giseit,

‡ Ces cinc plaies a luy mustreit ;

‡ Le prestre od clere voiz ad apele,

‡ E qe vers li getast<sup>1</sup> comande, 4580

\* “ Voster coruz, pur qei en li getez

Pur ki ioe<sup>m</sup> si greusement fu penez.”

Par tant ad carpus reproue,

Pur qei il voderā qe il fu dampne

|| Qe il achata de sun sanc cler 4585

Quant il se lessa en croiz pener.

¶ Pus ad dit tres ducement

Pur conforter tute gent,

§ “ Vncore su prest de souffrir

Pur home, sachez, et pur morir ; 4590

Si vnqore veisse qe fust mester

En tiel manere home sauuer.”

<sup>k</sup> puse en le puz trebucher.

<sup>1</sup> B. gardat; in margin, ‘geteast, uel gardast.’

<sup>m</sup> Omitted in A.

poghe he be nowe azens me went,  
 3yt kepe y hys amendement; 5308  
 þarfor wyþ gode deuocoun,  
 Pray for mannys saluacyoun."  
 þan Carpus þankede Gode almyghte  
 þat he hadde herde and seye þat syght.

þarforē shul we be ful mynde 5318  
 To serue hym þat ys to vs so kynde,  
 And shewe hym loue whyle we be here  
 For þat he loveþ vs alle so dere, 5316  
 þat he ne wuld leue eft for drede  
 To deye for vs 3yf we hadde nede; —  
 Ne be we sloghe, but sone vpryse,  
 Ne dredē vs þan on no wyse, 5320  
 But hopē alle to gode endyng,  
 Ande serue þat mercyable kyng,  
 þat hys mercy be to vs lent  
 At þe day of Jugement; 5324  
 Amen, so motē hyt betyde  
 To kepe vs fro sloghenes and accyde.

*Of Covetousness.*

Now shul we speke of couetyse,  
 How hy<sup>1</sup> ys hauntede on wykked wyse.  
 Couetyse ys þe fryst vyce 5329  
 þat streyte ys holde,—y halte auaryce.  
 Couetyse, ys of vs echone,  
 But auaryce, wulde have echone. 5332  
 Couetyse, ys desyryng of þoghte,  
 But auaryce, wulde þat none had oghte.  
 Couetyse, cump operwhyle of gode; 5335  
 But auaryce, wyþdrawyþ mannys fode.  
 Couetyse, to gode men mowe hyt charge;  
 But auaryce, ys noþer gode ne large.  
 Couetyse, ys of wylle, as ys a bayte, 5339

† Chescun se garde de desesperer,  
 Pur ke sert seignur si naturel.

*Le quint peche mortel est coueitise.*

† Ore couient dire de coueitise, 4595  
 † Qe muz funt<sup>n</sup> en meinte guise.  
 † 'Auarice' le apele meint hom,  
 Mes ceo est la destinctiun;

† Qe coueitise est en purchacant,

<sup>1</sup> ? for A.S. *heo*, fem., or the t of *hyt* omitted.

<sup>n</sup> est destincte.

But auaryce, ys nygun haldyng strayte; †	E auarice en retenant.	4600
Coueytyse, cump of kynde of blode;		
But auaryce, is noþer kynde ne gode.		
As y kan telle, þys ys þe assyse,		
Betwyxe auaryce and coueytyse. 5344		
Here, y aske at þe bygynnyng, †	¶ Al comencement, bien veez	
3yf þou wyþ wrong 3ernede oþer mennys †	Si de autre a tort rien auez	
þyng,		
Or falsly purchasede,—þat ys grete synne †	Qe faucement as purchasez;	
So wyþ wrong mennys gode to wynne. 5348		
3yf þou wyþholde, and 3elde hyt noghte,		
Auaryce to hellē haþ þe broghte. †	Par coueitise dunc as pechez,	
Yn <sup>1</sup> þy lyfe <sup>2</sup> , y rede þou 3elde hyt a3en, †	Rendre arere le couient	4605
þy saluacyun ys ellēs alle veyn. 5352 †	Si vous fetes seurement.	
3yf þou madest euere any delay, †	¶ Pernez ausi garde grant	
And ledyst one lyte fro day to day †	Si nul home alastes enlacant <sup>o</sup>	
Wyþ þy wurdys pryuyly, †	Par vos paroles priuement,	
Or perauenture al on hy, 5356 †	Ou par auenture apartement,	4610
For to haue hys þyng wyþ wrong,— †	Qe vus del seon <sup>p</sup> vssez a tort,—	
Euył coueytyse þou mengest among.	Repentez vus deuant la mort;	
þoghe þou broghetest hyt neure to dede, †	Tut ne venist le effect apres,	
3yt ys þy wyllē moche for to drede. 5360	Nepurquant, fere le deuez iames.	
Or 3yf þou dedyst euere <sup>3</sup> þy myghte §	¶ De chartre <sup>a</sup> fauser, vus bien gardez	
To false a chartre, þat ys grete plyghte. §	Pur nule chose qe coueitez,	4616
þat ys a dede of tresun †	Car ceo serreit horrible pechez;	
3yf hyt be of dysheresun, <sup>4</sup> 5364	Repentez vous, si fet le auez,	
Ouþer of londe, ouþer of rent,	De repentance signe verrai	
Oþer of oþer gode þat gode man haþ lent;	Est seurement, sicum ieo cray,	4620
But þou þe peynē nyzt and day †	Si tute votre peine metez	
To amende þat charge 3yf þat þou may, †	Qe le chartre <sup>a</sup> seit amendez,	
3yf hyt ne be, þou are to blame; 5369 †	Si nun di verreiment	
Ordeynede to þe ys mochē shame.	Qe il ne vus peise mie finement.	
3yf þou yn batayle, or in fyzt, †	¶ Si en bataille torcenuse	4625
Toke oghte of man wyþ outē ryzt,— 5372 †	Futes vnqes a nul heure,	
	Qe de aucun poure rien tolistes	

<sup>1</sup> O. omits 'yn.'<sup>3</sup> euere dedest.<sup>2</sup> lyue.<sup>4</sup> dyserytsun.<sup>o</sup> delaiant,<sup>p</sup> le soen.<sup>a</sup> A. charite.



And namely of relygyun, §  
 þe harder ys þy synnē down :  
 And but pou sone amendē þe,  
 þarfor mayst þou acumbrede be : 5376 †  
 Hyt ys wurpy hym for to dere  
 þat holy cherche wyl nat forbere.

3yf þou of rychesse <sup>1</sup> be wel beforne.  
 And a 3ere or two holdyst <sup>2</sup> þy corne † 5380  
 þat þou myzt <sup>3</sup> sellē hyt ryzt dere, †  
 And to helpe þe pore þou wylt nat here,—  
 Salamon seyþ, þat mochē kan, †  
 þou shalt be weryede wyþ many man ||  
 For þou 3yuest myys to 3ete <sup>4</sup> :  
 þat was ordeynede to <sup>5</sup> mannys mete ;  
 For who so wyl hys myys wel fede,  
 And spare hyt fro þe pore at nede,— 5388  
 Hyghely shal he go a lone  
 To þe deuyl, body and bone.

3yf þou haue of ouþer tresour,  
 More þan susteynep þyn onour,— 5392  
 Syluer, cloþes, or ouþer store, \*  
 Or of ouþer þyngēs more,—  
 3yf þe pore for defaultē deye,  
 And þou mayst hym helpe, y seye, 5396  
 þou are acouped of þys vyce  
 Of coueytyse, and of auaryce ;  
 And before Gode, of þeft a þefe,  
 And for hys dep of slagheter grefe. 5400

3yf þou yn falshede so moche 3ede,  
 For coueytyse or for grete mede  
 To consente to a fals juggyng,  
 Or hyredyst a voket to <sup>6</sup> swyche þyng, 5404 †

Ou de sun cors li mesfeites ;  
 § De home de religiun  
 Rien pristres cume felun ;— 4630  
 De ceo vous repentisez  
 Si estre ne volez encumbrez.  
 Car en deu sunt protectiun  
 E poures et gent de religiun.  
 Chescun deu corucera, 4635  
 Qe a tort de euz rien prendra.  
 ¶ Home qe custumablement  
 Retient chose trop longement,—  
 † Cum est veu <sup>r</sup> ble, pur plus gainer,  
 Pur duner soriz a manger,— 4640  
 || De meint home ert maudiez,  
 † Ceo dist salomon li senez ;  
 \* Pus qe a gent sustrest  
 : Les soriz malement peist,\*  
 Quant a beiure ne les purueit, 4645  
 Car, deu mespaie, si deu me eyt,  
 A boiure dust les soriz <sup>t</sup> duner  
 † Pur hautement a deables aler.

\* ¶ Vos dras qe ne volez user,  
 Vendre les deuez, ou duner ; 4650  
 Ne les lesez suz vous muser,  
 † E les poures de freit murir,—

† Ou de auarice serrez acupe  
 † De deu qe plein est de equite.

¶ Veez bien si pur pour, 4655  
 † Pur auer, ou pur amur,  
 † Faus iuge futes a nul iur,  
 † Ou aduocat ou assessor ; <sup>a</sup>

<sup>r</sup> veil.

— Pus ke as gent le ble sustret,  
 E soriz e ras manger le lest,  
 Malement, ras et soriz pest

<sup>t</sup> a ras et soriz.

<sup>a</sup> faus pleidur.

<sup>1</sup> ryches.

<sup>4</sup> etc.

<sup>2</sup> haldest.

<sup>5</sup> for.

<sup>3</sup> myghtest.

<sup>6</sup> for.

Or myghetyst haue sturbled hyt, and wust †  
noghte,

But for coueytise þe wrong were wroghte, †  
Moche shal Gode challengē þe,  
þat day þat þou jugede shal be. 5408 †

As for lordynges cunseylours, §  
Wykkede legystrys or fals a-countours,—  
þey ne recche of no ryzt fey,  
Ne more þe lordynges<sup>1</sup> þan do þey ; 5412  
Cunseyl to wykkede lawes þey zeue,  
So þat þe pore men mow nat lyue :

þarfor, þey ande here lordyngys  
Doun moche wrong yn many þyngys ; 5416  
þarfor shul þey and here cunsayl  
Go to helle, boþe top ande tayle.

Many man ys broghte ful bare  
For cunseylours þat coueytous are ; 5420  
And many a lande yn grete errours  
Are ouer turnede þurghe cunseylours.

Among hem stywardes mow be tolde †  
þat lordynges courtys holde, 5424 †  
For nyrhande euery a stywarde  
þe dome þat þey zeue ys<sup>2</sup> ouer harde ;  
And namely to þe porē man,  
þey greuē hym alle þat þey kan. 5428

Who so euere to mercy wyl hym drawe,  
He seyp, he shal do hym but lawe ;  
But who so shal þe lawe alle do,  
And no mercy do þar to,— 5432

He may neuere for mercy craue  
To God whan he wulde mercy haue ;  
For 3yf Gode shall deme wyþ lawē ryzt,  
Shal no man come to heuene lyzt. 5436  
But þurghe grace and hys mercy,

<sup>1</sup> lordes.<sup>2</sup> ys zeue.

Ou facine desturber poez,

E pur tort fere nel voliez,— 4660

Mult deuez estre a dreit blame

Quant pour ne auez de dee.

Meint legistre est ' ensi suille

Si sa conscience eit ' bien iuge.

§ Si sunt des riches li cunseillers, 4665

Qe, pur plere a seignur mortel,

† Meint malueis consail ueillent doner,

Deu lur pardoint lur peche !

Ceo ne est mie, sachez, dedut ;

† Meint regne partant est destrut. 4670

† ¶ Meint seneschal quant la curt tient,

Ne li chaut, allaz, dreit nient.

Fausement le poure acuper,

Ceo ne est autre chose qe li robber,

v-v

issi auoegle

Ke par ly n'ert sa conscience.

þan are we sauēde certeynly.  
 þarfor, 3e stywardes on benche,  
 þer on shulde 3e allē þenche, 5440  
 ‘ 3yf þou of þe porē haue pyte,  
 þan wylle Gode have mercy on þe.’  
 For hardē dome and coueytise  
 Y shall 3ow telle of swych a Justyse. 5444

*The Tale of the Hard Judge.*

Y haue herde, be 3onde þe see  
 Was a Justyse, yn a cuntre;  
 Of hym the wurde ful wydē sprong,  
 He 3af harde dome and oper whyle wrong.  
 Gode men oftē hym besoghte 5449  
 For þe pore, þat he wo wroghte,—  
 þat he shulde haue on hem mercy,  
 And pylle hem nat but mesurly; 5452  
 þat þey myȝt lyue yn pes by hym,  
 And be nat so azens hem grym.  
 þys was hys answere ande hys sawe,  
 “ Y shal do hem no þyng but lawe.” 5456  
 And many lawes are oute of skylle,  
 But, 3yf þer<sup>1</sup> be mercy tulle.  
 Was hyt nat long aftyrwarde,  
 He fyl yn a sykenes harde; 5460  
 Hyt telleþ of hym swych a chaunce,  
 He hadde no godē repentaunce;  
 Hys sykēnes<sup>2</sup> wax harde and strong,  
 þat he myȝt nat lyuē long; 5464  
 For allē<sup>3</sup> hopede weyl y noghe  
 þat he<sup>4</sup> vn to þe deþ faste droghe.  
 Men þat sate a boutē hys bedde §  
 Were a-gast, and sore a dredde; 5468  
 And hopyde wel ande vndyrstode

Bien sache chescun de verite 4675  
 Qe la sentence deu est dune,  
 Qe al iur<sup>x</sup> de iuise ert iuge  
 Solun ceo qe del poure auera pite.

¶ Souente feyze ai<sup>x</sup> oi cunter,  
 Qe vn home fu outre mer, 4680  
 Si esteit vn fauz pledur;  
 E en ceo se delita nut et iur;  
 Souent esteit amoneste  
 Qe des poures vst pite.

Il respondi qe nul auereit, 4685  
 Mes premist qe dreiture freit.  
 Mes dreit la vint vblier  
 Quant deners voleit enburser.

¶ Cest home apres enmaladi,  
 De ces pechez ne se repenti; 4690  
 Tant la maladie luy greua,  
 Qe uers la mort aprocha.

La gent qe li garderent a vn iur  
 § Prist vne si grant hydur  
 Qe morir poeint de pour, 4695  
 Ceo lur fu auis de fraur,  
 Sauer poeit chescun hom

<sup>1</sup> þyr.

<sup>3</sup> alle men.

<sup>x-x</sup>

de iuge serrunt liuere

<sup>2</sup> Harl. syknes.

<sup>4</sup> Harl. omits ‘he.’

Al puz de enfer oue le maufe

En vn sermon.

<sup>y</sup> e de puur.

þat here drede was for no gode.		Qe deables furent en la mesun.	
Allē þey behelde hym faste,	†	Lur seignur malade vnt regarde,	
And sawe hys coloure ofte ouer caste; 5472	†	Qe souent sa colur ad change;	4700
And wrothe a boutē to and fro,	†	Sa et la, teste ad gete,	
Hys bedde hym þoghte wulde cleue on †		Qe tut le lit se est croulle.	
two;			
And crydē wyþ a loudē cry	†	A haute voiz pus ad crie,	
“ Lordē, haue on me mercy !”	5476 †	E oyant eus, “ merci prie.”	
þan spake a voycē yn the sky	†	Mes vne voiz en l’eyr oy	4705
þat alle hyt herde þat stode hym by,	†	Qe apartement luy respundi,	
“ þou haddest neuere of man pyte,	†	“ A home ne auiez vnqes merci,	
Ne y shal neuere haue noun of þe.”	5480 †	E vus ore ne auerez; sachez de fi.”	
Asswyþe he deyde yn haste;	†	Après cel mot, l’alme rendi,	
þere he shulde go, he 3alde þe gaste.	†	Dampne fu, sicum ieo qui.	4710
3e domēs men þat þys chaunce here,			
Yn þys talē mowe 3e lere	5484		
What hyt ys to do euere wreche,			
And to mercy no þyng reche.			
Hauyþ yn 3oure þoghte mercy, ande se,		¶ Pur ceo, ki est de pitus geor	
þe porē mow nat so weyl as 3e;	5488	Seur seit de merci trouer;	
Beþ mercyáble for 3oure prow :		Herles sunt del regne dee,	
þat Gode ne take veniaunce on 3ow.		Pitee de geor, et charite.	
3yf þou haue be so coueytous		¶ Ki en merciant est outraius,	4715
To mercs <sup>1</sup> men ouer outraious,	5492 †	Ceo est manere de coueitus;	
Ande porē men, specyaly, ‡		Pus qe par resun peot duner,	
þat ferde þe wers for þat mercy.		Ne deit nul poure demander;	
“ Sykyr mote þou be, syre stywarde,		Chescun qe de luy plus prent,	
þy mercymment shal be ful harde.	5496	§ Sa alme as deables rend.	4720
þy wrechede soule þarfor shal dwelle;		Prendre deit nul, nepurqant,	
þy mercymment shal be pyne of helle.	§	Del poure, tant ne qant.’	
þou baylē, owest nat to take	†	¶ Baillif ne se deit apruer	
For drede of soule, ande þyn othe sake,		Pur prou sun seignur amenuser;	
þat þy lordes prow be þe lasse,	5501	Prendre ne deit, or ne argent,	4725
Ne noun of hys do harder stresse.”		Pur fere encuntre sun serement.	
So shulde eche aturne seriaunt;		Ceo vus di ieo nomement,	

<sup>1</sup> mercye.<sup>2</sup> a tort poi ne grant.

But manyone holde no cunnaunt; 5504  
 For sum<sup>1</sup> takē ful greuously,  
 þat ful sore shal come hem by.  
 Alle þat þey takē now to frest,  
 þerof shal Godē take a quest. § 5508  
 þe quest ys take ande draghte on hym,—  
 Accord þe wyþ þy lorde, betym.

*Of Simony.*

To coueytise longeþ symonye,  
 þe whych haunteþ almost al clergie. 5512  
 Symonye ys, as men telle,  
 When 3yftys of holy cherche men selle.  
 3yf þou oþer 3aue or sent  
 Of holy cherche to haue vaunsement, 5516  
 Or any 3af hyt for þe loue of þe,  
 And þou art nat wurþy vaunsede to be,—  
 þan art þou come, þurghe þat queyntyse,  
 To symonye ande coueytise. 5520  
 3yf þou þan<sup>2</sup> þat auaunsement holde,  
 þou art a wulfe of Goddys folde;  
 A wulf, y sey, take þou gode kepe,  
 For þou shalt answer for þe<sup>3</sup> shepe. 5524  
 A clerk þat hys orders takeþ  
 For 3yft or present þat he makeþ,—  
 He ys nat wurþy hem to haue,  
 Hym were bettyr to be a knaue, 5528  
 And so were hem þat so hem selles  
 For 3yftys, and for no godenes elles.  
 þese holy men þat hauē ben, \*  
 And holy wryt haue rede ande sen, 5532  
 Sey, þat swych 3yftys are lore,  
 And now ys noun warē before.  
 For swych men selle þe holy gast  
 To hem þat he loueþ last. 5536

<sup>1</sup> some.<sup>3</sup> po.<sup>2</sup> þan þou.

La ou gist le priuement<sup>a</sup>  
 Sun seignur, petit ou grant,  
 Ensi ert il bon sergant. 4730  
 Mes aucuns largement receuerunt,  
 E pus se escuserunt;  
 § Mes de duns unt tant de feste<sup>b</sup>  
 Qe il ne pensent del enqueste.

† ¶ A coueitise apent symonie, 4735  
 Qe grant peche est, e folie.  
 Cil sunt qe pur eglises auer  
 Funt la gent pur euz prier,  
 † E lur deners veillent duner  
 Pur estre presente a vn mustre, 4740

† E pur estre plus tost ordene  
 † Aucune chose vnt dune,—

Deu! cum ce repentirunt  
 Quant de ceo acupe serrunt.  
 Encuntre cest peche vnt mult parle 4745  
 \* Les seinz deu qe l'unt dampne,

† Car il vendent le seint espirit  
 Qe est deus od le pere e<sup>c</sup> iesu crist.

<sup>a</sup> aproument.<sup>c</sup> Ke est deu peir.<sup>b</sup> De lur gain tenent si grant feste.

Coueytous men and lechours,  
 Of holy cherche þey haue onours,—  
 þys mow men se alle day wyþ ye;  
 Cursede be syr symonye. 5540

*Of Usurers.*

And <sup>1</sup> okerere may þar to <sup>2</sup> be tolde, For coueytous man ys okerere bolde. Y haue 3ow toldē of þys lak Yn þe seuenþe comaundement whan y spak. 5544	†	¶ De usure aum nus auant dit— Ki garde prent de cest escrit— 4750 Quant del sime comandement Tretames, qe deu liure a la gent. ¶ Mes usure vus voil destincter, Qe chescun puce bien sauuer Quant il chiet en cest peche 4755 Qe les seinz vnt dampne.
þys to sey, y am hardy, þese chapmen haunte hyt comunly. 3yf þou borow of a marchaunte, § Ande makest for wynnyng certeyn cun- naunt, 5548	†	¶ Sache bien chescun marchand, Quant pur gain certain et <sup>d</sup> couenant Sa chose auant main ad preste,
‘Gete þou wynnyng, or gete þou lore, þou shalt 3yue so þar fore,—’ For soþe 3e fallē boþe yn synne, And he ys a-cursede þat takeþ þe wyne. Wyþ oker forsoþē boþe 3e lyue, 5553	†	¶ Chey est en cest peche; 4760 Car certain gain od couenant Est vsure pur ueir en prestant. ¶ Meint <sup>e</sup> la manere en vendant Est usure ausi en achatant.
þat he wyl take, þat wylt þou 3yue. Okerers, ande kauersyns, As wykkede þey are as sarasyns. 5556	†	¶ Plus mauueis sunt qe sarazins, 4765 Vserers et cauersins, Car ambe dou unt refuse Baptesme et creistienete; As traiturs gyus sunt compare, Qe sunt de tut as deables comande. 4770
Who so myȝt preuē whych þey wore— Were þey lewed, or were þey lore— þey shulde nat come yn crystys herde, Ne come yn cherche ne chyrchē 3erde. 5560 Nopeles, þurghē þys skylle þey mowe be sauede 3yf þat þey wylle,— Leue þat synne, and do no more, And do at holy cherches lore; 5564	†	¶ Sauf nepurquant <sup>f</sup> purrunt estre, Si il suent cunsail de prestre, E quant qe vnt a tort cunquis <sup>g</sup> † E faucement par vsure pris, <sup>g</sup> § As chescuns rendent leaument 4775
And 3yue a3eyn þat ychē þyng § þat þey haue take yn okeryng,— † 3yf þey mow nat a3en hyt 3yue,		

<sup>1</sup> An.

<sup>2</sup> þar to may.

<sup>d</sup> ou certain.

<sup>f</sup> nekement.

<sup>e</sup> E mesme.

<sup>g</sup> B. transposes these words.

Helpe þe pore men þer wyþ to lyue,	5568	†	E almoines facent largement.	
Largely and wyþ gode wyll,—				
And þey mowe peyse here dedys ylle.				
A gode ensample now 3e here,		†	¶ Ensample les voil duner	
Of Pers þat was a tollere;	5572	†	De seint Peres le theoloner.	
And y shal tellē 3ow as quyk,		†	De luy par deus vus cunterai	
How he was bopē gode and wyk.			Sicum en sa uie iadis trouai	4780
<i>The Tale of Pers the Usurer.</i>			De seint Johan le aumoner	
			Qe esteit a deu si chier.	
Seynt Joun þe aumenere			Cest peres le theoloner	
Seyþ Pers was an okerere,	5576	†	Esteit iadis vn vsrer;	
Ande was swyþē coueytous,		§	Mult auait gain de deniers,	4785
Ande a nygun and auarous,		†	Mes il esteit trop auers.	
Ande gadrede pens vnto store §				
As okerers doun aywhore.	5580			
Befyl hyt so vp on a day				
þat porē men sate yn þe way,		†	Vn iur auint qe poures seeient	
And sprede here hatren on here barme				
Azens þe sonnē þat was warme,	5584	†	Encuntre le solail, ou il se chauffeient,	
And rekenede þe custome houses echoun,		†	Les mesuns de cele gent loerent	
At whych þey hade gode, ande at whyche			Qe almoines les dunerent,	4790
noun;			E les mesuns de ceus blamoient	
þere þey hadde gode, þey preysede weyl, †			La ou rien ne receuoient.	
And þere þey hadde noghte, neuer a deyl.			Tant cum il issi parlerent—	
As þey spak of many what,	5589	†	Les vns loerent, les auters blamerent	
Comē Pers forþ yn þat gat,— <sup>wey</sup>		†	Peres, qe esteit <sup>h</sup> nome,	4795
þan seyde echoun þat sate and stode,				
‘Here comp Pers þat neuere dyde gode,’		†	Qe fu si dures sanz pite,—	
Echoun seyde to oþer janglande,	5593	†	Chescun autre ad demande,	
þey toke neuere gode at Pers hande;		†	E nul de euz esteit <sup>i</sup> troue	
Ne noun pore man neuere shal haue,			Qe de luy almoine vst receu	
Coude he neuere so weyl craue.	5596		Quant demanderent pur l’amur deu.	
One of hem began to sey		†	Lors ad vn demande	4801
“A waiour dar y wyþ 3ow ley		†	‘Qe li durreint <sup>i</sup> a cele fe;	

<sup>h</sup> esteit par entre eus.    <sup>i</sup> Quei ly dureient; A. reads  
<sup>i</sup> E entre eus fu nul.    durreit.

bat y shal haue sum gode at <sup>1</sup> hym, §	4805	† E il lur couenancereit
Be he neuere so gryl ne grym.” 5600.	§	Qe il a cel iur receuereit.’ <sup>1</sup>
To þat waiour þey grauntede alle,	†	Promis li vnt de duner
To 3yue hym a 3yft 3yf so my3t befalle.	†	Qe a resun voleit demander.
bys man vp sterte, ande toke þe gate <sup>2</sup>		
Tyl he com at Pers 3ate; 5604	†	Cil a la porte Peres est venu,
As he stode styлле and bode <sup>3</sup> þe quede,	†	Li ad ileokes attendu.
One come wyþ an asse chargede wyþ brede.	†	Vn asne qe de pain charge esteit
þat ychē bredē Pers hade boghte,		Vers la mesun a cel hure veneit; 4810
Ande to hys hous shulde hyt be broghte.		
He saghe Pers comē þer wyþ alle, 5609	†	Auint ausi par auenture
þe porē þoghte ‘now aske y shal.’		Qe peres suruint memes le hure,
“Y aske þe sum gode, pur charyte,		
Pers, 3yf þy wyl be.” 5612		
Pers stode, ande lokede on hym	†	Qe le poure regard maintenant,
Felunlyche wyþ y3en grym.	†	Echar <sup>1</sup> de luy aueit grant;
He stoupede down to seke a stone,	†	<sup>m</sup> Pur ceo qe pere nul ne troua, 4815
But, as hap was, þan fonde he none. 5616		
For þe stone he toke a lofe	†	De un pain le rocha; <sup>m</sup>
Ande at þe porē man hyt drofe.	†	Le poure recust le pain a gre,
þe porē man hente hyt vp belyue,	†	
And was þerof ful ferly blyþe. 5620		
To hys felaws faste he ran	†	A ces cumpainuns est returne,
Wyþ þe lofe, þys porē man,		
“Lo,” he seyde, “what y haue	†	Si lur ad pur veir cunte
Of Pers 3yft, so Gode me saue!” 5624		
Nay, þey swore by herē þryft,		
Pers 3aue <sup>4</sup> neuere swych a 3yft.		
He seyde, “3e shul weyl vndyrstonde *	*	‘Qe ceo sussen il de verite 4820
bat y hyt hadē at <sup>5</sup> Pers honde; 5628	†	Qe cel pain qe ileoc porteit
bat dar y swere on þe halydom	†	De la main Peres receu aueit;
Here beforē 3ow echoun.”		Prest fu del serement fere
		Si il ne le voillent crere.’

1 of.

**\*-\*** Aiteles ke acun ben de ly receuereit

**m-m Pur coe ke de-denz sa porte entreit**

<sup>2</sup> *O.* gloss 'wey.'

A cel iour ainz ke a eus reuendreit.

E grant pas vers la sale aleit;

**3 abode.**

<sup>1</sup> Eschar.

E pur ceo ke peres pret ne trouait

4 2af.

Bastun, ne pere, dunt feru poait,

5 of.

Vn pain enter a ly ad rue.



Gretë merueyle hade þey alle,

þat swych a chaunce myȝt hym befalle.

þe þryddë day, þus wryte hyt ys, 5633 †

Pers fyl yn a grete syknes;

And as he lay yn hys bedde

Hym þoghtë weyl þat he was ledde 5636 †

Wyþ one þat after hym was sent

To come vnto hys Iugement.

Before þe Iugë was he broghte †

To ȝelde acounte how he hadde wroghte; § †

Pers stode ful sore a drade, 5641 †

And was a bashedë as<sup>1</sup> made;

He saghe a fende on þe to party, †

Bewreyng hym ful felunly; 5644 †

Alle hyt was shewede hym before,

How he had lyuede syn he wos bore; †

Ande namely euery wykkede dede

Syn fyrst he coudë hym self lede; 5648

Why he hem dyde, and for what chesun,

Of alle behouep hym to ȝelde<sup>2</sup> a resoun.

On þe touper party stode men ful bryȝt †

þat wulde haue sauede hym at here myȝt; †

But þey myghte no godë fynde 5653 †

þat myȝt hym sauë or vnbynde.

þe feyre men seyde “what ys to rede, †

Of hym fynde we no godë dede 5656 †

þat Gode ys payde of,—but of a lofe †

þe whych Pers a<sup>3</sup> þe pore man drofe: †

ȝyt ȝaue<sup>4</sup> he hyt wyþ no gode wylle, †

But kast hyt after hym wyþ ylle; † 5660

For Goddys loue ȝaue<sup>4</sup> he hyt noȝt, †

Ne for almës dede he hyt had þoghte.

Noþeles, þe porë man †

¶ Le tiers iur enmaladi 4825

† Cest riche home dunt ieo vous di;

† Si sunge qe il fu mene

Deuant le throne<sup>n</sup> dampne dee;

§ Resun rendre li coueneit

† A dampne deu, qe la seeit, 4830

† De sa vie qe il out mene:

† Dunt mult il esteit abobe;

† Car de vne part vist<sup>o</sup> neirs debles<sup>o</sup> ester

† E li ferniclement<sup>p</sup> encuser;

† De enfance sa vie vnt reherce, 4835

E ses mesfez<sup>o</sup> en balance mise, et peise.

† Tres bele gent, vist, de autre part,

† Qe liuerer le voleint del hard.

† Ces biens quistrent menuement,

† Mes il trouerent poi ou nient. 4840

† L'un dist al autre “vous veez ben

† Qe ci n'auum nule rien<sup>q</sup>

† Fors vn pain, qe douz iurs passe

† De luy recust un meseise;

† Nepurquant, ne fu nient dune 4845

† Le pain pur l'amur dee,

† Car il esteit coruce

† Quant en le poure l'ad gete.”

<sup>1</sup> al abashede and.

<sup>3</sup> at.

<sup>n</sup> la throne.

<sup>p</sup> felonnesement.

<sup>2</sup> behouede hym elde.

<sup>4</sup> ȝaf.

<sup>o</sup> Omitted in A.

<sup>q</sup> Ke de dreit ni auom ren.

Hade þe lofē of Pers þan."	5664	
þe fende had leyde yn balaunce		
Hys wykkede dedes and hys myschaunce ;		
þey leyde þe lofe aʒens hys dedys,—	†	Le pain vnt en balance mis,
þat hade noʒt elles, þey motē <sup>1</sup> nedys—	5668	
þe holy man telleþ vs, ande seys,		
þat þe lofe made euen peys.	†	E peis oel ;—unt cunquis. 4850
þan seyde þese feyrē men to Pers,	†	Lors li dient ces adiuturs
" ʒyf þou be wys, now þou leres	5672 †	" Querez a uotre alme sucurs,
How þys lofe þe helpeþ at nede	†	" Viuez cum cest pain vous pet aprendre
To tulle þy soule wyþ almēs dede."	†	Des ore,—si l'alme volez a deu rendre." †
Pers of hys slepe gan blynke,	†	Peres se est auaille, 4855
And gretelyon hys dreame gan þynke—	5676 †	Del sunge fu mult espante ;
Sygheyng wyþ mornyng chere	†	Si comence a suspirer,
As man þat was yn gretē were,—	†	E en pensant, recorder
How þat he acoupede was	†	Cum verreiment l'encuserent,
Wyþ fendēs fele for hys trespas,	5680	E de quant des pechiez li acuperent 4860
And how þey wulde haue dampned hym		Les mors qe tant furent neir,—
þere	†	Car deables esteient pur veir,—
ʒyf mercy of Iesu Cryst ne were.	†	E coment il ust este dampne
Alle þys yn hys herte he kast,	†	Si ne fust de deu la pite.
And to hym self he spak at þe laste,—	†	En sei est dunc returne, 4865
" þat for a lofe yn eueyl wylle	5685 †	E sagement argumente,
Halpe me yn so grete perel, *	†	" Si vn pain, dist, qe al poure getai,
Mochē wlde hyt helpe at nede †	†	Dunt ferir le volay,
Wyþ godē wyl do almēs <sup>2</sup> dede."	5688 †	* Tant me valust a mun mester,
Fro þat tymē þan wax Pers §	†	† Mult auera certes grant loer 4870
A man of so feyrē maners,	§	Qe almoine a poures ad dune
þat no man myztē yn hym fynde	§	De bon qeor et simplicité. <sup>†</sup>
But to þe pore boþe meke and kynde ;	5692 †	§ De cel hure tut est change
A mylder man ne myzt nat be,		Par la grace dampne dee :
Ne to þe pore, more of almēs fre ;	†	Duz deuint, et pacient, 4875
Ande reuful of herte also he was, †	†	E almoner nomement,
þat mayst þou here lerē yn þys pas. §	5696 §	E si tres pituz de qeor
		Qe a sun cors <sup>u</sup> ne vout esparnier ;
		Ceo bien vus proueraï
		Par vne cunte qe cunteraï. 4880

<sup>1</sup> moste.<sup>r-r</sup> Veez cum par cet pain poez aprendre<sup>†</sup> De fin quer oue grant de bonerte.<sup>2</sup> almas.

Si l'alme volez a iesu crist rendre.

<sup>u</sup> A. omits cors.

Pers mette, vpon a day, A pore man by þe way, As nakedē as he was bore, þat yn þe see had allē lore.		† ¶ Vn home tut nu l'encuntra	
He come to Pers perē he stode, And askede hym sum of hys gode,— Sumwhat of hys cloþyng,— For þe loue of heuene kyng.	5700	† Qe de wreke de la mer <sup>x</sup> eschapa, † Pur l'amur deu luy pria † Qe vne cote a vestir li duna.	
Pers was of reuful herte, He toke hys kyrtyl of, as smerte, And dede hyt on þe man aboue, And bad hym were hyt for hys loue.	5708	† ¶ Peres se est defuble, † Sa cote al poure ad dune, † Pur <sup>y</sup> deu li pria qe il le vsa ; † Mes il maintenant ala, † A vendre le bailla.	4885
He ȝede and soldē hyt asswyþe. Pers stode and dyde beholde How þe man þe kyrtyl solde, And was þarwyþ <sup>1</sup> ferly wrope þat he solde so sone hys cloþe ; He myȝt no lenger for sorow stande But ȝedē home ful sore gretande,	5712	† Quant ceo vist, se anguissa <sup>y</sup> † Qe ceo qe en almoine out dune † Pur vendre le vist estre baille. † Pur ceo al hostel est ale, † E anguissusement ad plure.	4890
And seyde, hyt was an euyl sygne, And þat hym self was nat dygne For to be yn hys preyere, þerfor nolde he þe kyrtyl were.	5716	† "De deu sa," dist, <sup>z</sup> "ce fut signe † Qe ne su pas vnqore digne † Qe de moi ust memoire le mendiant, † Quant mun dun vendi maintenant."	4895
Whan he haddē ful long grete, And a party þerof began <sup>2</sup> lete ;— For comunlych aftyr wepe Fal men sone on slepe,—	5720	† ¶ Quant longement ad waimente, <sup>a</sup> † ¶ Quant longement ad waimente, <sup>a</sup>	
As Pers lay yn hys slepyng, Hym þoghte a feyrē sweuenyng. Hym þoghte he was yn heuene lyȝt,	5724	† Apres se dort. Si ad sunge	4900

<sup>1</sup> parfore.<sup>2</sup> began þar of.<sup>y-y</sup> E si ly prie ke cele cote usereit,

E ke a nuli la vendreit,

Mus il a vendre tost le bailla :

Kant Peres coe vit, si se anguissa.

<sup>x</sup> wrec de mer.<sup>z</sup> Ben sai, fet il, ke.<sup>a</sup> gaimente.

And of Gode he hade a syghte	5728	†	Qe il dampne deu veeit,	
Syttyng yn hys kyrtyl clade		†	E sa cote vestu aueit.	
þat þe pore man <sup>1</sup> of hym hade,				
And spak to hym ful myldely		†	Deu Peres demanda	
“Why wepest þou, and art sory?”	5732	†	‘Pur qei il tant plura.’	
Lo, Pers,” he sayde, “þys ys þy clothe.		†	“Ceste cote, dist, reconusez,	4905
For he solde hyt, were <sup>2</sup> þou wrothe;				
Know hyt weyl, 3yf þat þou kan,				
For me þou 3aue hyt þe pore man.	5736			
þat þou 3aue hym yn charyte,				
Euery deyl þou 3aue hyt me.”		†	Dunt vus vestu me auez.”	
Pers of slepē outē breyde, <sup>3</sup>				
And þoghte grete wunder, and seþen seyde,		†	Mes Peres mult se meruileit,	
“Blessyde be allē porē men,	5741		E as poures benures diseit <sup>b</sup>	
For God almyȝty loueþ hem;		†	“Quant deu ad poures tant ame	
And weyl ys hem þat pore are here,			Qe bien me aparceif de verite,	4910
þey are wyþ Gode boþe lefe and dere;	5744		Qe ceo qe lem a euz ad dune	
And y shal fonde, by nyȝt and day,			A dampne deu est trestut liure!	
To be pore, 3yf þat y may.” §			“James, si deu plect, de mun auer	
Hastly <sup>4</sup> he tokē hys kateyl, †			Ne retendrai, si pus sauer	
And 3aue <sup>5</sup> hyt to porē men echedeyl.*	5748		Poure qe le voille receiure,—	4915
Pers kallede to hym hys clerk		§	Vesture, manger, ne beiure,	
þat was hys notarye, and bade hym herk, §		†	Pus qe deu ad poures si cher,	
“Y shal þe shewe a pryuyte,		†	Poure ueil estre, et poures amer.” <sup>c</sup>	
A þyng þat þou shalt do to me;	5752	†	¶ Vistement se de-liure de sun auer;	
Y wyl þat þou no man hyt telle;		*	Tut comences as poures duner.	4920
My body y take þe here to selle		§	Sun notaire ad pus apele,	
To sum man as yn bondage,			Si li diseit sun secre;	
To lyue in pouert and yn seruage;°	5756	†	Qe il en seruage li vendra;	
But þou do þus, y wyl be wrothe,		†	Mult souent li manaca <sup>d</sup>	
And þou and þyne shal be me lothe.			Si descouerir li voleit,	4925
3yf þou do hyt, y shal þe 3yue			Mes si il fest qe li dirreit	
Ten pownde of golde wel wyþ to lyue;	5760		Or e argent li durreit <sup>e</sup>	
<sup>1</sup> Harl. omits ‘man.’		<sup>c-c</sup>	Ia, si deu plect, ne murray	
<sup>2</sup> 3yt were.			Ieske a tant ke poure sai.	
<sup>3</sup> of hys slepe vpbreyde.		<sup>d</sup>	A. has this line first. B. reads for d-e	
<sup>4</sup> Hastely.			E a nul viuant nel descouereit,	
<sup>5</sup> 3af.			E a iceles il li durreit.	

- þo ten pownde y take þe here, †  
 And me to selle on bonde manere; \*  
 Y ne recchē<sup>1</sup> vn to whom, †  
 But onlych he haue þe crystendom; || 5764  
 þe raunsun þat þou shalt for me take, §  
 þarfore þou shalt sykernes make †  
 For to 3yue hyt blepely and weyl  
 To porē men euēry deyl, 5768 † §  
 And wypholde þer of no þyng,  
 þe mountouns of a ferþyng.” †  
 Hys clerk was wo to do þat dede,  
 But only for manas and for drede. 5772 †  
<sup>2</sup> For dredē Pers made hym hyt do,  
 And dede hym plyghte his trouthe þer to.  
 Whan hys clerk had made hys othe  
 Pers dede on hym a foulē clothe; 5776 †  
 Vnto a cherchē boþe þey zede  
 For to fulfyllen hys wyl yn dede.  
 Whan þat þey to þe cherchē com  
 “Lorde, þoghte þe clerk, now whom 5780  
 Myȝt y fynde, þys ychē sele  
 To whom y myȝt sellē Pers wele!”  
 þe clerk lokedē euery where,  
 And at þe lastē he knew where; 5784 †  
 A rychē man,<sup>3</sup> þat er hade be  
 Specyal knowlych euer betwe,<sup>4</sup> †  
 But þurghe myschauncē at a kas †  
 Alle hys gode y-lorē was; 5788 †  
 ‘3ole,’ þus þat man hyghte,  
 And knew þe clerk wel be syghete.  
 þey spak of oldē a-queyntaunce,  
 And 3olē tolde hym of hys chaunce. 5792 †  
 “3e,” seyde þe clerk, “y rede þou<sup>5</sup> bye †  
 † E le clerke ad mult amoneste

<sup>1</sup> recche neuer.<sup>3</sup> man was.<sup>2</sup> Harl. omits the next  
six lines.<sup>4</sup> knowelache hem betwe.  
<sup>5</sup> þe.<sup>†</sup> A. eie.<sup>‡</sup> A vne eglise en vn autre cite.

A man to do þy marchaundye, þat þou mayst holdē yn seruage To restore weyl þyn <sup>1</sup> dammage.”	5796	†	Qe vn home achatast en seruage Pur restorer sun dammage Qe il out ileokes mene ; Si luy ad Peres mustre.	4950
þan seyde 3ole, “on swych chaffare Wulde y feyn my syluer ware.”				
þe clerkē seyde, “lo onē here, A trew man an a dubonure, <sup>2</sup>	5800	†	“Cest sergant,” le clerc diseit, “Leaus et penible trouereit ;	
þat wyl seruē þe to pay, Peyneble, al þat he may. ‘Pers,’ shalt þou calle hys name, For hym shalt þou haue mochē frame.	5804	§	Par luy dorreit a sa mesun.” Zoil del achat ad consentu, E Peres, qe vilement fu vestu,	4955
He ys a man ful gracyous Gode to wynne vn to þyn hous, § And Gode shal 3yue þe hys blessyng, And foysyn, yn allē þyng.”	5808			
þe clerk 3aue <sup>3</sup> allē hys raunsun To þe pore men of þe toun,— Plenerly, alle þat he toke, Wyphelde he nat a ferþyng noke. <sup>4</sup>	5812	†	Achate. Le clerc s’en ala, Le rancun as poures duna. Ore aye deu al theoloner, E li doigne sa grace trouer !	
þe Emperoure sent hys messageres Alle aboute for to sekē Pers, But þey ne myztē neuere here Of rychē Pers, þe tollere,	5816			
Yn what stedē <sup>5</sup> he was nome, No whydyrwarde he was become ; No þe clerk wulde telle to none Whydyrwarde þat Pers was gone.	5820			
Now ys Pers bycomē <sup>loghe</sup> bryche þat er was bopē stoute and ryche. Alle þat euere any man hym do bade, Pers dydē hyt wyþ hertē glade.	5824	†	¶ Peres, qe estut ia vendu,	4960
He wax so myldē ande so meke, A mylder man þurt no man seke ; For he mekede hym self ouer skyle,			Tantost crust en grant vertu, En eoures de humilitez Ceo est maintenant exerceitez ; <sup>b</sup>	

<sup>1</sup> þy.<sup>3</sup> 3af.<sup>5</sup> stede þat.<sup>2</sup> and a debonurere.<sup>4</sup> O. gloss ‘a corner.’<sup>b</sup> Les eoueres . . ad Peres . . haunte.

Pottes ande dysshes for to swele. <sup>1</sup>	5828	†	Les esqueles et les poz, laua,	
To grete penaunce he gan hym take,			E les viels dras refelepa <sup>i</sup> ;	4965
And mochē for to fast and wake,			Vnques auant de tel mester	
And moche he louede polmodnesse ‡			Ne serui Peres le theoloner.	
To ryche, to pore, to more, to lesse.	5832		Par iunes et veilles sun cors danta,	
Of allē men he wulde haue doute,		‡	E pacience mult ama;	
And to here byddyng mekly loute;				
Wulde þey bydde hym sytte or stande				
Euere <sup>2</sup> he wuldē be bowande,	5836		Mult li mesfurent ces cumpainuns,	4970
And for he bare hym so meke and softe			E li mesdirent les fols <sup>k</sup> bricuns;	
Shrewēs mysdedē hym ful ofte,			Tant suffri en humilite,	
And helde hym foltedē or wode		†	Qe fol li tindrent, ou deue.	
For he was so mylde of mode.	5840			
And þey þat were hys felaus				
Mysseyde hym most yn herē sawes;				
And alle he suffrede here vpbreyde,				
And neuere naghte azens hem seyde.	5844			
3ole hys lorde wel vndystode		†	Zoil, sun seignur, bien entendi	
þat al hys gracē and hys gode		†	Qe deu ces biens multiplia pur li,	4975
Com for þe loue of Pers				
þat was of so holy maners;	5848	†	Qe il aparcust la seintete	
And whan he wyst of hys bounte,		†	Peres, et sa grant bunte.	
He kallede Pers yn pryuyte,		†	Pur ceo, li ad apele,	
“Pers,” he seyde, “þou were wurþy		†	E dit li ad en secre	
For to be wurschepede more þan y,	5852	†	“Beal frere,” dist, “ore m’entendez,	
For þou art weyl wyþ Iesu,				
He shewep for þe grete vertu;		§	Desore <sup>1</sup> mun cumpainun serrez,	4981
þarfor y shal make þe fre,		†	Car ieo vous voil enfranchir	
Y wyl þat my felaw þou be.” §	5856	†	E desore <sup>1</sup> cum frere tenir.”	
þar to Pers grantede <sup>3</sup> noghte		†	Peres en nule manere luy granta;	
To be freman as he besoghte;				
He wuldē be, as he was ore,				
Yn þat seruage for euermore.	5860			
He þankede þe lordē myldēly		†	Nepurquant, mult li mercia.	4985

<sup>1</sup> swyle.<sup>3</sup> grauntede.<sup>2</sup> Eueremore.<sup>1</sup> as garsuns refeta.<sup>1</sup> Desoremes.<sup>k</sup> mediseient fous.

For hys gretë curteysy.

Syppen Iesu, þurghe hys myzt, \*

Shewede hym to Pers syzt, 5864

For to be stalworþe yn<sup>1</sup> hys fondyng

And to hym haue loue longyng.

“Be nat sorowful to do penaunce; †

Y am wyþ þe yn euery chaunce; 5868

Pers, I hauë mynde of þe,

Lo, here þe kyrtyl þat þou 3aue for me; °

þerfor grace y shal þe sende

Yn alle godenessë weyl to ende.” 5872

Byfyl þat seriauntes and squyers

þat were wunt to seruë Pers,

Went yn pylgrymage, as yn kas,

To þat cuntre perë Pers was. 5876

3ole ful feyrë gan hem kalle,

And preyde hem homë to hys halle.

Pers was þere, þat ychë sele,

And euerychone he knew hem wele. 5880

Alle he seruede hem as a knaue

þat was wunt here seruyse to haue.

But Pers nat 3yt þey knew, \*

For penaunce chaungede was hys hew; † colour

Nat forþy þey behelde hym fast, 5885

And oftyn<sup>2</sup> to hym here y3en þey kast

And seyde<sup>3</sup> “he þat stontë here

Ys lyche to Pers tollere.” 5888

He hydde hys vysege al þat he myzt

Out of knowlych<sup>4</sup> of here syzt;

Noþeles þey hehelde hym more

And knew hym weyl, al þat were þore,

And seyde, “3ole, ys 3one þy page, 5893

A ryche man ys yn þy seruage;

þe emperoure boþe fer and nere

Hap do hym seche þat we fynde here.”

<sup>1</sup> ys.      <sup>2</sup> ofte.      <sup>3</sup> seyden.      <sup>4</sup> knowlache.

En seruage et humilite

Demeort, cum out comence.

\* Auint par tant, qe souente fe

Luy aparust dampne de;

° La cote li ad bien mustre 4990

° Qe iadiz li aueit dune;

E pur cum bien se duna,

Notre seignur ausi li mustra;

Pus apres l'ad solace,

† E qe tristes ne fut, l'ad amoneste; 4995

“En vertue” dist il, “et en buntez,

Iesque ta mort parceuez,

° Car ieo ai vos duns receu

° Sicum vus auez bien veu.

† ¶ Auint, qe en pelerignage aleient 5000

† Serianz qe od Peres estre soleient;

† Zoil al manger les ad prie,

† E il en sa mesun sunt entre.

† Peres ad ces serfs bien conu,

\* Mes il vnt lur seignur desconu, 5005

Car il serui al manger

Qe soleit lur seruise auer;

† E sa face esteit desculturez

† Des iunes et veilles et aspretez<sup>m</sup>;

† Nepurquant, mult l'unt regarde, 5010

Pus l'un od l'autre ad oreille

† “Cest serf qe ci veum ester

† Mult ressemble Peres le theoloner.”

† Sun vout, tant cun peot, ad musce,

† Car conu ne vout estre de gre; 5015

† Mes plus et plus l'unt regarde,

† E Peres memes fu<sup>n</sup> aferme;

† “Zoil, dient, bien le sachez,

† Grant home en seruage auez;

† Mult l'ad l'emperur desire, 5020

† Bien est qe ci le auum troue.”

<sup>m</sup> veilles k'il haunteit.      <sup>n</sup> E ke Peres fu cil, vnt.



Pers lestnede, and herde hem <sup>1</sup> spekyng,	†	Mes Peres, quant ceo oy,	
And þat þey hade of hym knowyng ;		Mult li pesa, sachez de fi.	
And pryuyly a wey he nam	†	En embleis a la porte est ale,	
Tyl he to þe porter cam.	5900 †	Si ad le porter ° ileoques troue,	5025
þe porter had hys spechē lore,	†	Qe muz et surd pus qe il fu nee	
And heryng also, syn he was bore ;			
But purghe þe grace of swete Jesu			
Was shewede for Pers feyre vertu.	5904	Esteit ; mes Peres, par dampne dee	
Pers seyde "latē me furth go."	†	Comande qe la porte ouersist.	
þe porter spak, and seyde "30."	†	"Volunters," dist ceoli, et issi fist.	
He þat was def, and doumbe also,	†	Ore oiez miracle, qe le muz parla	5030
Spak, whan Pers spak hym to.	5908	E le surd oy !—mes Peres s'en ala.	
Pers outē at þe 3atē wente,			
And þedyr zede, þere God hym sente.			
þe porter zede vp to þe halle,	†	Le porter en la sale est entre,	
And þys merueylē tolde hem alle,	5912 †	E sun seignur ad cuute	
How þe squyler of þe kechyn,	†	"Qe cil qe de la cuisine serui,	
Pers, þat hap wonedē here yn,			
"He askede levē, ryȝt now late,			
And wentē furp out at þe gate.	5916 †	Eschape fust, sust il defi ;	5035
Y rede ȝow alle, ȝeueþ gode tent,	†	Mes sire, dist il, garde pernez,	
Wheder warde þat Pers ys went.			
Wyþ Iesu Cryst he ys pryue,	†	Le ami deu est, bien le sachez ;	
And þat ys shewede weyl on me.	5920	Quant il ouerir me comanda,	
For what tymē he to me spak,	†	E il hors s'en ala,	
Out of hys mouþ me þoghtē <sup>2</sup> brak	†	Vne flambe de sa buche issist	5040
A flamme of fyre bryghte and clere,	†	Qe oyr et parler me fist."	
þe flaumme made me boþ speke and here ;	†		
Speke, and here, now, boþe y may,	5925		
Blessede be Gode and Pers to day ! "			
þe lordē and þe gestēs alle,	†	Le seignur et tute la meine	
One and oþer þat were yn halle,	5928	De la nouele furent trouble ; <sup>p</sup>	
Had merueylē þat hyt was so,	†		
þat he myȝt swych myracle do.	†	Mult sunt ale querant apres,	
þan asswyþē Pers þey soghte,	†		

<sup>1</sup> here.<sup>2</sup> pughte.

° vn vallet.

<sup>p</sup> l'ennuie.

But al here sekyng was for noȝt ;	3932		
Neuere Pers þey ne founde,		†	Mes Peres trouerent unques mes ; 5045
Nyȝt ne day, yn no stounde ;			
For he þat toke Ennok and Ely,		†	Car, ky <sup>a</sup> Enoch e Helye translata
He toke Pers, þurghe hys mercy,	5936	†	La ou il volait, <sup>r</sup> le amena
To reste wyþ outyn ende to lede		†	En repos, en aucun leu,
For hys meknes and hys gode dede.		†	Pur ces buntez et sa vertu.
Take ensample here, of Pers,		†	¶ De li preignent ensample li vsurer,
And parteþ wyþ þe pore, 3e okerers,	5940	†	E od deu partent lur auer. 5050
For 3ow shal neuer come joye wyþ ynne, §			Nul home peot messuer <sup>a</sup>
But 3e leuē fyrst þat synne ;			Si il mult ne seme premer ;
And 3yue to almes þat ychē þyng		§	Ne en ciel ne purra nul regner
þat 3e haue wune wyþ okeryng.	5944		Si en tere ne deserue le luer. 5055
Now wyþ Godē, leue we Pers ;		†	Od deu lessum le theoloner,
God 3yue vs grace to do hys maners !			Car a auarice deuum returner.
Yn coueytyse synnen marchauntys		†	¶ Par coueitise peche marchand
mekyl,			Qe la gent vet deceuant
Yn feyrē wurdys and yn fykyl,	5948	†	Per fause parole, par serement, 5060
And hetē hym godē þat he byēþ,			Parunt gylent souent la gent ;
And swereth parto, and algate lyēþ.		†	Par faus peis et faus mesure
For fals peys and <sup>1</sup> fals mesure		†	Lur almes liurent a mesauenture.
Here soulēs haue mysauenture.	5952		¶ Chescun ausi siet bien par geor
Also hyt longeþ to coueytyse			Qe peche est faus almoner. <sup>t</sup> 5065
3yf þou hyre one out of seruyse			
þurghe 3yft or þurghe procurment,			
þou synnest gretly yn swych a-tent.	5956		
Enuye hyt ys, ande falsnes yn dede,			
But 3yf hyt were for þe morē nede.			
3yf þou boghetest of any seriaunt		†	¶ De seriant et seriante ben gardez,
Pryuyly yn styлле cunnaunt	5960		Qe vous nule chose ne achatez ;
þyng þat þou wystyst wel was stole,		†	Nomement si vous quidez
And þurghe þy byyng was forhole,			Si la chose seit emblez,
Hyt ys coueytyse and þeft pryue			
To bye þyng out of commalte. <sup>2</sup>	5964		Car ceus qe cunsentent a larcin 5070
			E laruns, auerunt une fin.

<sup>1</sup> and for.<sup>2</sup> commalte.<sup>a</sup> A. omits 'ky.'<sup>t</sup> fausement auer.<sup>r</sup> A. voleient.<sup>a</sup> auler.<sup>u</sup> vnkes chose ke fust.

3yf þou receyuedyst any what  
 Of onē þat hys þyng forgat,—  
 But þou 3yue hyt hym a3eyn, †  
 Or þe valeu for certeyn, 5968  
 þou art falle þan yn þe vyce  
 Of coueytyse, þeft, and auaryce. §  
 Or þou ledyst any man to þe ale  
 And madest hym drunk wyþ troteuale. °  
 And he solde hys þyng to þe 5973  
 More þan he wulde yn soberte,— †  
 Hyt semeþ þou art a gylour,  
 And coueytous, and trechour. \* 5976  
 For men þat loue to do gylerye,  
 At þe alehous make þey marchaundye, §  
 To loke 3yf þey kunne com wyþ ynne  
 Here negheburs þyng falsly to wynne. ||  
 And a ryche man hyt noyep oftyn tyde  
 þat a porē man hat oghte<sup>1</sup> besyde.  
 Alle þat he may wyþ euyl he fondys  
 For to reuē hym and haue hys londys; 5984 †  
 3yf he may nat hem at hym bye,  
 He wul weyte hym oþer felunnye,  
 Hym to sle, or to endyte, |  
 Or þeft he wyl vpon<sup>2</sup> hym wyte, 5988  
 Or ouþer skape he wyl hym weyte,  
 Hys bestes for to bete or bayte,<sup>3</sup>  
 To ete hys grasse, or foule hys corne,  
 So þat hys gode shal neuer be lorne;— 5992  
 Of swyche men, boþe wryte hyt ys<sup>4</sup> and  
 seyde,  
 Mochē peyne ys before hem leyde;  
 Here synne shal noþer be for3yuen no  
 slakyn  
 Vn to<sup>5</sup> þey zelde þat þey haue takyn; 5996

<sup>1</sup> hap oghte hym.

<sup>4</sup> wryte ys.

<sup>2</sup> Harl. on.

<sup>5</sup> Vntyl.

<sup>3</sup> beyte.

¶ Si chose vnques<sup>a</sup> vblie  
 Retenistes de uotre eyn degre,  
 Si<sup>z</sup> done fust, ou en gage,  
 Si rente ou tounage, 5075  
 † Rendre te couient, si frez qe sage,  
 § Ou vous pecherez et frez outrage.<sup>z</sup>  
 ¶ Si a autru dammages consentistes,  
 Repentez vous, car vous mespristes.  
 En qel manere qe ceo fust, 5080  
 Mal serreit ceo, et poi dedut,  
 Pus qe par vus est perdant;  
 De pardun deuez quere sun grant.  
 ° ¶ Ki home eniurist de gree  
 ° Par fraude ou malignete, 5085  
 † Qe dunc li vende bon marche  
 † La chose qe est en sobrete  
 \* Coueitus est, si ad peche.<sup>z</sup>  
 § ¶ A la tauerne funt marchandie 5090  
 Plusurs qe iun<sup>z</sup> ne freient mie,  
 || Lur prome par circumuenciun  
 || Deceiuent,—qe ne deit nul hom.  
 ¶ Meint hom par engressete  
 Quant la tere<sup>a</sup> sun prome ad coueite,  
 † Tant li fet suuent ennuy 5096  
 Qe vendre li couient sa tere a luy;<sup>b</sup>  
 Mes ieo vous di seurement,  
 En sun preome peche malement.  
 ¶ Trop est grant mesprisiun 5100  
 | Quant lem fet oscir vn hom<sup>c</sup>  
 Pur auer sa possessiun;

Mult sunt il certes feolun;  
 Deu li reis omnipotent  
 Veniaunce prendra greuement. 5105

x-x Ov chose en gage, rente ou tounage,  
 Vus pechez et si fetis grant outrage.

<sup>z</sup> Coueitise est, k'est grant peche. <sup>z</sup> les bons.

<sup>a</sup> chose. <sup>b</sup> couent a lye. <sup>c</sup> hon fet occir nuls hom.

Here mercy ys ful on-certeyn  
But þey zelde hem here gode aʒeyn.

Of þys before ʒe herde me rede,  
How seynt Fursyn founde hyt yn dede ;  
And here y shal telle a lytyl tale 6001 †  
Of swyche a man þat brewede hys bale.

¶ Lire ai oy al muster  
Vne cunte qe vus voil ci cunter

*The Tale of Lucretius, and how the Devil  
leapt into him.*

þur was a man þat hyghte Lucrecyus, †  
A swyþe ryche and coueytous ; 6004 †  
Besyde hym woned a mayden wys,  
Here<sup>1</sup> name was kallede Beatrys. \*

\* De seinte Beatris, vne seinte dame,  
Qe mort suffri pur sauuer sa alme,—  
Vn maueis home Lurecius,<sup>d</sup> 5110  
Felun esteit, et coueitus ;

Lucrecyus þoghte on felonye,  
Here landes he wulde algate bye. 6008 †  
And, shortly ʒow for to telle,  
þys lady wulde nat hem selle.

La possessiun coueitoit  
Qe ceste dame tenoit ;

When he wyst hyt, þan was hym wo,  
He weytete here, and dede here slo. || 6012

Estreitement se purpenseit  
Coment auer le poeit ; 5115

Whan he hade do here þat pyne, †  
Yn alle here landes he toke sesyne, §  
And was þan a ryche lordyng  
And bare hym stoutē as a kyng. 6016 †

|| Oscir la purpensa, et issi fist,  
Pur ceo qe ele crust en Jesu Crist.  
† Quant morte fu la seinte femme,  
§ Sa tere seisi cest maueis home.  
A grant brust et grant nobley 5120  
Sun entre fist, cum fust vn rey.

þys Lucrecyus made a feste,  
A ryche, wyþ men of noble geste.  
þe lordynges þat he myzt gete  
Were settē wyþ hym at þe mete, 6020

Quant vint le hure de manger,  
Ces osten comença reheyter ;  
Poi ad del veniance deu pense  
Qe il prendreit de sun peche. 5125

And as he sat yn alle hys pryde  
Com a porē womman þat tyde, †  
And bare a chylde yn cloþes loke,  
þe pappe yn þe mouþe as hyt hade soke ; \*

† Vne poure femme al hus veneit,  
\* E vn enfant letant porteit ;  
† Par nature ne saueit parler,  
§ De tant est merueille qe vus voil cunter.

Hyt hade neuere spoke before, saunʒ fayle, †  
parfor y telle hyt, þe more meruayle. §  
As for grete myracle, þe chylde seyde þus, ||  
“ Y sey to þe, Lucrecyus, 6028

|| A haute voiz l'enfant parla, 5130  
Cum le seint esprit l'enseigna,  
Lucrecius ° ad apele,

<sup>1</sup> Harl He.

<sup>d</sup> Lucretius.

<sup>e</sup> A. Eucrecius.

pat þou hast slayn seynt Beatrys, §		Oyant la gent qe l'unt escute ; <sup>f</sup>	
To haue here londe þat by here <sup>1</sup> lys.		§ "Vous auez," dist, "oscis cest dame,	
þou art come now vn to here fe, †		Sauuez est, sachez, l'alme ;	5135
And syttest þere yn þy pouse ;	6032	† Pus, en sa tere estes entre ;	
Ande y comaunde, þurghe Goddys myzt,		† Tenir le quidez en seurete ;	
þe deuyt yn to þe to lyzt."		† Mes ie uus diz par dampne dee	
As sonē as þe chylde hade spoke,		† Qe a vifs deables estes comande."	
þe fendē yn to hym was lope,	6036	† A tant en luy le deable entra,	5140
And traueyled hym þre dayys wyþ pyne		† E par treis hures le trauailla,	
þat alle hyt sawē wyþ here yne ;			
And, at þe þre days ende,			
He deydē, and to helle gan wende.	6040	† Pus ad sa alme enporte ;	
Loke now, how þe deuyt hym laghte		† Coueitise, allaz, l'ad dampne !	
For coueytise of wurldys aghte.			
Ful wykkede ys þat coueytise			
Wyþ oper mennes gode falsly to ryse.	6044		
3yt hyt ys wers þan ys þe lore		† ¶ Trop est certes bricunie	
To do a man to deþ þarfore.		† Acun home tolir la vie	5145
Of God almyzty haþ he noun eye		Pur <sup>s</sup> nule terriene chose	
Ne he ne þenkeþ <sup>2</sup> for to deye ;	6048	Qe faudera a chief de pose. <sup>s</sup>	
On hys deþ he þenkeþ neuere,			
And þarfor deyep he for euere.			
"3e ryche men, 3e ryche purchasours,		¶ Ne home ne deit autre angusser	
3e were þat al þe worlde be 3ours ;	6052	Pur sun terrien chatel auer.	
And yn alle 3oure moste purchace			
Comp 3oure deþ sunnest yn place ;			
Gode sheweþ hyt oftē to 3ow,		¶ Cil qe est si dur de qeor,	5150
þenkeþ þeron for 3ourē prow,	6056	Si tricherus, <sup>h</sup> et si auer,	
What seye 3e by þese streyte negons <sup>3</sup>		§ Qe ou les pources ne veut partir	
þat se al day Goddēs persones <sup>4</sup>		Quant il meseise les veit souffrir,	
Before hem deyē for mysese,		Meus vaut lessir ces pains musir,	5155
And þey are ryche and wel at ese,	6060	† E de suz li ces biens purrir,	
And, 3yt mow þey no þyng spare		† Qe del surplus partir od deu, —	
To helpe þe porē þat mys fare.		Poi uaut plus qe vn iudeu. <sup>i</sup>	

<sup>1</sup> þe.<sup>3</sup> nygones.<sup>2</sup> þenkeþ nat.<sup>4</sup> prysones.<sup>f</sup> la vnt estee.<sup>s</sup> Pur terriene chose ov honur

Ke vus faudrunt a chef de tur.

<sup>h</sup> E si grant chinche.<sup>i</sup> vn tel plus ke vn geu

Swyche a man ys auarous,  
 Weyl wers þan ys coueytous. 6064  
 For coueytyse ys yn purchace,  
 And auarycē halt long space.  
 Aȝens mokerers wyl y þrepe  
 þat gadren pens vn to an <sup>1</sup> hepe; 6068  
 Y warne hem allē yn þys wurde,  
 Whan mokerers gadren yn to hurde  
 þe deuyt ys here tresorer,  
 For auaryce ys hys spenser. 6072  
 Y speke to men of rychē lyfe  
 þat han ne charge of chylde ne wyfe,  
 Persones, prestes, þan <sup>2</sup> han here rente,  
 And ouþer þat han <sup>3</sup> grete extente, 6076  
 þat mow weyl, at allē ȝers,  
 Lyue as lordes, and be here pers,—  
 þese nede nat to haue tresourye,  
 But aftyr manhede and curteysye. 6080  
 ȝyf an husbondē chyldryn haue,  
 One or two, mayden or knaue,  
 He may haue store and tresour ||  
 To kepe wyþ hys chyldryn yn honour. \*  
 Wele ys wurþy þat he haue gode, 6085  
 þat wel dyspendeþ hyt on hys blode.  
 As wykkedly me þenkeþ ys hyt down,  
 A man to gadyr oute of resoun 6088  
 And do þerwyth noun almēs dede,  
 Porē men to helpe at nede.  
 A man þat haþ pens in chest,  
 Vnneþes to slepē haþ he rest; 6092  
 Wyth alle þat go nerhonde, hym greues,  
 For alle he wenep þat þey be þeues;  
 þus seyþ he þat gadreþ tresoure,  
 Of alle þat go byfore hys dore. 6096  
 Swych euyl pogetes here soulē þenkeþ,

<sup>1</sup> vntyl.<sup>2</sup> þat.<sup>3</sup> haue.

Allaz, qei a deu respundera,  
 Quant al drein iur li demandera  
 ' Coment ces biens ad despenda 5160  
 Quant poy ou nient parti ou luy;  
 Poi guerdun purra demander  
 De deu qe est rey si dreiturel.

¶ Ky outre mesure eyme<sup>k</sup> deners,  
 Grant signe est qe il est auers; 5165

Ne desdi<sup>1</sup> qe il ne se peot puruer,  
 || E bien retenir sun auer,  
 \* Pur apres meus espleiter,  
 \* Come ces files<sup>m</sup> marier :

Mes ki mult les eyme<sup>k</sup> sanz resun, 5170  
 Hardiement di qe il est bricun.

Od mult grant pour dormira  
 Pur les deners qe il a,<sup>n</sup>  
 En mult de lus la ou il irra  
 De sun tresor pensira.<sup>o</sup> 5175

<sup>k</sup> quille. <sup>1</sup> di pas; and 'puruer' is glossed 'pruer.'<sup>m</sup> Cum pur fiz ou feilles. <sup>n</sup> ke il quilli auera.<sup>o</sup> B. inserts— Kar l'escripture tesmoine la.

La ov est tun tresor, tun quer serra.

And seye of hym euyl, þat noun hym  
þenkep.

He þat gadryþ to tresorye,—  
Be he neuere so wys ne slye,— 6100  
þese þre sorwes shal he haue  
Hys tresour for to gete and saue ;  
þe fyrst, ys trauayle yn þe wynnyng ;  
þe touper, ys drede to kepe þat þyng ; 6104  
þe þryde ys þe most wo,  
þat tyme þat he shall parte þarfro.  
“ þou rychē man, þou lestene weyl,  
þou gettyst but sorrow of euery deyl. 6108  
Sykyr lyfe shalt þou noun lede,  
þyn herte ys þerfor euere yn drede.”  
And herē y shal telle a lyte,  
A wurdē of a gode Ermyte. 6112

*The Tale of the good Hermit who threw  
away the Money he had saved.*

An ermyte wonede fer ouer a doune,  
Yn a wasteyne, fer fro þe toun ;  
þys ermyte þoghte vp on a day  
þat he was yn febyl aray, 6116  
And seyð, he wulde gader to store  
Tyl eftsones he had nedē more.  
He gadred vn to storē fast,  
þat hys purs he fyllede at þe last. 6120  
þo was he yn grete stodye  
Where he myȝt do hyt pryuylye,  
For to lese hyt he was a drede ;  
And ȝede and leyde hyt at hys bede. 6124  
Whan he shulde slepē, me<sup>1</sup> myȝt noghte  
So mochē on hyt was hys þoghte ;  
Whan he saghe men come or go,  
He þoghete and seyðē, “ þeues are þo.”

<sup>1</sup> he.

Ki seure vie veit demener,  
Muz deniers ne peot amasser.

+	¶ Un hermite iadiz esteit	
+	Qe en vne wastine maneit ;	
+	Pensa, encuntre qe il ust mester	5180
+	En burse voleit deners auer.	
+	Cest home quilli si longement	
+	Qe il enburca un poi de argent ;	
	Mes cil qe sout <sup>p</sup> dormir a ese,	
+	Après dormi a grant mal ese ;	5185
+	Tant de ces deners penseit,	
	Qe desuz sa teste mis auait ;	
	Chescun home qe il vist de iur,	

<sup>p</sup> solait.

Euery man he wenede had be a robbour, † Quida qe il fut vn robeur.

For dredē þat he had tresoure.

And whan he seyde hys oures of þe day,

He þoghte on hys tresour þere hyt lay.

And more was he þan morenande 6133

Sepen þan beforēhande :

þan seyd hym self, "weyl y ferde

Ar y yn purs pens sperde; 6136

Now slepe y neuere but wyþ kare

Syþ<sup>1</sup> y wyst where pens ware."

"Y trowe," he seyde, "þat Goddys curs

Ys spred<sup>2</sup> wyþ pens yn þe purs." 6140

He ros vp and ȝede to hys ȝate,

And saghe twey men come yn þe gate;<sup>3</sup> †

He parseyuede weyl whydyrwarde þey  
cam,

And swyþē aftyr hys purs he ran, 6144 †

And kast hyt to hem euery deyl, †

And seyde, "haueþ, and broukeþ hyt weyl;

For myn herte was neuere yn reste

Syn y had hem a nyȝtys geste; § 6148

For shal y neuere, aftyr þys day,

Pursē pens, ȝyf þat y may." ||

þarfor he þat mekel has,

Hys herte ys yn many a kas; 6152

Syn þat þykē pore ermyte

Was yn dredē for so lyte.

Auaryce ys þy moche fo,

þe loue of God<sup>4</sup> hyt dragheþ þe fro; 6156 †

And syluer algate, namly,

Hyt ys a god of maumetry;

For maumetry ys madē alle

<sup>1</sup> Syn.

<sup>2</sup> sperd.

<sup>3</sup> O. gloss 'wey.'

<sup>4</sup> Harl. omits 'God.'

¶ Vn iur vindrent douz hom 5190

Vers la ou fut sa mesun;

Bien quida qe il furent larun;

De sa burse quida a custum;<sup>a</sup>

Ces deners hors lur geta,

Car pur ceo vindrent bien quida; 5195

Pus si lur ad dit apres

§ 'Qe unques ne poeit dormir en pes

Tant cum ces deners auent,

Tant sa teste<sup>r</sup> de pour trembleit;

"Eiez les: bien sachez 5200

|| Qe deners ne voil quiller iames."

¶ Vn autre mal vient de quiller,

E souent le ueum auenir,

Qe cil les deners auerunt

Qe poi pur l'alme ou rien ne frunt. 5205

Pur ceo se dust chescun purpenser

En sa vie sa alme eyder,

Car, bien sache chescun de fi,

<sup>a</sup> Vn iur ii hommes venaient

E il quid out k'il larruns esteient;

De sa burse, cum custume, out pensa,

Ceste burse a son lit prendre ala.

<sup>r</sup> Kar sun quer.



Of golde and syluer and swych matalle.  
 þe saraȝyns and oþer wanbodyes, 6161  
 þer of þey make þat are here goddes;  
 þarfor y rede þat 3e<sup>1</sup> loue hyt noghte,  
 Ne<sup>2</sup> ouer moche to haue yn þoghte; 6164  
 þyr ys no þyng yn erþe aboue  
 þat dragheþ so moche mannës loue  
 Fro God, ne fro Goddys wurde,  
 As golde ande<sup>3</sup> syluer leyde yn hurde.  
 And y haue oftē herdē seye 6169  
 Of sum men, whan þey shuldē deye,  
 þat þey wulde hauē here pens ete  
 Raper þan any ouþer hade hem gete. 6172  
 And herē, ar y ferþer go,  
 Y shal telle of one þat dedē so.

*The Tale of the Cambridgeshire  
 Miser-Parson.*

Yn Chambrygshyre, yn a tounne,  
 Y herdē telle of a persoune; 6176  
 Shortly to tellē, at þe laste  
 Hys dep̄ euyll<sup>4</sup> down hym kaste.  
 Men sente aftyr twey freres,  
 þat perauenture were hys cunseylers. 6180  
 þese frerēs cam and by hym sate,  
 And askedē hym of hys state;  
 þys persone lay and lokede furþ  
 Vn tyl a cofre yn þe florthē, 6184  
 þarto þe frerē ȝaf gode tente  
 Whyderwarde hys yȝen glente;  
 þarto he lokede euere anone,  
 And lay styllē as a stone. 6188  
 þan askede þe ton<sup>5</sup> frere

<sup>1</sup> rede þe.

<sup>3</sup> or.

<sup>2</sup> No.

<sup>4</sup> Harl. dep̄.

<sup>5</sup> to.

Qe tost ert mis en vbli;  
 Apres qe del cors l'alme irra 5210  
 Ouesk sei rien ne portera;  
 Ki en sa vie aucun ben fet a,<sup>a</sup>  
 Seurement dunk le trouera.  
 ¶ Nul home trop vtraiusement  
<sup>t</sup> Pur ne deit tailler sa gent,— 5215  
 Ceo est a dire, trop souent,  
 Ne trop, prendre greusement.<sup>t</sup>  
 Deu, le pere omnipotent,  
 Se pleint mult de tiele gent  
 Qe ne cessent de robber, 5220  
 D'eschorchier, ne de<sup>a</sup> manger,  
 Pur quels il duna sun duz qeor  
 Quant il se lessa en croiz pener;  
 En le prophete est escrit  
 La peine qe deu lur premist, 5225  
 Qe al iur de iuise<sup>a</sup> ceoly ne orra  
 Qe ci de poure merci ue auera.  
 ¶ Si rente de eglise vnqes donastes  
 Pur pour de home qe vous dotastes,  
 Ou pur consanguinite 5230  
 A home de voster parente,  
 Ou pur aucun seculer amur,—  
 Cum funt plusurs tute iur,—  
 Ou par aucun autre rien;<sup>y</sup>  
 Mesqes il est bon criestien 5235  
 Meus vaudreit desdune,  
 Car fet auez grant peche.  
 ¶ Vn de plus grant peche de ceste vie  
 Est, duner eglise par symonie.  
 Ki veut estre en donant seur, 5240

<sup>a</sup> Mes ki ben ov mal ici fet auera.

<sup>t-t</sup> Coe est a dire, trop souent  
 Ne dust prendre, ne trop greffment,  
 De serfs ky a ly sunt obedient.

Compare the English, p. 71, l. 2201, &c.

<sup>a</sup> vif ov.

<sup>x</sup> iuge.

<sup>y</sup> seruisse terien.

"What ys yn þys cofre here?"  
 þe persone spak no þyng,  
 But 3af a grete sygheyng. 6192  
 þe frerēs kallede men hem to,  
 þat cofrē for to vn do;  
 þe persones men comē echone,  
 'Key,' þey seyde, 'hadde þey none;' 6196  
 þe lyd vp sone<sup>1</sup> þey wraste,  
 And brak þe lok at þe laste;  
 And þere þey fonde þe cofre ful  
 Sperde wyþ þe deuylys mul, 6200  
 Of florens, and of goldrynges,  
 And of many ouper þynges  
 þat were of syluer vesseles,  
 And gold, and ouper Iuweles. 6204  
 þe wrecche saw<sup>2</sup> hys tresoure sperde<sup>3</sup>  
 And sette hym vp yn hys bedde,  
 And bekenede þer aftyr wyþ hys hande;  
 þe frerē seyde, "y vndyrstande 6208  
 þat he wulde hauē sum of þys."  
 þey toke and fylde a syluer dysshe  
 Ful of pens, and to hym broghte,  
 To se what was yn hys þoghte. 6212  
 He toke and fyldē ful hys fyst,  
 And yn to hys mouþe þe pens kyst  
 As þat he wuldē hem haue ete,  
 3yf he myȝt hem al haue gete. 6216  
 And whan þey saghē hym þus do,  
 þe frerē styrtē hym vn to  
 And toke þe dysshē of hys hande  
 Magre hys wyllande; 6220  
 And a none he fyllē downe,  
 And deyde, y wenē, yn a suowne.  
 Seep now how hys louyng<sup>4</sup>

Doigne purement pur deu amur.  
 De ceste peche plus dirrai  
 Quant de sacrilege parlerai.  
 ¶ Clers qe bien s'entendent;  
 Veient quant il mespernent; 5245  
 Lur pechez, qe treouent en liure,  
 Ne volum pas ci descriure;  
 Pur ceo les passerai de gree  
 Qe vers moi ne seient coruce;  
 Nepurquant, plus erent<sup>\*</sup> blamez 5250  
 Qe laye gent, pur lur pechez,  
 Car il veient apartement  
 Qei fet a fere, et qei nient.<sup>\*</sup>

<sup>1</sup> sone vp.<sup>3</sup> spreadde.<sup>\*</sup> serrunt.<sup>2</sup> saghe.<sup>4</sup> louyngge.<sup>\*</sup> Kuant il pechent, e quant nent.

Broȝt hym to euyl endyng.<sup>1</sup> 6224

þat he haȝ<sup>2</sup> louede and holdē fast,

Wyȝ shame þey departede, at þe laste.

þerfore hyt werē bettyr, here

Dyspende here þyng on gode manere, 6228

þan for to ley hyt vp yn mucche,

Oȝer yn cofre, oȝer<sup>3</sup> yn hucche.

Auarycē, ryche and harde,

Ys a þefe, a mokerade,<sup>4</sup> 6232

Whan he muccheȝ pryuyly

þat many man myȝt lyuē by.

Ryche men gadere ryche tresours

To make wyȝ ryche executours; 6236

þe whyles þe executours sekke,  
fyl þe bag

Of þe soulē þey ne rekke.

þe body whyl hyt on bere lys,

A day or two ys holde yn prys. 6240

But whan hyt ys yn erþē broghte

Body ne soulē gete ryȝt noghte;

Be he broghte nobly to hys pyt,

Dette and soule þey þynke al quyt. 6244

Loke, þerfore, executore, §

ȝyf þou haue ȝyt holdyn store

þat þou oghetest for to haue ȝyue, †

But fro day to day hast hyt dryue,— 6248

þou synnest þan wykkedly,

And doust þe soulē treytory. †

But þus seyȝ holy story,

‘ þe soule þat ys yn purgatory 6252

Lokeȝ fast aftyr þe socoure

Of þe gode executoure,’

ȝyf he hyt helpē for to saue,

Gretē mede þan shal he haue; 6256

And ȝyf he do nat hys ordynaunce,

<sup>1</sup> endyngge.

<sup>3</sup> or.

<sup>2</sup> hade.

<sup>4</sup> mokerarde.

§ ¶ Gardez si unques executur  
De aucun fussez a nul iur,  
Quant peniblement ne feissez  
† Qe fere pur lur dussez; <sup>b</sup>

5255

† Trop led serreit coueitie  
Al mort fere boidie.

<sup>b</sup> B. inserts—

Trop greusement as pechez,  
E couent ke les amendes facez.

Hyt askep of God to hym veniaunce.

Of allē fals þat beryn name,  
Fals executours are moste to blame. 6260  
þe popē of þe courte of Rome,  
Aʒens hem ʒyƿ he hardē dome,  
And curseþ hem yn cherchys here  
Fourē tymēs yn þe ʒere. 6264

Of alle executours þat men fynde,  
Werst are þyn ownē kynde,  
And þy chyldryn specyaly  
Are to þy soule vnkyndely. 6268  
þy chyldryn alle sey<sup>1</sup> þus,—

“Whom shulde þey ʒyue hyt but vs?”  
Y grauntē weyl, hyt ys ʒyue to þe;  
Be þou to hem þan sumwhat fre. 6272

þat was heren, now hyt ys þyne,—  
Helpe hem þerwyþ oute of pyne;  
But þou mayst nat for auaryce,  
þat haþ þe boundē yn þat vyce 6276  
To sparē no þyng þat was hys  
For to bryngē hym to blys.

And many tymēs, so hyt gos,  
Mennes eyrēs are here most fos; 6280

Namly an eyre þat ys a qued,  
þat desyreþ hys fadrys dede.  
For oftē haue men herde and sen  
þat swychē eyrēs hauē ben; 6284

Yn London, þe wurde, gan go  
þat eyrēs dede here fadrys slo;  
And wyuēs wundryng was so bolde  
To make here husbundes kokēwolde. 6288

Many tymēs, for swych dede,  
Are eyrēs mochē for to drede.  
For doute þerof, þys ys þe skyle,  
To queþe here landys where þey wyle,—

<sup>1</sup> seye ryghte.

† Mult ai veu, et trop souent, 5260  
Mauueis executurs,—nomement  
† A home mort sun parent,  
A clerc qe a la fee bien s'entend.<sup>c</sup>

<sup>c</sup> E plus clerks ke laie gent.

Hous, and rente, and ouper þyng, 6293  
 Mow þey queþe at here endyng.  
 3e rychē men, before 3ow se ;  
 þe whyles 3e are yn 3oure pouste, 6296  
 On 3oure soules y rede 3ow<sup>1</sup> þenke,  
 Y warne 3ow of 3oure eyrēs blenke.  
 Ne haueþ no trust of 3oure sokoure  
 Nat of 3oure owne excutoure. 6300  
 3yueþ 3eself wyþ 3ourē hondys,  
 For þe dedē haþ few frendys ;  
 For þey þat þou leuest<sup>2</sup> wyþ alle,  
 For þy soule wyl 3yue but smalle. 6304  
 Of þre executors, y shal 3ou rede,  
 How þey halpe onēs a soule yn nede.

*The Tale of the Three Dishonest  
 Executors.*

A tale y herde a gode man sey,  
 How a man dyde whan he shuld deye ; §  
 He ches hym þre executours, 6309 †  
 Of al hys godys ordeynours,—  
 Twey lewede men, and a clerk,— †  
 To do godē yn soulē werke. 6312  
 þys clerk was a lordyng,  
 þe toþer was an husbunde þat lyuede by  
 hys þyng,

þe pryde was a marchaunde  
 þat boghte and solde wyþ cunnaunte.<sup>3</sup> 6316  
 Fyl auenture, he deydē sone :  
 þey dyde wyþ hym þat was to done ;  
 To þe erþē þey hym dyghte,  
 For þat was þe dedys ryȝt. 6320

Whan he was dede, forȝate þey noȝt  
 þat al hys godē þey furþe broghte. †  
 Whan þey hadde gadrede and a-countede,

¶ Car vn home esteit en vn lu,  
 Qe treis executurs ust eslu 5265  
 § Le hure quant est deuie,—  
 Douz lays, et vn lettre.

† Quant les chatels sunt assemble  
 Qe dussent pur le mort estre done, 5269

<sup>1</sup> 3e.

<sup>2</sup> Harl. louyst.

<sup>3</sup> cunnounde.

pryttý mark hys gode a-mountede. 6324 † A trente mars amunterent, 5270  
 Hys vessel was ten mark wurpy,  
 And ten mark of pens redy,  
 And ten mark hys ouþer store,—  
 þus þey hyt set, and at no more. 6328  
 þys clerk seyde, “we are þre; † ¶ Le clerc ad les lais aresone,  
 As y rede, so do shul 3e; Car ceo fu dreit et equite,<sup>d</sup>  
 þys ychē man þat dedē ys, † “Cest home,” dist, “qe mort est,—  
 Y hope hys soulē be yn blys; 6332 † A deu est<sup>e</sup>, si deu plest, 5275  
 And 3yf hys soulē yn blys be, † Dunques ne auum nus mester  
 He haþ no nede of golde ne fe; † Ces deners pur sa alme duner;  
 Hyt may no more but be yn heuene † Joie plus ne peot auer  
 þoghe we 3auē þys, ande swych seuene. † Qe en ciel est, pur nul dener.  
 And 3yf hys soulē be yn helle, 6337 † ¶ Si il est<sup>f</sup> as deables allee, 5280  
 Alle þe pens þat we mow telle, † Sanz nule fin est dampne,  
 Ne alle þe prestes þat messe mow synge, † † Tutes almoines del mund  
 Mow nat hyt out of hellē brynge. 6340 † Hors d'enfern ne le trerrunt.<sup>g</sup>  
 So, be hyt yn helle, or be hyt yn blys,  
 Hyt haþ no morē nede of þys. † De li pur ceo ne couien parler,  
 And we are swore to dele hyt ry3t, Mes de nous fet bien a penser; 5285  
 And euene to parte hyt at oure my3t;— Femmes auum, et enfanz,  
 So we shul, 3yf þat 3e wylle, \* 6345 A euz couent puruer auanz,<sup>h</sup>  
 And seyþ now here an euyñ skylle. \* Pur ceo, ci vous plest, bien fesum,—  
 He vouchede hyt saufe on vs, he seyde, Entre nous le auer departum,  
 þat we 3aue hyt whan he deyde. 6348 Chescun preigne oelement 5290  
 þys ychē vessel þat 3e se, Diz mars; si ne remeint nient.  
 Hyt may wel fallē<sup>1</sup> to me; Del alme seit, cum estre purra,  
 þe store of hous, y vndyrstande, Ki prendre la peot, si le auera.<sup>i</sup>  
 Falleþ weyl to an husbande; 6352  
 And þese pens falle on best wyse  
 To a marchaunde to do hys marchaundyse.  
 For soþē, y kan se no bet  
 How euere hyt my3t be bettyr sette; 6356  
 No better certes my3t hyt falle,—  
 þys 3e seep, and wetep alle.

<sup>1</sup> falle weyl.<sup>d</sup> E mal cunsail lur ad done.<sup>f</sup> est en enfer.<sup>e</sup> Sa alme est sauue.<sup>g</sup> nel querrunt.<sup>h</sup> enfanz chers

As queus couent mut de auers.

<sup>i</sup> E cil le prenge, ke prendre le voet.

Takë, eche man, hys party,  
 For y haue partede hyt euenly." 6360  
 And eche of hem hys partë toke;  
 Hyrede þey neyþer messe ne boke  
 For to synge, ne for to rede;—  
 þey seyde þe soulë had no nede. 6364  
 Y pray God, mysauenture §  
 Hauë swych executure.  
 Executur þat wyl nat do  
 As þe dede ordeynede to, 6368  
 He shal haue ful euyl endyng  
 þat so wyþhalt þe dedës þyng.  
 Fals executours þat haue ben,  
 þys chauncë haue men of hem sen,— 6372  
 þat oper fayleþ hem wurldës grace,  
 Or at here endyng speche or space.  
 And 3yf hyt stonde þe wurldës aghte,  
 A token hyt ys, hys soule ys kaghte. 6376  
 And herë at þys ychë pas  
 Y shal yow tellë of a kas  
 þat fyl now latë yn Kesteuene, \*  
 But þe name y wyl nat neuene. 6380

*The Tale of the Kesteven Executors.*

A man, shortly for to sey,  
 Whan he wyst þat he shuld deye,  
 Twey lewede men hys executours<sup>2</sup> he ches,  
 As þou shalt here, wykkede and les. 6384  
 þat tyme hyt happede for to be  
 Hys sone was out of þat cuntre;  
 Whan þe dede was yn hys graue  
 þey tokë alle þat þey myzt haue; 6388  
 þe sonë herdë þat tydyng,  
 And come home to þe enteryng;  
 But he myzt wyþ no procurement

\* a hundred of Lincolnshire.    2 Harl. executour.

† A tant s'en partent li executur; <sup>k</sup>  
 § Deu les maudie, li creatur ! 5295  
 ¶ Ceo est de deu le iugement,  
 Qe ia bien ne irra lur testament  
 De ceus qe funt desleaument  
 Le execucie de autre gent.  
 ¶ Sauer deuum nepurquant, 5300  
 Qe ceo est aumoine grant  
 Entre mettre sei de<sup>1</sup> testament,  
 Qe bien seit fet et leaument.  
 Almoine est eyder les vifs;  
 Plus grant les mors, ce m'est vis. 5305  
 ¶ Refuser ne deuez a nul iur  
 De estre autru executur,  
 Si quidez qe amender<sup>m</sup>  
 Pussez, et les mals desturber.  
 ¶ De coueitise lerrum atant, 5310  
 De glotonie dirrum auant.

[For 'GLOTONIE,' which follows in the MS., see l. 5312, &c. p. 203. The Tale following here is from the 4th Commandment in the MS.: see p. 40 of this Book.]

*The First French Tale of the Three Executors, or How to account for Charity-Money.*

Vn malade iust cuntre lit, 1688  
 Qe morir dust, bien le vist,  
 Qe saueit qe pres fu sa fin, 1690  
 E prendre dust le comun chemin.  
 Le prestre manda od le sacrement,  
 Cum custume est de bone gent;  
 Testament voleit fere,  
 Mes il ne saueit a ki crere. 1695  
 Tant se purpensa qe il ad eslu  
 Treis veisins qe il ad conu;  
 L'un fu del eglise le vikeir,  
 L'autre fu vn prodome pur veir,

<sup>k</sup> scacatur.    <sup>1</sup> de autri.    <sup>m</sup> Si son deuis quidez.

Se ones hys fadres testament ;  
 For þe katel was a-countede 6392  
 More þan þe testament amountede,  
 And þey wulde nat fulfyllen  
 þe testement of þe dedēs wylle.  
 þe sone besoghte hem þat þey wylde 6396  
 þe testement of hys fadyr were fulfylede ;  
 þan bygan þey hym for to þrete,  
 And spakē to hym wurdys grete ;  
 For tene, þey seyde<sup>1</sup> þey wulde nat do  
 For hym þat þey were ordeynede to. 6401  
 þe chyld besoghtē God almyȝt  
 To take veniaunce on here vnryghte.  
 Hyt was nat a moneþ aftyrwarde, 6404  
 þe ton fyl yn a chaunce ful harde,—  
 At hys foreyne, y ne wot what  
 Stranglede hym as he sat.  
 þe touþer executoure þat hade þe þyng,  
 Yn pouert he madē hys endyng. 6409  
 Now haue 3e herde, myschaunce and  
 nede  
 Cump of fals executours dede ;  
 Whedyr hyt be styлле, or loude on hy, 6412  
 Fals executours endyn wykkedly ;  
 Lyfe or soule, þe toon ys shent,  
 Or boþē shul yn fyre be brent.  
 As mochē ioȳē and onours 6416  
 Shal come to gode executours ;  
 Gode graunteþ hym for hys gode wyl  
 Hele and welþe wyþoutyn yl ;  
 And for hys dede þat he douþ ryghte 6420  
 He shal haue mercy azens hys plyghte.  
 þe soule prayeþ also, wyþ wyl fre,  
 þat hys gode dede hym ȝouldē be  
 Yn blys of heuene wyþoutyn ende 6424

<sup>1</sup> And seyde for tene.

Le tiers fu le prouot mult sene. 1700  
 E le deuant-dit prestre ben lettre  
 Mande les ad les langurs ;  
 Cil sunt venuz a estours ;  
 Deuant li se sunt assis.  
 Il lur ad dit, “ beals amis, 1705  
 Ben seiez vus venuz, ne plus parler,  
 A mes me tient ne pus aler.  
 ¶ Ieo su en langur mult fort ;  
 Ben le sai qe c'est ma mort ;  
 Ne pus endurer ceste peine, 1710  
 A peyne treye ieo ma aleyne.  
 ¶ Mes beals amis, pur deu vus pri,—  
 A vous treis qe estes ici,—  
 Pur deu eiez de moi merci,  
 E facez pur mei cum pur amy. 1715  
 ¶ De tut mun bien, la tierce partie  
 Pernez a vous ; ne ubliez mie.  
 La secunde partie de mun bien,  
 Pernez le, qe ceo seit le mien.  
 L'autre seit a ma femme liuere, 1720  
 La tierce a mes enfanz.\* Par charite  
 Mes executurs seiez, et lealment facez ;  
 Veez ci ma mort, et vus ou deu seiez.”  
 ¶ Tuz granterent a sun talent  
 A parfere sun testament. 1725  
 Le malade se turne a la pareis,  
 Si, ad pris la comune veie.  
 Sur-veille li unt, cum est custume  
 En Engleterre, li prodome ;  
 Le matin, al muster l'unt porte, 1730  
 E quant la messe esteit chante,  
 Enseueli le unt, sanz table et pere ;  
 Ore oyez la manere,—  
 Pain unt done, et departi,  
 Aucun piece, aucun demi, 1735  
 A ceol heure nul ne failli,  
 Ore unt departi pur lur ami.  
 ¶ Al hostel s'en est ale dan emme ;

\* The ‘secunde partie’ is, I suppose, the same as the ‘tierce’ for the children; the first, for the executors to give for the dead man’s soul. Compare l. 5269, p. 197, (les chatels) ‘Qe dussent pur le mort estre done.’



Whan he out of þys wurlde shal wende;  
 And louē of man he shal fynde  
 Yn þe syghte of all mankynde;  
 Þys godēnesse shal ay be newe 6428  
 To þe executur þat ys trewe.

Now we þe executore haue mysseyde;  
 And of hys wrong he haþ vpbreyde,—  
 He aȝensseyþ alle þat tresun, 6432  
 And setteþ þus hys resun,  
 And prayeþ vs þe soþe to se  
 þat þe dede ys more to blame þan he;  
 And argueþ vp on þys skylle, 6436  
 And byt þe dede answerē partylle:  
 “ȝyf þou be ryche yn ȝougþe<sup>1</sup> or elde,  
 And hast ynowe of welþe to welde,  
 And knowest þy self yn wyl and dedes,  
 þy wo, þy welē, how þou<sup>2</sup> ledes 6441  
 Alle þy lyfe, what hyt ys wurþy,  
 þou wost hyt bettyr þan wote y:  
 Wyk and godē, þou hyt wyst, 6444  
 And þe to sauē þou ne lyst,  
 And haddest þy self alle þy<sup>3</sup> powere, —  
 Why were þou nat þyn owne spensere?  
 How shulde y þan do now for þe 6448  
 Syn þy self were nat so fre?  
 How shulde y loue þy soulē nowē  
 Whan þou louedyst nat þy soulē prowē,  
 How shulde y þenke þy soule to<sup>4</sup> saue  
 Whan þou þoghteyst noun to haue? 6453  
 How shulde y bryngē þe to blys  
 Whan þou þy self ne wuldest þe wysse?  
 How shuld y bryngē þe of pyne 6456  
 Why þou ne wuldest, whyl alle was þyne?  
 How shulde y, frende man, be þy frende,

<sup>1</sup> ȝyngþe.<sup>3</sup> þe.<sup>2</sup> þou þe.<sup>4</sup> þenke þe to.

A sun tierz se tint sa femme;  
 Les enfanz a lur partie; 1740  
 Les executurs ne oblient mie  
 Le pot, la paele, et le caudrun,  
 Pernent tut enuirun,—  
 La gredil, le crok al quistrun,  
 Pernent tut sanz enchesun; 1745  
 Ne lessent cofre, ne forcer,  
 Qe il ne funt remuer;  
 Deners, darrez, qui qe vaut,  
 Tut pernent coment qe aut;  
 Ceo qe tient a petit ou grant, 1750  
 Tut le pernent, a un of uallant.  
 ¶ Ces dettes rendent menuement,  
 Ces detturs destreinent greuement;  
 Chescune mesun unt cerchie;  
 Tut l'unt les executurs enloygne. 1755  
 ¶ E quant tut unt assemble,  
 Al hostel le prouot l'unt porte.  
 ¶ En la chambre sunt entre,  
 Le tresor deuant euz vnt gete; 1759  
 Cent mars pernt l'un; l'autre a tant;  
 Al prouot remist le remenant.  
 ¶ Les prestres a lur ostel vunt,  
 Qe riches de autru bien sunt.  
 Tant est le siecle auant ale  
 Qe un an iadi a passe; 1765  
 E plus de un iur del anniuersaire.  
 Le prouot uint al uicaire  
 E l'autre prestre ensement,  
 Si lur demanda 'coment 1769  
 E pur qei, le aniuersaire ne fu tenu.'  
 “Certes,” fet il, “ieo i fusse venu,  
 Si usse offert le dener massal,  
 Qe bien vous ust fet, ou mal;  
 Pus ussum departi a poure gent  
 Payn, blee, ou argent.” 1775  
 ¶ “Certes,” fet le vicaire, “ieo n'ai  
 nient;  
 E le iur del aniuersaire, qe fut heer,  
 N'eit pas en mun kalunder;  
 Mes alum a uotre mesun,  
 E coment est ale, acunterum.” 1780  
 Volunters sunt tuz de gree;  
 Al hostel le prouot sunt ale,

When þy self, fo man, walde þy hende ?  
 How shulde y late þy gode me fro 6460  
 When þou lete noun fro þy self go ?  
 Who shulde þe oute of sorowe vnbynde  
 When to þy self þou were vnkynde,  
 And wystyst weyl þou shuldest deye 6464  
 And nedely þe behouede passe þat weye ?  
 þoghe y for þe 3af<sup>1</sup> aywhore  
 Who shuldē kunne me þank perfore ?  
 What shuld godē do þe mede ? 6468  
 þou dedyst hyt nat ; hyt ys oure dede.  
 A peny 3yue of þe, yn þy lyue,  
 Hadde be bettyr þan ourē fyue.  
 þou gederdyst and 3aue þyn executours ;  
 þat before was þyn, now ys hyt ours. 6473  
 þou gaderdyst faste and puttest yn holde,  
 So shul we be þou bolde.  
 þou boghetyst fast, and madyst a ryche  
 eyre, 6476  
 þy sone ys now yn þe samē speyre.  
 He shal nat þenk þat he shal deye,  
 Ne noghte of þe, but alle to beye.  
 What þoghetest þou on þy fadyr before,  
 Lesse shal he þenke on þe, þat of þe ys bore ;  
 Of þy wofare ne haþ he þoghte,  
 þou myghetyst þy self, and wuldest noghte.  
 And þoghe now we 3auē<sup>2</sup> alle þy gode 6484  
 Vntyl porē mannēs fode,  
 Or dede anouper, for þy sake  
 Cherche to sette or auter make,—  
 Y trowe þy mede shal be but smal 6488  
 Syn þou dedyst nozt whan þyn was al.  
 Loke now þy selfe, and gode skyl why,  
 þat þou art more to blame þan y."

Wharefor ys alle ? y wyþ þe stryue 6492

<sup>1</sup> 3aue.

<sup>2</sup> 3yue.

En la chambre sunt entree  
 A ceole gent priuee,  
 "Ore," fet le vicaire, "seit acunte 1785  
 Ceo qe ai cest an chante,  
 E messes et sauters  
 Ai fet chanter pur ces deniers ;  
 Chant m'ad custe plus qe ne sai cunter ;  
 Ceo est ore legier a cunter, 1790  
 Mes acuntes ai rendu pur mei."  
 "E vous, sire prestre, dites de tey,"  
 "Certes," fet le prestre, "et ieo ausi,  
 Tut le ai fet, et issi ;  
 En lire et en chanter 1795  
 Ai despendu tut le auer ;  
 Tut le auer ai mis en chant,  
 Desqe a un denier uaillant."  
 "Ore," fet li vicaire, "pus qe sumes ci,  
 Pernum garde de ceo qe est ci. 1800  
 Il ad en notre roule escrit  
 Vn bacin de argent, et un tapit,  
 Entierement tut sun lit ;  
 De quel nus frum aucun profit.  
 Bacins, caudruns, et trepers, 1805  
 Dunt nus frum bons deners,  
 Si chanterum, si deu plest, cest an."  
 "Gar," dit le prouot, "par seint Johan,  
 Vous auez chante outre mesure,  
 E ieo voil karoler vn heure ; 1810  
 Chant qe est sanz karole  
 Est come vdiue parole."  
 ¶ Le prouot se est sus-leue ;  
 Deuant ces cumpainuns ad karole ;  
 "Ore," fet il "deu seit aure, 1815  
 Le alme est de pechie alege ;  
 Bien me suy aquite,  
 Qe bien ay ore acunte,  
 Mult est le chant amende  
 Par karole si demene." 1820  
 ¶ Seiez uotre executur tant cum vous  
 viuez,  
 E ia mauaise nouele de ce ne orrez ;  
 Car ceo que vous fetes en uiuant,  
 De ceo n'ad nule dute auant.  
 En uotre pussance, par uotre main, 1825  
 Departez vtre auer et uotre payn,

þat þou do godē yn þy lyue.  
 Make þy self þyn ownē weye,  
 þat þyn executor ne<sup>1</sup> of þe þus seye;  
 For, what tyme þat þou away gos, 6496  
 þo þat were þy frendys are þan þy fos;  
 And comunly þyn owne wyfe,—  
 þat mayst<sup>2</sup> þou se here ful ryfe;  
 Also þy chyldryn are vnkynde, 6500  
 þat þou hast be aboute ful mynde.  
 Of boþe mayst þou þy merour se,  
 3yf þou kanst, or wyl, parseyuē þe.  
 And alle cump hyt of coueytise 6504  
 þat men donē vpp on þys wyse.  
 þarforē, þenk on þe endyng,  
 And spendē weyl þyn ownē þyng  
 þat þou fal nat yn auaryce; 6508  
 Of vnkyndhede hyt cump, þat vyce.  
 God, for hys holy myȝt,  
 Late vs neuere wyþ vnryȝt  
 Coueyte oghte aȝens hys wyl, 6512  
 No wyþ auaryce to holde for yl,  
 But þat hyt be hym to queme  
 And body and soule yn clenness 3eme.

*On Gluttony.*

The syxtē synne ys glotonye; § 6516  
 þat ys a shameful vyleynye  
 þat men doun of mete and drynk; \*  
 For ouermoeche ys abomynable and styng.  
 Y wyl now shewē of hys spyces,<sup>3</sup> 6520  
 þat noun fallē on hys grecys;  
 Ful manyon stumble vp and down,  
 Of þe greces of syre glotown.  
 Y shal 3ow telle þe samē wyse 6524  
 Ryȝt as “manuel pecches” seyse.  
 He comaundeþ, at þe bygynnyng,

<sup>1</sup> Harl. omits ‘ne.’<sup>2</sup> Harl. madest.<sup>3</sup> speces.

E gardez qe vous seiez tutdis certain,  
 Car tiel uist huy, qe murra demain.  
 ¶ Tant cum tu poez, dunez qe tu as;  
 Souent oy dire, ne est pas gas, 1830-1  
 Meus valt vn teon, qe douz aueras.  
 ¶ Des executurs auum parle,  
 A un autre resun alum de gre. 1834

*[For what follows this Tale in the MS. go back  
 to p. 41.]*

**Le sime peche mortel est Glotonie, e ces  
 sunt les racines. <sup>a</sup>**

§ Ore vus dirrum de Glotonie,  
 Qe mult est vse, ne dutez mie;  
 \* Ceo est en trop beiure et manger. 5815  
 Ces especes couient ore cunter.  
 ¶ Le fiz deu nus ad enseigne  
 La veie dreite de sobrete  
 En le euangelie, ° ou ad parle,  
 Qe tut est plein de verite. 5320

¶ Deu vus comande qe bien gardez

<sup>a</sup> Le sime peche est Glotonie.

° l'ewangle.

“ Be mesurable yn allë þyng.”

Of allë wysdoms þat shal dure, 6528

þe most wysdom þan, ys ‘ mesure.’

Mesure and resun to gedyr þey wone,

And allë manere of vertues þey kone.

Wyþ whom þey wonë, he ys wys, 6532

And ys ryche, and holdyn yn prys.

Hyt ys a gode sygne þat man ys stable

þat yn resun ys mesurable.

Many a vertu mesure has 6536

<sup>x</sup> dreit vie de porke.

Qe uotre qeor ne seit greuez

De trop beüre ne trop manger ;

Assez pernez ; pus lessez ester. 5324

[For what follows in the MS., see lines 5325 to 5373 below.]

¶ Ceoli assez ad vie de porc<sup>x</sup>

Qu en sa Glotonie est si ord 5375

Quant le iur prent tant al<sup>y</sup> manger

Qe ceo qe pres ad,<sup>s</sup> couient lesser ;

Poi uaut plus tiel creistien,

Sauue baptesme, qe vn chien.

Bien sachent ceus de verite, 5380

<sup>y</sup> beüre prent tant ou.

<sup>s</sup> ad pris.

*The French Exhortation against Drunkenness, and the Tale of the Priest's  
Double-Candle test of what's enough Drink.*

¶ Veez si vus trespassez 5325

Encuntre qe deu ad comandez,

Si vos sens fussent desturbez

Par tant qe vus trop bussez ;

Si voster pe ne est dreit alant,<sup>p</sup>

E uotre oyr clier oiant, 5330

E vautre veue cler veant,<sup>p</sup>

E uotre lange bien parlant,

Après manger, cum fut deuant ;

Bien purriez vus sauer par tant

Qe auques trop ustes ale auant. 5335

¶ Un prestre esteit de vn muster,<sup>a</sup>

Beur fort fu, et lecher,

Car ces pechiez curent en vne lesse<sup>r</sup>.

Flambe surt souent del gresse,—

Ausi, souent de glotonie 5340

Vient pechie de lecherie.

Cest prestre fu custumer

A sun garcun comander

Vne chandele a fichir,

E pus a beüre demander ; 5345

Tant longement wesseillereit

La nuit a home qe il auait ;

V, si cumpainun luy failli,

Jesques sun ventre vst empli ;

Ne saueit nepurquant quant vst assez

Jesque la chandele ust regardez ; 5351

Quant dous de vne li ressemble,

Sun garcun dunques demande

‘ Quans chandele il porta

Quant il lumere demanda ?’ 5355

Le garcun “ fors vne ” diseit,

Le prestre respund ‘ qe douz veeit

Alumez, ceo ly sembleit.’

La custume sun seigneur saueit ;

“ Oure est dunques de cucher ” 5360

Dist le prestre tauerner.’

¶ Par tant, pet chescun bien sauer

Qe il ne out mie la veue cler

Après manger, cum out deuant ;

Ne crei mie qe sun pe fu dreit alant,

Car<sup>t</sup> si il ust dunc mesure 5366

Vn fust qe vint peez fust leue

De tere, il ust chanceille,<sup>t</sup>

Ceo crei sauer de verite.

¶ Les vns quant beu vnt outer mesure,

Oyr ne poent rien cel hure 5371

<sup>u-u</sup> Fors le seint nun ‘ wasseil ’

Et la dreite respunse ‘ dring hail.’<sup>u</sup> 5373

<sup>p-p</sup> These lines are transposed, and after l. 5332 is inserted — ‘ Ne vos v sens ben sachant.’

<sup>a</sup> en vn pays manait. <sup>s</sup> Dist al prestre sun botiller.

<sup>r</sup> courent en vn les, Cum.

<sup>t-t</sup> Kar si mesure eust en lung et le  
Vn fust, ioe crai k’il eust chancele.

<sup>u-u</sup> Fors cest nun ‘ wessail, wessail,’  
E la respunce, ke est ‘ drinkehail.’

pat touchede ys nat yn þys pas.  
 But þe mesure of etyng,  
 þát ys boþe to olde and 3yng;  
 þarfore wyl y telle 3ow alle 6540  
 Yn what þyngës þat 3e falle.

Be nat to þy self so large  
 Ouer mesure þyn <sup>1</sup> herte to charge,  
 þat þou ne kast for vylayne 6544  
 Ne for þe foule lust of glotonye.  
 þenk here on whan þou hyt bygynnys,  
 For þer yn are þre wykkede synnes.  
 Glotonye, and þefte of þyng, 6548  
 And cursede yn chyrche, ys mede endyng.

And y warne þe of þys kas,  
 To comone wyþ any þat cursyng has, \* †  
 þat þou wystyst opunly 6552  
 Were cursede wyþ holy cherches cry. ‡  
 3yf þou dedyst hyt by þy wyl,  
 Wyþ oute destresse or lordys wylle,—<sup>2</sup> ||  
 Holy cherche ys wroþe wyþ þe astyt, 6556 †  
 And halt hyt pryde and grete dyspyt, †  
 And seyþ þou art vnbuxum,  
 And manteynest an euyl custum.

3yf a cursede man hadde cumpany 6560  
 Wyþ one or ouþer, loghe or hy,  
 Or yn mete or yn drynke  
 At þe alehous, or ouþer gaderyng,  
 He ne wulde recche how long he lay 6564  
 Yn hys cursyng, nyȝt or day.  
 For holy cherchē curseþ none.  
 But yn vnbuxumnesse þat haþ mysgone;  
 þat wyl nat stonde at hys justyse, 6568  
 He defendyþ hym þe comune acyse,  
 For to make hym be ashamede

<sup>1</sup> Harl. yn.

<sup>2</sup> ylle.

Qe dignes sunt de estre blame,  
 Car, ne mie sul blame pernent,  
 Mes cors et alme par tant destruent,  
 ¶ Vere poez vus meint fol home  
 Qe velt cumbatre par custume 5385  
 Qant il ad beu plus qe assez;  
 Meuz luy vaudreit estre cuchez;  
 Pur ceo, garde bien pernez  
 Si a malfere estes custumez,  
 Cum a cumbatre,\* et estriuer, 5390  
 Ou a lecherie trere leger.  
 ¶ Yueresce dunc vous est grant peche  
 Car douz mals vnt plus qe vn pese.<sup>b</sup>  
 ¶ Gardez si vus aues mange<sup>c</sup>  
 De chose qe sussez estre emble; 5395  
 Par tant est meint escomenge,  
 E dunc est treble le peche.

¶ Si vous auez communie—  
 || Sanz force, de uotre ein degre,—  
 \* Od home qe sussez de verite 5400  
 ‡ Qe seint eglise out escomenge,

Malement, sachez, serrez blame;  
 Car ceo est contempt, et orgoil pruuē.

¶ Meint home par cunsentement

Aloigne autru amendement. 5405

<sup>a</sup> meller.

<sup>b</sup> plus grant, Kar tuz ces maus est comensant

<sup>c</sup> beu ou mange.

pat he shulde be so defamede,  
 And so shulde he wyte he may nat be 6572  
 But at holy cherche degre.<sup>1</sup>  
 For swych þyng, men ofte hem meken.  
 And mercy at holy cherchē sekyn.  
 þarfor hyt ys a grete folye 6576  
 Wyþ cursede man haue cumpanye.  
 Seynt Poule seyþ, þat mochē wote,  
 “Who so handlyþ pycchē wellýng hote,  
 He shal haue fylþe þerof sumdeyl 6580  
 þoghe he kepe hym neure so weyl.”

And Dauid seyþ yn þe sauter  
 For felaushepe, on swych maner,  
 “Wyþ holy man, holy shalt þou be; 6584  
 Wyþ wykked man, þou turnest as he.”  
 On þese wurdys y rede 3e þynke,  
 And kepē 3ow fro cursede blynke.

Ne þou shalt for no mannes preu, \* 6588  
 Ete, ne drynkē, wyþ a Iew.  
 But 3yf he wyl crystendom take, §  
 Hys felaushepe shalt þou forsake.  
 And þat ys a grete skyl why, 6592  
 For þe Iew ys Iesus enmye.  
 þe Iew loueþ, on no manere,  
 Iesu, ne hys modyr dere.  
 þarfor, 3yf þou loue hem ry3t, 6596  
 Forsakē Iew at alle þy my3t \*  
 But 3yf þou hope þat he wul weyue  
 Hys lawe, and crystendom receyue.

*Against making Men drunk.*

þys custum ys also perylous, 6600  
 To lede a man to þe alehous †  
 To do hym drynke out of resun,  
 Or make hym drunke,—þat ys tresun, °  
 Or to þy hous, 3yf þou hym lede 6604

<sup>1</sup> gre.

<sup>d</sup> si cessereit.

Si escomenge n'ust cumpainun,  
 Cum auer ne dust, ce seit<sup>d</sup> chescun,  
 Plus tost, sachez, se amenderait;  
 Pur ceo pechent, si deu me eyt.  
 ¶ Qe od euz beiuient ou maniuent, 5410  
 Ki me creient, si les fuent,<sup>e</sup>  
 ‘Plus vous di sanz dotance,—  
 Si garder vus volez de consentance,  
 Sauer ne les deuez; †  
 Ceo nous ad seint pol comandez. 5415

† Ki peiz tuche, il ert suillez;

† E ki est od fol acumpainez,  
 Fous pur ueir deuendra;

† Sages est qe le fuera.

\* ¶ Ne cumpainie auer od giu, 5420

Ne deit ki eime le duz iesu,—  
 Ne en beuire, ne en manger,

§ Si il nel quide creistienier;

| Car dunc est bon le acointer

Pur l'alme del giu sauuer; 5425

\* Quant ce n'entent, ne vaut rien

La cointe del giu a crestien.

Einz est peche, sachez, mult grant,

Al enimi deu fere beal semblant;

N'est mie signe qe ert sauue 5430

Qe a gius ert trop acumpaine.

Mes ki deners ad a duner,

Cumpainie peot assez auer.

¶ Home qe est custumer

† Autre gent eniuerer, 5435

° De peche pur ueir se peot duter

Si il ne se amende premer.

Aucuns funt trop volunters;

Deu les pardoint lur pechiez!

Mes les fols sunt leger a trere; 5440

Ki force ne les fet, ne poent crere

Qe autrement seient bien venu

<sup>e</sup> il le eschuerunt. † Kar a teus consentir ne deuez.

On hym drynkē for to bede ;  
 pou art gylty of hys synne  
 3yf pou to drunkenes wldest hym wyne.  
 And 3yf pou joyē þerof has, 6608 †  
 þe more pou fallyst yn trespas ; §  
 Hyt ys a tokene of felunnye  
 To weyte hym wyþ swych gylrye.

Also 3yf pou any day shuldest<sup>1</sup> fast, \*  
 And pou ouertymely þy metē aske, 6613  
 Glotony haþ swych loḡyng wroghte  
 þat pou to tyme abydest noghte.

Anoþer spyce ys yn glotonye, † 6616  
 To ete ouer delycyusly ; ||  
 For to be seruede wyþ many messe,  
 þat haunte þese lordyngēs on dese. <sup>on table</sup>

Wulde þey of euery a messe 3yue 6620 †  
 To helpe þe pore wyþ for to lyue,  
 þe boldlyere þey myȝt hem self fede  
 3yf þey dedyn þat almēs dede.

But of almēs þenk þey noȝt, 6624 †  
 For lust and lykyng ys more yn þoghte.

pou þat louest so many messe,  
 Wuldest pou þenke on syre Dyues,  
 And of þe porē man<sup>2</sup> Lazare 6628  
 þat syre Dyues latē mysfare,—

For he askede hym sum gode,  
 Of hys mete, for hys<sup>3</sup> lyuēs fode,—  
 Y trowe pou shuldest nat forgete 6632  
 þe pore man at þy mete,—

3yf pou vndyrstode, y wene,  
 What þe talē wulde bemene.

*The Tale of Dives and Lazarus.*

A ryche man was sum tyme of prys 6636 †  
 þat werede boþe purpure and bys, †

<sup>1</sup> shulle.

<sup>3</sup> to þe.

<sup>2</sup> man also.

Al hostel de hume qe il vnt conu ;  
 De ceo vient la mauaise custume  
 Dunt Engleis mesdient ces de Rome.<sup>s</sup>  
 ¶ Si ioie auiez en uotre qeor 5445  
 Quant autres purriez enyuerer ;  
 Cum plus vus plest uotre peche,  
 § Tant est plus grant, pur verite.

\* ¶ Home qe vodra a dreit iuner,  
 Ne deit par ceo plus longement manger  
 Par tiel iur quant il iune, 5451  
 Cum funt plusurs par custume ;  
 A tant vaudreit douz feiz manger  
 Cum faucement ensi iuner.

\* ¶ Trop bas hure manger ne deuum 5455  
 Le iur quant iuner volum,  
 || Ne trop delicieusement ;  
 † Qe a glotunie ausi apent.

† ¶ Ki tiels est, il dust duner<sup>h</sup>  
 † As poures de chescun manger, 5460  
 † Dunc purreit plus hardiement  
 De mutes mes manger, cum ie entenck ;

† Mes des poures pensent petit ;  
 Tant vnt en mangant grant delit,  
 Mult chierement se repentirunt, 5465  
 Qe poures vblient, qe il mes funt.

¶ Vne cunte vous voil par ceo cunter  
 Qe ne fet mie a vblier.

¶ Iadiz esteit vn riche hom  
 † Qe vestu fut en siclatun ; 5470

<sup>s</sup> Des engleises dient ceus de roume.

<sup>h</sup> Deueroit ly riche home doner.

And euery day nobly was lede,		†	Noblement chescun iur mangeit—	
And wyþ delycyus metys fede;			Pite des pources poi aueit.	
And þer was þo a porē man, §	6640	§	Deuant sa porte vn pource giseit	
Lazare, þat þe wurde of ran, †				
He lay at þe rychē mannys zate, §				
Ful of bylēs, yn þe gate;		†	Qe mult grant suffreite aueit,	
He ʒernede moche to ete hys fylle	6644	†	Saole uoleit estre, sanz fable,	5475
Of þe crummes þat þe rychē man dede		†	Des mies qe cheirent de la table,	
spyl, <sup>1</sup>		°	Mes nul li voleit duner	
But no man ʒaue hym on to byte, °			Car cest riche home esteit auer.	
þoghe þat askede he so lyte :		†	Le pource, 'lazare,' a nun aueit ;	5480
But þe rychē mannēs houndes	6648		Cum leprus, des plaies plein esteit ;	
Come and lykkede Lazares woundes.		†	Mes les chiens de la mesun veneient	
Sone aftyrwarde deyde Lazare §		†	E ces plaies de lur langes lescheient.	
Before þe mannes ʒatē pare ;			Ausi, cum deu purueu aueit,	
Goddēs aungeles þe soulē nam,	6652	§	Le pource apres mort giseit ;	5485
And bare hyt yn to þe bosum of Abraham.			En repos esteit porte, <sup>1</sup>	
Abrahams bosum ys a dwellyng		†	Car en le sein Abraham fu pose.	
þat holy men haue yn restyng,				
þat to Iesu Goddys sone cam	6656			
þat flesshe and blode yn Mary nam.				
Abrahams bosum ys <sup>2</sup> a stede, men telle,				
Betwyxē paradys and helle.				
Fyl auenture, as y er seyde,	6660			
þys rychē man sone aftyr deyde.		†	Li riches est ausi deuie,	
Hys soule was bore to Lucyfere,		†	E as vifs deables ale ;	
Wyþ outyn ende to dwellē pere ;		†	En enfern fu enseueli,	5490
And as he was pere yn pyne,	6664		Car bien le aueit deserui.	
He lokede vpwarde wyþ hys yne,		†	Cest cheitif qe esteit mult pene,	
And saghe Lazare þe porē man		†	Ces oils amunt ad leue ;	
Yn þe bosum of Abraham ;		†	En repos vist haut Abraham	
And as he myzt, he ʒaue a cry,	6668		E Lazare le pource en sun sein.	5495
And seyde, "Abraham, mercy, mercy,		†	¶ Pere Abraham, ad apele,	
			'E qe de luy vst merci, prie,	

<sup>1</sup> spyllē.<sup>2</sup> O. omits 'ys.'<sup>1</sup> l'alme porte.



- Latē Lazare hys o fynger wete,  
 And droppē on my tunge for hete :  
 For y am yn endles peyne,  
 Yn fyre and yn leye certeyne." || 6672
- And Abraham spak<sup>1</sup> as yn vpbreyde,  
 " Sone ! menest þou nat what y er seyde ?  
 þou receyuedyst þe wurldys blys, ° 6676  
 And Lazare, pouert and peyne ywys. \*  
 þou ete and drunke, and were ful blyþe ; °  
 And Lazare hungrede, and ful wo syþe ; \*  
 And now shal he for hys deserte 6680  
 Haue welþe ynoghe for hys pouert ;  
 And þou for welþe to pyne shal<sup>2</sup> go,  
 And for þy ryches þou shalt haue wo.  
 Now ys Lazare euere yn solace, 6684  
 And þou yn sorow wyþ outē grace ;  
 þe endles ende may no man telle  
 Betwyxe vs here, and 3ow yn helle ;  
 Betwyxe oure joye, and 3ourē peyne, 6688  
 Ys endles tyme ande vncerteyne.  
 Swych sykernes<sup>3</sup> ys betwyx<sup>4</sup> 3ow two,  
 þat noun of vs to 3ow may go.  
 None of vs to 3ow may come, 6692  
 But echone haue hys ownē dome."
- þan preyde þe ryche man Abraham, +  
 þat he wlde sende Lazare, or sum oþer +  
 wham,  
 To hys breþryn allē fyue. 6696  
 þat þey loke hem so, yn here lyue, +  
 Fro auaryce and fro glotonye :  
 And 3yue to porē men bleþlye, +  
 " þat þey neuer hedyr be sent 6700  
 Wyþ me yn þys hete to be brent."  
 Abraham ne grauntede hym noghte +
- + " Lazare enueiez, dist, a mey,  
 Qe moille vne partie de sun dey<sup>k</sup>  
 Pur ma lange refreider, 5500  
 || Car trop su pene, si ne pus murir."
- + Abraham luy respundi  
 ' Qe ceo ne pout estre, sust il de fi,'  
 \* " Car Lazare recust," dist, " mal,  
 Tant cum fust en vie mortal ; 5505  
 E vus recustes, dit il, bien  
 ° Quant fustes home terrien ;  
 Fere couient dunc equite,
- + Qe Lazare seit en ioie, et vus pene."
- + Abraham ad mult pus prie 5510  
 ' Qe Lazere a ces freres fut enueie,  
 + Pur euz certainement garnir  
 Queles peynes lur couient souffrir  
 : Si lur auarice ne ueillent lessir,  
 + E des pures pite auer ; 5515  
 : De lur glotonie ausi cesser  
 + Si en enferne ne ueillent aler.'  
 + Abraham ne li vout granter
- <sup>k-k</sup> Lessez lazer moiller le chef de sun dai  
 E vne gutte de ewe gettre a moy.

<sup>1</sup> Harl. omits 'spak.'<sup>3</sup> sekernes.<sup>2</sup> peyne shalt.<sup>4</sup> betwene.

pat þe ryche man hym besoghte,		Lazere <sup>1</sup> a ces freres enueier,	
"þey haue," he seyde, "all þe prophete †		"Car le prophete Moisen auient, 5520	
dedys	6704		
And holy wryt, þat men on redys,			
To teche hem bopē ryzt and skyle,—			
Do þerafty, 3yf þey wyle."	†	Qe crere le pussent, <sup>m</sup> si il voleient."	
þan spake þe ryche man	6708	† Li riches qe en peyne esteit	
"Nay, fadyr Abraham, nay, þey ne kan; †		† A Abraham dist, 'k'il bien quideit	
But wuldest þou do aftyr my rede			
To reyse a man þat haþ be dede,	†	Qe si vn mort releuast,	
þat myzt hem þe peynēs telle	6712	† E les peines d'enfer cuntast,	5525
þat þey shul suffre and yn dwelle,—			
þan shulde þey do ryzt penaunce	†	Penance freient de lur peche	
For to askapē þys myschaunce."		Ces freres qe il ad tant ame.'	
Abraham wulde nat graunte	6716	† Abraham ne vout granter	
þe ryche man þat cunnaunt			
A dede man vp for to reyse,	†	En nule manere Lazere enueer,	
"Syn Moyses sawes þey wyl nat preyse,	†	"Car vn home mort ne creient 5530	
How wulde þey at a dede man lere	6720	† Quant Moysen le prophete ne oient." <sup>n</sup>	
Whan holy wryt þey wyl nat here?"			
þys tale tellyþ oure lorde Iesu	†	¶ Ceste cunte deigna Iesu Crist cunter,	
To rychē men for herē prew, <sup>1</sup>	†	Pur les riches amonester	
þat þey ne be no nythyng	6724	† Qe il ne seient trop auer	
Of here mete, ne of here þyng,	†	De lur beiure et lur manger.	5535
To pore men namely, —	†	Ouesqe les pources deiuent partir	
þat þou 3yuest hem, 3yue hyt bleply,		Quant meseise les ueient souffrir;	
Wyþ no betyng, ne wyþ noun awe;	6728	En lur delices, ne deiuent lesser	
Almēs ys nozt wyþ any myssawe.		Des pources a la porte pensir;	
Why tellyþ he þe <sup>2</sup> wykkednes of þys man		La ioie de ciel peot achater	5540
alle,		Li riches hom par sun auer.	
And he ne robbede, ne he ne stalle,—			
But for he bare hym ouer hye,	6732		
And ledde hys lyfe yn glotonye,			
And to þe pore dyde euyl yn dede			
No halp hym nozt yn hys nede:			

<sup>1</sup> pru.<sup>2</sup> Omits 'pe.'<sup>1</sup> A. reads 'Abraham.'<sup>m</sup> E autres k'il poaient crere.<sup>n</sup> les prophetes oir ne voleient.

Ne Lazare asked nat greuuslyke, 6736  
 But a fewe crummës for to pyke;—  
 And for he 3aue<sup>1</sup> hym noun on to byte,  
 Hym was wernedë as lyte :  
 As lytyl as he hym wernede, 6740  
 As lytyl þyng he 3ernede ;  
 He preydë Lazare hym to sende  
 A dropë of hys fynger ende.  
 Loke how euene jugement, 6744  
 þe tone azens þe toþer, was sent :  
 Hyt ys but a lytyl synne  
 Of a drope and of a crumme ;  
 þan wyl hyt be ful harde a counte 6748  
 Of þyng þat wylle to moche a mounte.  
 þarfor, 3e lordyngys, beþ ful ware,  
 þenkeþ on Dyues and on Lazare,  
 And þe porë na3t<sup>2</sup> forgete 6752  
 Whan 3e syttë at 3our mete.  
 And þou þat fedyst þe so rychely,  
 Ouer mesure yn glotonye,—  
 þenk þat þou shalt stynk and rote, 6756  
 And wurmes shul fyl þy prote,  
 And þe fouler shal þy body stynke  
 For thy ryche metë, and þy drynke.  
 Euery man 3yue tente to þys, 6760  
 And se how vyle hys body ys.<sup>kepe</sup>  
 Twey dayys or þre mow hyt loke  
 Mete; ar man hyt ete or toke ;  
 But as sone as hyt ys yn þe 3oten, 6764  
 Yn half a day þan ys hyt roten ;  
 Ry3t vyle and alþer meste  
 þan hyt ys of any ouþer beste.  
 Se weyl þys þan mayst þou fynde, 6768  
 How vyle þan ys þyn ownë kynde.  
 þys rychë man that y of telle

<sup>1</sup> 3af.

<sup>2</sup> noghte.

Wente nat oonly þarfor to helle,  
 But for þat he wuldē noghte 6772  
 3yue to Lazare þat he besoghte,  
 Ne no3t only for glotonye,  
 Ne auaryce, ne for beryng hye,  
 No3t for þy þe lēste of þys, 6776  
 My3t brynge a man to juwys.  
 Why was Gode moste wyþ hym wrothe?  
 For he dyde þe pore man loþe,  
 And for he dyde hys<sup>1</sup> houndes oute late  
 To byte þe lazare at þe 3ate; 6781  
 Ande, for he dyde hym þat dyspyte,<sup>2</sup>  
 Gode wrathede hym astyle,—  
 And deyneþ nat to nemne hys name 6784  
 For he dede þe pore man shame,  
 But calleþ hym yn þe gospel, ryche,  
 As vnkyndē and vnbryche.  
 For ful comunly shalt þou fynde 6788  
 Oftē rychē men vnkynde.

Lorde, how shul þesē robbers fare  
 þat þe pore pepyl pelyn ful bare,—  
 Erlēs, kny3tēs, and barouns, 6792  
 And ouþer lordyngēs of tounnes;  
 Iustyses, shryues,<sup>3</sup> and baylyuys,  
 þat þe lawēs alle to ryues,  
 And þe pore men alle to pyle; 6796  
 To ryche men do þey but as þey wylle.<sup>4</sup>  
 þys rychē man, as þe gospel seys,  
 Was but to o man vncurteys,  
 And hadde so mochē pyne<sup>5</sup> þarfore; 6800  
 On hem wyl fallē mochē more  
 þat many pore men pyle and bete,  
 For Gode no synne wyl þey nat lete.  
 Swych ryche men<sup>6</sup> þat are a3ens Goddys  
 pes, 6804

<sup>1</sup> Harl. he.<sup>3</sup> shereues.<sup>5</sup> peyne.<sup>2</sup> despyt.<sup>4</sup> wyle.<sup>6</sup> omitted.

penkeþ on Lazare and on Dyues ;  
 And beþ nat pynede wyþ Satanas  
 For porē men, as dyues was,  
 And ys, and euer shal be ; 6808  
 3yt robbede he neuer<sup>1</sup> golde ne fee.  
 By þys skylle þan mow 3e se,  
 þat 3e, are wers, þan was he.  
 He dyde but lete an hounde hym to ; 6812  
 3e rychē men, weyl wers 3e do !  
 3e wyl noun houndēs to hem lete,  
 But, 3e self, hem sle and bete.  
 He ne dyde but wernede hym of hys mete;  
 And 3e, robbe al þat 3e mow gete ; 6817  
 3e are as Dyues þat wyl naghte 3yue ;  
 And wers ; for 3e robbe þat þey shulde by  
 lyue.  
 Of mochē peyne 3e mow 3ow drede, 6820  
 For 3e do weyl wers þan Dyues dede.  
 3e rychē men, God wyl 3ow charge  
 þat 3e 3yue 3oure almēs large ;  
 Nat ouer powere neuer a deyl, 6824  
 But 3yue þat, þat 3e mow<sup>2</sup> ful weyl ;  
 And nat allonely largely, §  
 But wyþ loue þat ys curtesy ; †  
 3yueþ curteysly, and nat to bete, || 6828  
 3ow were bettyr 3oure almēs lete. :  
 3yf a pore man take ons or twyys,<sup>3</sup> |  
 Mysdo hym nat 3yf þou be wys ;  
 Ne seye hym noun oper vyleynye 6832 †  
 þan doust þou larges and curteysye.  
 More þank þou getest for swych 3yuyng  
 þan seuene so moche wyþ chydyng.  
 Herefore Seynt Jhoun þe aumenere seys, †  
 And techyþ<sup>4</sup> men to be curteys. 6837 †

¶ Mult des<sup>o</sup> maners almoines deit fere  
 Riche home qe a deu ueut plere ;  
 Si il de une ne seit paie,  
 Autre almoine prent a gree. 5545  
 Les uns funt almoine utes<sup>p</sup> pourement,  
 Pur ceo deu ne paient nient ;  
 Aucune chose se couient greuer  
 Qe almoine veut a dreit duner.  
 ¶ E ne mie sulement 5550  
 § Ne deit hom duner largement,  
 † Mes curteisement deit duner  
 Qe a deu veut estre-chier.  
 || Curtesie defent en partisuns  
 As pources duner gros frauns ; 5555  
 ° Meus vaudreint qe ne fussent venu,  
 ° Qe pur poure almoine estre batu.  
 ¶ Reprouer ne deuez le poure home  
 Si fere volez uotre almoine ;  
 | Si aucun receiue dous fee, 5560  
 † Nel reprenez nient pur l'amur dee,  
 Qe auer purra plus grant mester  
 Qe quatre autres de almoine auer.

<sup>1</sup> noper.

<sup>3</sup> ones or twys.

<sup>o</sup> En meintes.

<sup>p</sup> mes.

<sup>2</sup> may.

<sup>4</sup> teche.

*The Tale of St. John the Almoner, and his  
great Liberality and Courtesy.*

Hyt seyþ Seynt Jhoun þe aumenere  
Pore men callede hym Goddys spensere;  
He was bysshope and patryarke 6840  
Of Constatynë<sup>1</sup> noble starke.  
Of hym ȝede ful fyr þe name,<sup>2</sup>  
Of largë almes men ȝaue<sup>3</sup> hym name.

A pylgryme herde of hym þus seye, 6844 †  
And to hys palys he toke þe weye;  
Whan he cam<sup>4</sup> þer, he saghe seynt Jhoun<sup>5</sup>  
Dele þe pore folk ful gode wone;  
He seyde he wulde hym ouercharge, 6848 °  
To wete wheþer seynt Jhoun were large. °  
He com, and askede þe charyte, †  
And Seynt Jhoun þat was so fre  
He comaundede hys seriaunte : 6852 †  
For to ȝyue hym syxe besaunte. †  
þys pylgrym ȝede ande chaunged hys wede, †  
More to aske ȝyf he myȝt spede. §  
And seyde he hadde gown many a gate<sup>6</sup>  
And to þe cyte he was com late, || 6857  
And of spensys had<sup>7</sup> he noun,  
So hadde he yn pylgrymage gown. 6859  
Seynt Jhoun commaundede hys aumenere †  
To ȝyue hym ouþer syxe, for he hade †  
mystere.<sup>nede</sup>

þe aumener parceyuede weyl þat tyme †  
þat hyt was þe same pylgryme  
þat toke byfore þe charyte, 6864  
And seyde "syre, þys ys he."  
Nopeles, oþer wrothe or glade,  
He gaf<sup>8</sup> hym hat seyn Jhoun bade.

<sup>1</sup> Constantyne.<sup>5</sup> Johone.<sup>2</sup> ful fere ȝede þe fame.<sup>6</sup> O. gloss 'wey.'<sup>3</sup> ȝafe.<sup>4</sup> com.<sup>7</sup> spenses hadde.<sup>8</sup> ȝaf.

Les seint<sup>a</sup> poures out si chier  
Qe chescun iur les soleit visiter.

Vn pelerin ceo bien veeit,  
E tempter seint Iohan uoleit;  
Sauer uout la verite 5570  
° Si il ust parfite charite.  
Entre les poures se est mis,  
Si ad seint Iohan mult requis  
Qe de luy ust pite,  
Si luy dunast de charite. 5575  
"Vn pelerin," dist, "su, meseise,  
† || Nouelement vinc en cest cite."  
: Seint Iohan comanda a sun donur  
† Qe sis besanz li doigne par deu amur;  
Mes quant out receu li sis besant 5580  
† Sa robe changi maintenant;  
Seint Ion ad encuntre,  
§ Le almoine demande autre fee;

Le patriarch sun donur ad apele,  
Si li ad ad tost comande 5585  
Qe sis beusanz d'or li donast;

† Mes le seriant se meruillast :

† A seint Johan en l'oraille diseit '  
'Qe il deuant receu aueit ;'  
† Nepurquant l'ad dune 5590  
† Ceo qe sun seignur l'ad comande.

<sup>a</sup> Le seint hom.<sup>r</sup> E a sun seignur orillait.

pys pylgrym eft <sup>1</sup> besydē nam, <sup>3de</sup>	6868		
And efte þe þrydē tymē cam <sup>2</sup>			
Yn a noþer wede þan he was ore,		† La tierce fee se est deguise,	
And askede at seynt Jhoun 3yt more.		† Si ad le almoine demande ;	
þe aumenere was wrothe þerfore	6872		
þat he askede so oute of skore,		‡ E cil qe plein fu de pitee	
Syn hym was 3yue so largely,		Nais dunc ad <sup>a</sup> comande	5595
And 3yt he askede and was gredy.		§ Qe almoine ly fust dune.	
But Seynt Jhoun, he was fre, ‡	6876	Le serf n'esteit meie ben paie	
And yn ful grete charyte		De sa grant engressete,	
He commaundede to hym a none §		Mes seint Iohan ad bien mustre	
To 3yue hym twelue besauntes echoun,—		Qe il fu plein de charite ;	5600
“ Peráuenture, Gode wyl me proue	6880	Dusze besanz li duna al hure ;	
What y wyl do for hys loue,		Si dist, “ ceo est deu, par auenture,	
Oþer hyt ys Gode hym selue,—		Ki me vient esprouer <sup>t</sup>	
þarfore 3yf <sup>3</sup> hym besauntes twelue ;		Si almoine dune sanz reprouer. <sup>t</sup>	
Or he proueþ me another wey,	6884		
3yf y wyl any of hys myssey ;			
þarfore 3yueþ wyþ godē wyl			
And curteysye wyþ outyn yl.”			
pys tale y toldē 3ow þys tyde	6888	¶ Ensample nus duna de curteisie	5605
þat 3e wyþ no pore men <sup>4</sup> chyde ;		Pur nus garder de vyleinie.	
3yf þou chydyng wyþ hym makes			
Whan þyn almes of þe he takes,			
He byeþ hyt dere wyþ hys myssawe,	6892		
And shame þerwyþ, and drede, ande awe.			
3yf for þat 3yft þou wylt haue mede,		‡ ¶ Curteisie est ausi tost duner,	
Mysdo hym nat yn wurde ne dede.		* Ne mie sun dun trop targer ;	
Also hyt ys grete curteysye ‡	6896	§ Assez est chier achate,	
To 3yue 3oure almēs hastyllye ;		Poi, souent demande.	5610
Nat for to makē long delay,*		¶ Pur ceo dist hom par custume.	
To late a wrecchē stonde al day		‘ Ki tost dune, douz feiz dune !	
Cryyng at þy 3ate yn colde ;	6900	Plus purra le freid al poure greuer	
He byeþ þyn almes on manyfolde,—		Quant almoine demand en mi yuer,	
And þoghe þou 3yue hym lytyl or noghte, §		De hors lus esta longes nu pe	5615
		¶ En la boue <sup>a</sup> et la gele,	
		<sup>a</sup> Vistement ad dunkes.	<sup>a</sup> naif.
		<sup>t</sup> A. transposes these words.	

<sup>1</sup> Omitted.

<sup>2</sup> he cam.

<sup>3</sup> 3yue.

<sup>4</sup> man.

<sup>1</sup> Omitted.<sup>2</sup> he cam.<sup>3</sup> 3yue.<sup>4</sup> man.

Algate hyt ys dere y-boghetē.

And þarfore hyt were weyl doun 6904  
To 3yue þyn almēs gladly and soun.

And y warne 3ow alle of o þyng, †  
Forþenkeþ nat of 3oure almes 3yuyng. †  
3yf þou forþenkest, þou getyst maugre, †  
þy 3yft ys nat yn charyte; 6909  
Ryghte so dyde þe bysshope Troyle, †

For hys almes he made grete doyle <sup>sorowe</sup>  
þat a sykenes hym ouer haf 6912 †  
For largē almes þat he 3af.

Seynt Ihoun þe aumenere telleþ how  
And as he seyþ, y shal telle 3ow; †  
A gode ensample, as we rede, 6916  
þat none forþynke hys almēs dede.

*The Tale of Bishop Troylus and his  
Thirty Pounds.*

þys yche seynt Ihoun þe aumenere †  
Was a patryark of grete powere, †  
Vndyr hym was bysshope Troylus 6920 †  
þat for to haue tresour was coueytous. \*

And on a day, as fyl to be  
þat seynt Ihoun 3af hys charyte, †  
þe bysshope Troylē for cumforte 6924 †  
Wyþ hym wente for to <sup>1</sup> dysporte,  
To se þe folk þat þyrdyr <sup>2</sup> come  
Of many countres þat oute were nome.

þat ychē tyme þat chaunce gan falle 6928 †  
Seynt Ihoun hadde nat to 3yue hem alle; †  
But a man þat was pere †

Rounede yn seynt Ihouns ere, †  
' þat he hadde broghte þat ychē <sup>tyme</sup> stounde †  
To syre Troylē þyrty <sup>3</sup> ponde, 6933 †  
And he myȝt helpē, 3yf he wylde,

Qe vaut l'almoine qe luy est dune  
Apres qe longes auera crie.

¶ De vne chose garde pernez, †  
Qe de almoine ne vous repentez; 5620 †  
' Car nul gre sert einz fet dehet  
Qe se repente de sun bien fet. †  
Ceo fist troil li cheitif,

Qe apres sun dun enmaladi;

Le cunte vus cunterai de gre, 5625  
Coment ceo esteit proue.

¶ Seint Iohan qe ieo nomai auant,  
Le patriarch si vaillant,  
De suz sei vn euesqe auet  
Qe troilus nome esteit. 5630  
\* Cest troil fust trop auer,

Mes seint Iohan le aumoner  
Vn iur les pources vere ala,  
E troil od sei amena.

Quant a fere vint la departie 5635  
Seint Iohan a parfere ne out mie,

Mes vn li cunta priuement  
Qe vn home fu la present  
Qe trente liures d'or out porte  
A troil qe auant ai nome. 5640

<sup>1</sup> 'to' omitted.

<sup>2</sup> pyder.

<sup>3</sup> pryty.

—v— Omitted in B.



þat hys dolē were fulfylde.'

Seynt Ihoun to Troyle bygan to sermun, †

Wyþ ensamples of<sup>1</sup> gode resun, 6937

"þat he hadde pyte of here cryyng, †

To se hem wepe was reuful þyng ;

For Gode shal þanke alle at þe laste day †  
yn dede 6940

þat of þe pore for hys loue han pyte at †  
nede.

What ys hyt wrþ to preche yn cherche, †

Whan men yn dedē wyl nat werche? †

And now hyt ys so on þy party, 6944

Thou hast besauntes of golde redy, †

þat þou mayst helpe, 3yf þat þou wylt, †

þat þys pore peple be nat spylt."

What for almes, and what for despyte, †

Troylē commaundedē al styte 6949 †

þat þe<sup>2</sup> þrytty pounce of golde †

Were 3yue þere seynt Ihoun wolde. †

To þe pore was hyt so delte and dryue †

þat euery besaunt was furþ 3yue. 6953 †

Whan allē hadde þat þerē cam,

Seynt Ihoun and Troylē homwarde nam : †

Troylē fyl yn a grete syknes 6956 †

For sorow<sup>3</sup> of hys large almes, †

þat sorow<sup>3</sup> hadde hym so ouercome

þat þe feuer hadde hym nome.<sup>4</sup>

He wendē weyl þat he hadde be lore, 6960

So lytyl hope yn hym was bore.

Hys gode hopē was ful badde,

For hym þoghte lore þat pore men hadde. §

Seynt Ihoun wulde nat Troyle forgete,

He sente aftyr hym to þe mete ; † 6965

But he excusede hym, and seyde nay, †

Seint Iohan ad troil mult sermone

Qe des poures ust pite,

"Regardez lur lermes, et lur plurs,

De almoine les fetes sucurs,

Car deu al drein iur merciera 5645

Tuz qe pur s'amur bien les ferra.

En eglise," dist, "ceo prechez, \*

En eoure mustrer-le deuez ;

Deners auez prestement,

Dunt duner poez largement." 5650

Qe de hunte, qe de pite,

A sun serf<sup>y</sup> ad comande

Qe les besanz tuz donast

La ou seint Iohan le comandast.

Tant fu de poure l'assemble 5655

Qe tuz les besanz esteient done.

¶ Seint Iohan et troil sunt departi ;

Mes troil tantost enmaladi,

Tant esteit de dour vencu,

§ Qe tut quida auer perdu. 5660

Quant a poures out dune,

Creance li failli pur uerite. \*

† ¶ Le seint patriarch le manda

Qe od luy mangast li pria ;

† Troil tantost se escuseit 5665

<sup>1</sup> and.

<sup>3</sup> sorowe.

\* E vus dites ke deu amez.

<sup>y</sup> sergant.

<sup>2</sup> po.

<sup>4</sup> O. gloss 'take.'

† Seint Iohan les serganz a ly manda.

And seyde þat he yn þe feuer lay,	†	E dit qe en feure gyseit, <sup>a</sup>	
And to þe deþe he hopede weyl, <sup>1</sup>	6968 †	Le hure atendi qe il morreit,	
þat tyme			
þarefore ne myzt he come þat cele.	†	Pur ceo venir ne purreit. <sup>b</sup>	
Whan Seynt Ihoun herdē þat seye,	†	Quant seint Iohan ceo oy,	
þat Troylē supposede <sup>2</sup> for to deye,		A mal ese esteit pur luy ; <sup>c</sup>	5670
Asswyþe to hym he zede	6972 †	Meintenant se est ale,	
And cunseylede hym to haue no drede,	†	Si ad sire troil conforte,	
“ Drede þe noghte, <sup>3</sup> my godē sone,	†	“ Beau frere ” dist “ ne vus esmaez	
Goddēs manere we owe to kone ;	†	Car la manere deu ben sauez,	
For allē þo þat he loueþ dere,	6976 †	Ceus qe il ad plus chier ame,	5675
He chasteþ hem on many manere ;	†	En ceste siecle ad flaele ;	
And as he sendeþ to þe sykenes,	†	Qe la maladie vous enueia,	
He wyl sende hele whan hys wyl es.”	†	Quant luy plest vous garira.”	
Seynt Ihoun wyst wele hys herte,	6980 †	Ben sout ov giseit sun quer, <sup>d</sup>	
Hys sykenes and alle hys querte ;			
þarfore he seyde on þys wyse—	†	De pres li comence a cunforter.	5680
For he knew hys coueytyse—			
“ þy golde þat was to me so redy,	6984 †	¶ Lors dist, <sup>e</sup> “ qel au iur donastes,	
To me þou lentest hyt, graunte mercy ;	†	A mei grant merci perpetraustes ; <sup>e</sup>	
For y was yn wyl for þe feste	†	Cur pur la feste volai duner	
þat euery hadde a peny, who so hadde leste.	†	A chescun poure vn dener ;	
But y myzt nat so of myne	6988 †	Parfere ne peot mun depensir,	5685
But y hadde borowede at þe of þyne ;	†	De vus me couient enpromter ; <sup>f</sup>	
þo þrytty pounde God haþ me sente,	†	Trente liures m'ad deu enueiez,	
And here þey are now þy <sup>4</sup> presente ;	†	Qe ci en present ay portez.	
And asswyþe þey shul be payde,	6992	Ieo crei qe deu seit bien pae	
No lenger shul þey be delayde.”		Qe a vous seient les besanz dune.”	5690
Seynt Ihoun called hys chaumberleyn,	†	Sun chamburlein ad apele,	
And tolde hem to Troyle, be summe		A ki les besanz ad troil baille ;	
certeyn.		Mes quant il lur veit	
Anoun cumfortede was Troyle so weyl	†	Qe sun home receu auait,	
þat hys sykenes he forgate eche deyl,	6997 †	Tantost est recunforte,	5695
		Sa maladie ad vblie,—	

<sup>1</sup> wele.<sup>2</sup> sposede.<sup>3</sup> nat.<sup>4</sup> yn.<sup>a</sup> de feure maladis esteit.<sup>b</sup> Kar tele maladie vnkes ne auait.<sup>c</sup> Mut fu pur ly tristes et mari.<sup>d</sup> A. omits this line.<sup>e</sup> Le auer ke a pouers fu done

A moy votre merci fu apreste.

A. may read, qe l'au[tre].

<sup>f</sup> aprompter.

And so smartly, yn tyme so lyte,	†	E ceq si sodeinement,	
pat þey alle myzt welē wyte	†	Qe chescun pout sauer uerreiment	
pat þe feuer þat hym so shoke	7000 †	Qe la feure qe il aueit	
Was for þe monye <sup>1</sup> pat he toke.		De dolur pur veir veneit. <sup>s</sup>	5700
He dyde on hys cloþys astyle,			
And to Seynt Ihoun he wrote a skryte;	†	De sa main escrit maintenant	
þys skryt conteyneþ, as hyt seyþ þore,	7004 †	Vn escrit qe cuntient tant,	
þese samē wurdēs, lesse ne more—			
“ God þe zelde, my lorde Syre Ihoun,	†	“ A mun seignur, duz deu rendez	
þe besauntes þat were delte echoun,	†	La merite des besanz dunez,	
pat y lente þe, þrytty pounde,	7008 †	Car trente liures qe ieo dunai	5705
Yn hande y haue hem hole and sounde.”	†	En paume ia receu ay.”	
And Troylē dyde þe skryt <sup>2</sup> weyl sele,		Seint Iohan recust cel escrit,	
And syþen ros vp yn godē hele;	†	E troil leua de sun lit,	
And went hym homē wyþ seynt Ihoun,		Del or esteit tant conforte	
Of euyl feltē no more noun.	7013	Qe seint Iohan le aueit baille.	5710
But Iesu, þat seēþ al þyng,	†	Mes deu qe conust chescun qeor	
Shewede to Troyle þys tokenyng	†	A troil par sa grace uout mustrer	
How he hadde lore a rychē holde,	7016 †	Car il aueit grant chose perdu,	
And for auaryce he hyt solde.	†	Car par auerice le auoit vendu.	
Troylē tolde, he saghe þys syghte	†	Car, ausi cum il apres cunta,	5715
At þe fyrst slepe of þe nyghte;—	†	A sun premer dormir sunga	
Hym was shewede a paleys,	7020 †	Qe vn paleis li esteit mustre,	
So fayre was neuere noun, hyt seys;	§	De fin or emere,	
For alle hyt was of betyn golde, §	†	De meruiluse grandur	
Alle þat euere stode on molde.		E de tres noble riche atur;	5720
Myzte no man ayme þe largenesse, <sup>3</sup> †	7024 †	Nul home fere le sauereit,	
Ne tungē telle þe feyrnesse.	†	Ne lange nel descriuereit.	
þer yn was so noble atyre,			
Shynyng as golde, flammyng as fyre.			
Aboutē <sup>4</sup> þe zatē wrytyn was	7028 †	¶ De sur la porte iust <sup>h</sup> escrit	
pat Troyle beheldē a long space, <sup>5</sup>			
And ofte he reddē þat wrytyng			
And haddē þeryn grete lykyng;	†	Qe il regarda od grant delit,	

<sup>1</sup> mone.<sup>3</sup> largesse.<sup>5</sup> spas.<sup>s</sup> Pur la dolur de besanz donez, esteit.<sup>c</sup> stryt.<sup>4</sup> aboue.<sup>h</sup> A munt vit.

pys was þere wryte, — as seynt Ihoun telles, †	Car le tittle tant diseit	5725
And as men of þys story spellys, — 7033	Qe sur la porte d'or veeit	
“ Reste and hous wyþ outyn ende †	“ Le repos perdurable, et mansiun,	
þe bysshope Troylē shal to wende.” †	Al euesqe ke <sup>i</sup> troil ad a nun.”	
þus þoghtē Troylē yn hys bedde 7036		
As he ofte on þe lettyr <sup>1</sup> redde.	Quant troyl ceo regarda,	
þan wende Troylē sykyrly weyl, †	Seurement quida	5730
þe kyng hadde ȝyue hyt hym <sup>2</sup> echedeyl; †	Qe l'emperur li ust dune	
þarefore syre Troylē was ful gladde 7040	Le paleis dunt aum parle.	
þat he swyche a paleys hadde.		
Vnneþē þenne hys ȝye <sup>3</sup> was glent,	¶ Maintenant vn ueneit	
þat one fro God þydyr was sent; †	Qe li rois de ciel enveeit;	
And commaundede alle yn rape <sup>haste</sup> 7044 †	Le tittle comanda oster,	5735
A wey þat wrytyng for to skrape. †	E l'escripture changer.	
Alle þat spakē of syre Troyle †	Tantost le tittle est oste;	
Was skrapede <sup>4</sup> away, as who sey oyle.		
Sone aftywardē, wyþ yn a lytyl, 7048		
Was þere wryte anoper <sup>5</sup> tytyl; †	E vn tiel est graue,	
þys tytyl þat was latter wryte,—		
þus mochē hyt ys for to wyte,		
“ Rest, ande hous, and wonyng, 7052 †	“ Repos et mansium perpetuel,	
Graunteþ, and ȝyueþ, <sup>6</sup> heuene kyng, †	Qe li rois ad grante de ciel	5740
To Ihoun þe patryark so fre, †	A Iohan le patriarc nome,	
Wyþ outyn ende yn ioye to be,		
For þrytty poundē þat he boghete, 7056 †	Pur trente liures d'or achate.”	
And to almēs dede hem broghete.”		
And Troylē wakede sone anone, †	¶ Maintenant troil esueilla,	
And tolde hys dremē to seynt Ihoun, <sup>7</sup> †	E a sun seignur Iohan le cunta	
Euery deyl how he hadde sen 7060 †	Qe il par sunge veu aueit :	5745
And was ordeynede to haue <sup>8</sup> ben.		
“ þarfore,” he seyde, “fro henne forwarde	Tus iurs apres almoine ameit,	
Ne shal y neuere be to pore man harde;	Qe mansiuns aturne en ciel	
So feyre ys dyȝte to hem to lyue 7064 †	A ceus qe funt <sup>k</sup> en vie mortel.	
þat blely wyl to pore men ȝyue.”		

<sup>1</sup> lettre.<sup>3</sup> ye.<sup>5</sup> a nouper.<sup>7</sup> Johone.<sup>2</sup> hym hyt.<sup>4</sup> shraped.<sup>6</sup> ȝyfth.<sup>8</sup> ha.<sup>i</sup> A. omits 'ke.'<sup>k</sup> aumones funt.

But algate Troyle þat tyme hade tynte  
þe fyrst paleys þat God hadde hym mynte.

3e lordynges þat haue y-now, 7068

þys talē haue y tolde for 3ow,  
þat 3e ne repente 3ow of larges  
þat 3e 3yue to 3oure almēs ;

And þenkeþ on þe bysshope Troyle † 7072

þat for large almēs made grete doyle,  
þat 3e ne lese nat þat paleys  
þat Gode ordeyneþ to alle curteys.

For who so 3yueþ<sup>1</sup> curteysly, 7076

Hyt fordoþe þe synne of glotonye.

Of mete, glotonye wyl bygynne ;

Almēs þerof fordoþe þat synne.

Almēs fordoþ alle wykkednes, 7080

And quenchyþ synne and makyþ hyt les.

Almēs semeþ hyt cump of loue

þat þou 3yuest<sup>2</sup> to man for God aboue,

Oþer for hym þat þou 3yuest þore, 7084

Or hym þat þou 3yuest hyt fore.

Almēs, þou wost weyl, ys a 3yfte ;

And for þe 3yuyng, man ys vplyfte.

3yue gladly for Gode þyn almēs here; 7088

Hym 3yue þou hyt on alle manere,

And for hys loue to hys meyne

3yf þou of hym wylt louede be.

So wyl 3yftys louē tylle, 7092

And gadyr many one to gode wylle.

For 3yftys, twey louēs mayst þou haue,

And boþe be<sup>3</sup> tymēs mow þe saue.

þe fyrst ys, 3yf þou 3yue þy þynges 7096

To hauē louē of lordynges,—

For þy 3yfte þou mayst be herde,

And saue þy godē yn þe werlde ;

But þat love lasteþ lytyl whyle, 7100

<sup>1</sup> 3yftþ.

<sup>2</sup> 3yft.

<sup>3</sup> by.

† ¶ De troil, bone gent, vous souigne,  
† E tristes ne seiez, qei qe auigne, 5750  
† Quant large almoine vous auez done,  
Car en ciel vous ert restore.

And azens God hyt wyl þe fyle.  
 þe toþer loue is noghte for þys;  
 Hyt askeþ noghte but heuene blys;  
 And þat loue ys, euery deyl, 7104  
 Loue of Gode and pore man weyl.

What ys loue vnto men pore,  
 Almës to hem ys recouere;  
 Amës dede of loue ys wey, 7108  
 Noper mysdo, noper myssey;<sup>1</sup>  
 þan wyl God almyghety loue þe,  
 þy loue ys þan wyþ charyte.

Charyte ys, þe certeyn to lere, 7112  
 Loue of þyn euyncrysten dere.  
 So sone þerto, noghte wyl þe lede,  
 Ne so moche, as wyl almës dede.  
 Charyte ys, þe longyng of loue, 7116  
 As y haue tolde 3ow here aboue;  
 For alle þat euere þou mayst do,—  
 But loue yn charyte be þerto—  
 Alle þat euere hast þou wroghte, 7120  
 Stant þe ellës al at noghte.

Se<sup>2</sup> now what seynt Poulë seys  
 Yn a pystyl, þe samë weys,—  
 “þoghe y speke as weyl wyþ tung<sup>3</sup> 7124  
 As any man or aungel haþ song,<sup>4</sup>  
 And y lyue nat wyþ charyte,  
 No þyng auayleþ hyt to me.  
 For y do þan ryzt as þe bras, 7128  
 And as þe tympan, þat bete was;  
 þe bras to oþer 3yueþ grete sown,  
 And bet hym self vp and down.  
 And þoghe y speke al yn prephecy, 7132  
 And haue þe kunnyng of euery maystrye,  
 And, wyþ gode beleue myghte seye  
 þe hylles to turne yn to þe valey,—

<sup>1</sup> hem no myssey.    <sup>2</sup> Note.    <sup>3</sup> toung.    <sup>4</sup> soung.

3yt hyt ne be wyþ charyte wroghte, 7136  
 Ellës, he seyþ þat y am noghte.  
 þogh y 3yue alle my wurldës gode  
 Vnto porë mennys fode,  
 And 3yue my body for to brenne 7140  
 Opunly oþer men to kenne,— <sup>teche</sup>  
 But 3yf þar be charyte wyþ alle,  
 My mede þarfore shal be ful smalle.”

Loke now how many godenesse þer are  
 Wyþ outë charyte noghte but bare. 7145  
 Wylt þou know <sup>1</sup> þy self, and se  
 3yf þou wone yn charyte ?

Charyte suffreþ boþe gode and yl, 7148  
 And charyte ys of reuful wyl,  
 Charyte haþ noun enuye,  
 And charyte wyl no felunnye;  
 Charyte ys nat Irus, <sup>wraþful</sup> 7152  
 And charyte ys nat coueytous;  
 Charyte wyl no bostful preysyng;  
 He wyl noghte but ryztwys þyng;  
 Charyte loueþ no fantome, 7156  
 No þynges þat euyl may of come;  
 He haþ no ioye of wykkednes,  
 But loueþ alle þat sothefast es;  
 Alle godenes he vp bereþ; 7160  
 Alle he suffreþ, and noun he dereþ;  
 Gode hope he haþ yn ryghtewys þyng,  
 And alle he susteyneþ to þe endyng;  
 Charyte ne fayleþ noghte, 7164  
 Ne no þyng pat wyþ hym ys wroghte.  
 When alle prephecyes are alle gone,  
 And alle tungen are leyde echone,  
 And alle craftys fordo shul be,— 7168  
 þan <sup>2</sup> lasteþ stedfast charyte.”

þus seyþ seynt Poule, and moche more,

<sup>1</sup> Wyl tow knowe.

<sup>2</sup> pen.

Yn pystyl of hys lore.

Seynt charyte ys <sup>1</sup> gode ande hende, 7172

Lastyng wyþ Gode wyþ outyn ende.

Gode hyt were to loue hyt weyl,  
And folowe hyt wyþ oure dede sumdeyl.

3yf we þys charyte wyl haue, 7176

3yue we þe pore whan þey vs craue;

3yue we hem, as hyt ys oure myzt,

Wyþ oute myssaw or any fyzt;

þan ys hyt curteys almës dede; 7180

þank of Gode þan ys oure mede,

And shal stonde ful stalwurply

A3ens þe synne of glotonye,—

As y haue tolde 3ow here byfore, 7184

And furþer shal y telle 3ow <sup>2</sup> now more. §

At þe begynnyng y spake of þys,

Ete ne drynk but þat nede ys.

Who so doþ hyt oute of mesure, 7188

Hele of bódy may nat dure,

And to hys soule, hyt ys dedly synne,

þat custummable ys þer ynne;

And penaunce harde þarfore shal go 7192

But we kepe vs weyl þerfro.

Loke yn þys sawe what Catoun seys,

þat ys wyys and ryzt curteys,

“3yf þou yn hele wylt dure, 7196

Ete and drynk of swych mesure

þat þy strenkþe be nat þe lesse;

For drynkyng oute of skylle,

þy body bryng hyt wylle 7200

To sorowe and to sykenesse.”

And ouþer spyces haþ glotonye,—

<sup>1</sup> ys boþe.

<sup>2</sup> ‘3ow’ omitted.

¶ A glotonie deuum returner,

E la ou lessames comencer;

§ Car plus vus mettrai de cel peche 5755

Sicum en escrit ai troue.

¶ De trop prendre, se deit garder

† Chescun, cum nous deimes premer.

† Ki plus prent qe luy n'est mester,

† Sun cors couendra dammager; 5760

† E l'alme perdra chescun home

† Qe surfet fra par custume.

¶ Vtre mesure <sup>1</sup> beiure et manger,

A Glotonie apent, ne deuez doter;

Qe ceo est le peche et la folur, 5765

En mangant le delit e l'ardur.

Le riche, cum ieo la sus cuntai,

Tiels esteit, cum ieo creai.

¶ Meint hom est si meruillus

De aturner sun manger, et dangerus; <sup>m</sup>

<sup>1</sup> ardantment.

<sup>m</sup> E de sun manger si dangerus

Ke nul ne ly poet seruir a gre

Tant uoudreit k'il fust ben atire;

and lines 5772–3 are omitted. The corresponding English lines are 7246–59.



- To ete þy mete ouer brennynglye  
 And lustly, whan þou hyt getyst, 7204  
 And takest noun hede what þou etyst.  
 Anoper spyce ys noghte to pay, \*  
 As a beste to ete al day,  
 And kepyst nonē<sup>1</sup> certeyn tyme, 7208  
 þe setting at none or pryme,  
 Noper ouper tyme þat fallyþ to man,  
 But as a beste þat no resun kan.  
 Me þenkeþ weyl hyt ys resun 7212  
 To callē swych a man 'glotoun.'  
 Twyys on þe day ys sustynaunce + Douz feiz manger serreit assez  
 To man þat haþ gode cheuysaunce. + A home qe amast sobretez;  
 þe cheuysauncē, woste þou how, 7216  
 To man þat haþ metē ynow,  
 þoghe he be man of trauayle,  
 Hyt were y-now wyþ outē fayle.  
 But þo men þat haue no swynk, 7220  
 þat delyte hem yn mete or<sup>2</sup> drynk,—  
 þe apostyl Poulē spekeþ of þo,  
 And dampneþ many one to wo.  
 He seþ "woo to þo þat erly 3erne, 7224  
 þat go and hauntē þe tauerne,  
 Yn wyne or ale to haue lykyng;  
 Cursednes hem folowyþ at þe endyng.  
 Of swych, here wombēs are here Cryst;  
 þat ys here loue, þat ys here tryst." 7229  
 Alle þys he meneþ sykyrly  
 For man þat loueþ<sup>3</sup> moche glotonye.  
 3ungē chyldryn, þey mow wele 7232 + E treis feiz manger peot bien enfant  
 On þe day ete þre mele;  
 For sum of hem wex ful tyte,  
 þarfore ys more here appetyte; + Car il ad a-petit plus grant. 5780  
 And 3yt behoueþ tyme be þar to, 7236  
 Or men mowe wyþ hem mysdo;

<sup>1</sup> no.<sup>2</sup> and.<sup>3</sup> love.

For þus seyþ þe olde man  
 Yn a prouerbe<sup>1</sup> þat he can,  
 " 3yue þy chylde when he<sup>2</sup> wyl kraue, 7240  
 And þy whelpe whyl hyt wyl haue,—  
 þan mayst þou make yn a stounde  
 A foulē chylde and a feyrē hounde."  
 So mayst þou be enchesoun 7244  
 To make þy chylde a glotoun.

A nouþer vyce ys 3yt to graunte,  
 þat ryche men mochyl haunte,—  
 þat many one are so daungerous,<sup>3</sup> 7248  
 And oute of mesure esquaymous,  
 þat hys kokē may no day  
 Greyþē hym hys mete to pay.  
 þat me þenkeþ a feble manere ; 7252  
 A vylanye hyt ys to here ;  
 For euery coke wulde at hys my3t  
 Hys lordēs metē were wel dy3t.  
 Wheþer hyt be lorde or lady, 7256  
 Me þenkeþ hyt ys a spyce of glotonye.  
 Hyt semeþ, were hyt at þy wyl  
 Ouer mesure þou wuldest þe fyl.

Rere sopers yn pryuyte, 7260  
 Wyþ glotonye echone þey be ;  
 And þyr ys mochē wastē ynne,  
 And gadryng of ouþer synne.  
 þeste behoueþ be sumdele þore, 7264  
 And glotonyē algate more ;  
 And leccherye ys quene or kyng,—  
 For hym ys all þat gaderyng.

3yt are þere ouþer rere sopers 7268 +  
 Wyþ men þat serue kny3tys and squyers ;  
 For al þe day þan wyl þey be  
 Before here maysters yn soberte ;

¶ Sachez ausi qe il mesfunt  
 Qe tauernes hantent qe defenduz sunt.  
 Meint mal auendra  
 A ceoli qe les trop hantera.  
 ¶ Les rere supers en priuite 5785  
 Quant lur seignurs sunt cuche,  
 Fere ne deiuent li leal sergant  
 Quant mange vnt assez deuant ;

<sup>1</sup> forbysyn.<sup>3</sup> Compare the French<sup>2</sup> hyt.

lines 5769-74.

But whan here maysters are broghte to  
bedde, 7272

þan wyl þey fonde þat þey be fedde, \*  
And sytte vp þere wyþ recolage  
And 3yt do mochē more outrage,  
To þe mydnyghte ys but a þrowe, 7276  
But hyt be tyl þe cok krowe.

þese men are clumbē on a grece  
To glotonyē wyþ þat spece. †  
Also falle men yn plyghte, 7280 †

þat sytte vp<sup>1</sup> þe þursday at nyghte. †  
And ouerlong ete flesshe and drunke  
Aftyr þat mydnyght ys runge; †  
Or fysshe or flesshe<sup>2</sup> þat suffreþ dede \* 7284  
þat shulde on þe Fryday faste watyr and  
brede;—

Swych etyng þey shul sore abeye †  
But þey amende hem are þey deye.  
þe Fryday nyghte ys,—þys shalt þou  
leue,— 7288  
Aftyr þe þursday at eue;  
þe nyght cumþ byfore þe day,  
þat ys now of þe newē lay.

As y haue tolde of rere sopers, 7292  
þe samē falleþ of erly dyners,  
Dyners are oute of skyl and resun  
On þe Sunday, or hye messe be doun.  
þoghe þou haue haste, here 3yt a messe,  
Al holy, and no lesse, 7297

And nat symple, a sakare,—  
For hyt ys nat y-now<sup>3</sup> for þe,  
But hyt be for lordys powere 7300  
Or pylgrymage þat haþ no pere.  
Are þou oghte ete, þys ys my rede,

<sup>1</sup> þat sytte up on þe þursday nyghte.

<sup>2</sup> Or whyte or fisse.

<sup>3</sup> ynoghe.

En wast despendre, n'est mie sen,<sup>a</sup>  
Seriant nel fet bon creistien. 5790

Iesques al cuchier lur seignur  
Sobres sunt, ceo veum, plusur;  
Mes quant lur seignur est cuche,  
\* Dunc se iuerunt de gree.  
Chescun deit sobre cucher 5795

† Qe de Glotonie se voderā garder;  
Dunqes purra plus matin leuer,  
E meuz a ese auer sun qeor.  
¶ Mult deiuent a dreit estre blamez

† Qe nut de vendredi<sup>o</sup> unt char mangez,  
Apres qe coks unt chante 5801  
† E la mie nut est passe.

Aucuns iesqe al iur cler  
Tiele nuit seent a lur super.

† Allaz! cum il se repentirunt 5805  
De tiel ser quant il murrunt.

¶ Glotonie est ord, sachez de fi,  
\* Char manger par vendredi;  
Ceo funt ceus dunt auum parle,  
Ieo le vus di en verite. 5810

<sup>a</sup> resun ne sen.

<sup>o</sup> par nuit de Iudi.

Take holy watyr and holy brede ;  
 For yn auenture kas, hyt may þe saue,  
 3yf housel ne shryftē<sup>1</sup> þou mayst haue.  
 Alle oper tymes ys glotonye  
 But hyt be grete enchesun why.  
 On oper hyghe dayys, 3yf þat þou may,—  
 þoghe þat hyt be nat Sunday,— 7309  
 Herē þy messē or þou dyne,  
 3yf þou do nat, ellys ys hyt pyne ;  
 Lordēs þat haue prestes at wyl, 7312  
 Me þenketh þey trespas ful yl  
 þat any day ete, are<sup>2</sup> þey here messe,  
 But 3yf<sup>3</sup> hyt be þurghe harder dystresse.  
 þe<sup>4</sup> men þat are of holy cherche, 7316  
 þey wete weyl how þey shul werche ;  
 But swych y tellē hardyly,  
 þat swych a preste douþ glotonye  
 þe<sup>5</sup> leuyþ hys messe on þe auter<sup>x</sup> 7320  
 For to go to a dyner.  
 So ne shulde he do, for no þyng,  
 For loue ne awe of no lordyng,  
 But 3yf hyt were for a grete nede 7324  
 þat shuld hym falle, or a grete drede.  
 Now haue we tolde yn lytyl space  
 How þat glotonye cump yn place  
 On many maner dyuers wyse, 7328  
 And how we shul knowe allē þyse.  
 3yf any seþ hym so coupable  
 þat yn þys ys custummable,—  
 Leue hem, and do no more, 7332  
 And aske penauncē þarēfore.  
 And God ys curteys, and wul wele  
 For3yue þe þy trespas euery dele.

De glotonie plus ne dirrum ; 5811

<sup>1</sup> chyfste.      <sup>2</sup> ar.      <sup>x</sup> Written 'autere' first,  
<sup>3</sup> '3yf' omitted.      and then the final e dotted  
<sup>4</sup> pese.      <sup>5</sup> þat.      out.

God graunte vs for hys swete mercy 7336 †  
To kepe vs alle fro glotonye.

*Of Lechery.*

Now shul we speke of leccherye,  
þat foloweþ þe synne of glotonye;  
Hyt ys þe laste of<sup>1</sup> seuene, 7340  
And fyrþest hyt ys fro heuene.

Wharefore þan hyt ys so?  
For hyt dampneþ euer two.  
þou mayst synne þy self yn wyl, 7344  
But wyþ anoþer þou shalt fulfyl.  
Forsope þey art to folehardy  
þat haunte þe synne of lecchery;  
For why to do alle ouþer synnes 7348  
þe lyghtelyer þe fende hem wynnes.

On seuene maners shal y shewe  
How lecherye þan ys a shrewe.

þe fyrst ys 'fornycacyoun,' 7352 †

Whan two vnweddyde haue mysdoun, \*

As sengle knaue and sengle tarne,<sup>2</sup>

Whan þey synne to gedyr 3erne;

þe leste hyt ys of allē seuene, 7356

3yt hyt forbarreþ þe blys of heuene.

þe touþer ys 'awoutry,'

Whan weddyde and weddyde to gedyr lye; †

As weddyde man takeþ anoþers wyfe,

þat ys þe morē synful lyfe. § 7361

3yf weddyde man sengle woman takeþ, ||

Forsope spousebrechē þere he makyp.

3yf weddyde wyfe take sengle man, 7364

Alle spousebreche tel y hyt þan;

<sup>1</sup> of þe.

<sup>2</sup> tharne,

glossed

'a wenche.'

<sup>p</sup> est lecherie.

<sup>r-r</sup> Ov vne nent marie

Par folie se est assemble.

<sup>s-s</sup> ad a nun auouterie,

Ke de vaunt deu prist

et malement fleire.

Deu nous defende, et chescun hom.

*Le setime pecche mortel ke est dit  
lecherie.<sup>p</sup>*

† Ore deuun dire de lecherie;  
Qe tant est plein de vileinie,

Deu le dustre<sup>a</sup> par sa pite, 5815  
Car meint alme ad dampne.

† Ces especes cunterai;  
Grant peche est, creez moy.

† ¶ Le premer est fornicaciun,  
Ceo est a dire, quant simples hom 5820  
E femme hors d'espusage

† Se assemblent par fol corage.<sup>r</sup>

† ¶ L'autre<sup>r</sup> est adulteriun,  
Qe plus forement eschure deuun,<sup>r</sup>  
|| Ceo est, qe hom debruse esposaille; 5825  
Qe plus grant peche est sanz<sup>t</sup> faille

† Quant de ambe pars sunt liez<sup>u</sup>  
Home et femme mariez;<sup>u</sup>  
Si de ambe part vnt depesce,<sup>x</sup>  
Le fort lien d'espuset<sup>y</sup> brusez, 5830

§ Dunc est treble lur peche,—  
Sauier le deuez pur verite;

<sup>t</sup> A. saz.

<sup>u-u</sup> mariez Li hom et la  
femme ke funt coe pechez.

<sup>x</sup> trespassez.

<sup>y</sup> esposaille; A. omits 'brusez,'  
and 'est' in the next line.

For þey haue broke wyþ outē fayle  
þe chastē bondē of spousesale.

þe pryðde synne ys þe werst, § 7368 †  
þe clerk calleþ hyt 'yncest ;'  
Whan man take kyn yn felawrede<sup>1</sup> †  
And wyþ hem dop<sup>2</sup> fleshēly dede ;  
þe ner syb she ys<sup>3</sup> kynde, 7372 †  
þe morē plyzt shal he þere fynde. †  
Or 3yf he wyþ a woman synne  
þat sum of hys kyn haþ endyde ynne,  
þat ys to sey, haþ ley here by, 7376  
þe more plyzt ys þat lecchery ;  
þus hyt seyþ yn þe decre,  
He calleþ hyt an affynyte ;  
Affynyte hyt makeþ alle an ende, 7380  
Hys blode þarto no more may wende.

þe fourþe synne ys more perylous,  
Wyþ man and wommane relygyus ; \*  
3yf þey haue made professyoun 7384 †  
Boþe vn to relygyoun, †  
Moche ys to chargē þat folye †  
3yf þey to gedyr do leccherye. §  
Relygyous man also ys<sup>4</sup> to blame 7388  
þat yn þe wurlde takeþ a foule fame,  
For he may kepe hym weyl þerfro,  
A lonē þar hym neuere go.

þe fyfþe ys mochē for to drede, 7392  
To rauyshe<sup>5</sup> a womman here maydenhede, †  
þat ys to say, a 3ens here wylle,  
But 3yf she grauntē weyl þar tylle ;  
And þoghe he<sup>6</sup> to hym consente, 7396  
He ys holde to herē auaunsement ;  
For 3yf she 3yue here to folye,  
She kan nat leuē tyl she deye ;

Ceo est a dire, quant home espus  
Autru femme pur gust, cum seu auums.

¶ Trop fet grant peche, le bricun,\* 5835

† Quant od sa parente gist nul hom ;

† E tant cum plus procheine luy est,

† De tant est plus grant sun meffet.

§ Ceo tiers peche est plus grant

§ Qe ne est nul des dous auant. 5840

¶ Vn autre peche vus voil cunter  
Qe ne fet mie a vblier,

Ceo serreit grant mesprisiun

\* Si home ou femme de religiun

§ De fai forfet, cum lecheral,— 5845

† Mult serreit sun peche criminal ;

† Si de religiun fussent de ambe part,

Penduz dussent estre de vn hard ;

Ceo est le quart peche de lecherie,\*

Fere nel deuez en votre vie.\* 5850

¶ Tolir femme sa virginite  
|| Ne deuez, pur pour de dee.  
Meinte est par tant descunsille,

Fole deuint, et est dampne.

Ceoluy pur l'alme respundera 5855

Qe primes la despucela ;

Si mors est sanz repentance,

Perduz est sanz dotance.

Ceo est dunc le quint peche,

Tolir a femme sa virginite. 5860

¶ Rap est ausi grant<sup>b</sup> outrage,

Ki ceo fet, n'est mie sage.

<sup>1</sup> felagherede.

<sup>3</sup> ys hys.

<sup>5</sup> rauys

<sup>2</sup> doun.

<sup>4</sup> ys also.

<sup>6</sup> A.S. heo, she.

\* Coe est vn peche desnaturel et felun.

\* B. omits these two lines.

<sup>b</sup> vncore greindre.

And he þat broghte here to þat bysmere  
For here foly he shal answere. 7401

þe syxtē reysep gretē stryfe,  
To rauys anouþer mannys wyfe; §  
For aʒens Gode hyt ys euyl dede, 7404 +  
And to þe worlde also mochyl drede.

ʒyf hyt be aʒens here wyl,  
þe more he douþ hym seluen yl. †  
A clerk, ʒyf he ordredē be,

Hys synne ys more þan ouper þre °  
For he douþ þat he shulde forbede  
And chastyse ouþere of swychē drede,  
And þarto mochyl morē kan 7412

þan a noþer lewede man.  
þou lewede man knowest also  
What ys to lete, what ys to do,  
þou knowyst as weyl euery poynt 7416

As þe prest þat ys a noynt,  
And wost what peryl ys þerynne;  
þou mayst noʒt sey to fende þy synne.

Also do þese lordynges, 7420  
þe<sup>1</sup> trespas moche yn twey þynges;  
þey rauys a mayden aʒens here wyl,  
And mennys wyuys þey lede<sup>2</sup> away þertyl;

A grete vylanye þarte he dous 7424  
ʒyf he make þerof hys rous; <sup>boote</sup>  
þe dedē ys confusyun,  
And more ys þe dyffamacyun.

þe seuenest<sup>3</sup> ys foulest leccherye— 7428  
Comoun wymmen to lyggē by—  
Of al þe ouper þat we haue seyde.  
Longyng of loue ys þerē nede  
For to loue one a lone 7432  
þan here þat takþ euerychone.

Car espuser la couendra  
Cele qe a force despucela;  
° Car ceo est rap apele, 5865  
Qe femme a force ad despucele.°

§ ¶ E ki autru femme force fet,  
Assez est grant sun meffet;  
Mes ceo auient relement,  
Car home treoue tost consentement.

¶ Ki femme rauist sanz sun gree, 5871  
† Honi purra estre si il seit troue.

¶ Tant cum est plus haut ordene,  
° Plus grant est chescun peche.  
¶ A prestre ne dust cunsentir 5875  
Femme, si luy couenist murir.

Cursales<sup>d</sup> purgisent les lechurs,  
Ceo est custume des plusurs;  
L'alme perdent al premur,  
De ceo sunt il meins seur; 5880

<sup>1</sup> þey.

<sup>2</sup> wyffes lede.

<sup>3</sup> seuenþe

<sup>c</sup> B. omits these two lines.

<sup>d</sup> Cursables.

Foul ys þat lust and þat peryl,  
 To loue here þat al men go tyl.  
 Ful foule ys þat forreyne 7486  
 þat ys comoun for al certeyne.  
 þerfore, what as euere be yn þy þoghte,  
 Comun wymmen take þou noghte;  
 For many kas þat may falle 7440  
 þat pryue ys to telle 3ow alle.  
 And somē toldē mow weyl be  
 þat are nat holde yn pryuyte;  
 One ys, she may take þy broþer, 7444  
 Fadyr, or sybkynde, as wel as ouþer.  
 Anoper, for cuntek and foule stryfe  
 þou mayst þurghē here lese þy lyfe.  
 þe þrede ys werst<sup>1</sup> wem; 7448  
 Meseles, men seye, vsen hem;  
 And, who takeþ<sup>2</sup> hem yn þat hete,  
 Clennesse of body he may sone lete. §  
 Moche wo þan ys swyche to take 7452  
 For þese þre lakkes sake;  
 And moche may be þat wommans none,  
 For she shal answeere for hem echone  
 þat haue ydo any synne wyþ hyre 7456  
 At domes day, þe day of Ire.  
 þarefore, 3e men, takeþ none,  
 Ne 3e wymmen, takeþ but one.  
 3yf man or womman may nat be chaste,  
 Take, and do no morē waste, 7461  
 One of<sup>3</sup> whom 3oure louē wyl be,  
 And 3yueþ nat 3oure bodyys to alle ylych  
 fre.

Seuene maner synnes y haue 3ow tolde †  
 þe whych cumbren men on many folde,  
 And þe leste of alle þese seuene †  
 Forbarreþ a man þe blys of heuene. †

<sup>1</sup> ys þe werste.<sup>2</sup> who so takþ.<sup>3</sup> on.

§ E le cors mettent a nient,  
 † Car leperrus deuenent souent.  
 Allaz, tant est a vilte done,  
 Femme qe est a tuz liuere,

Tut ne fut l'amur de dee, 5885  
 Retrere se dust chescun sene.

¶ Ore vus auum nous cunte  
 Set maneres de cest peche;  
 † Chescun de euz est mortel,  
 † Perdre funt le regne de ciel. 5890



Who so wyl be clene of þyse, †	7468	§ Pur ce, cumbatre couient durement	
Aȝens hys flesshe behoueþ hym ryse		† Chescun, encuntre sa char pudlent, *	
And wyþ hyt fyzt ful faste		† Qe vodra uiure chastement,	
þat hyt be algate dowün kaste, §			
And elles may he neuere <sup>1</sup> be clene,	7472		
Hys flesshe hys enmy wyl hym sone <sup>2</sup> tene : †		Ou honi serra seurement.	
Of swych a fyzt a sample y kan,		† Ensample nus duna seint benet	5895
Of seynt Benet þat holy man.		Qe garder vodera sa alme net.	
Seynt Gregory telp for þe nones	7476	† ¶ Seint Gregoire nus ad cunte,	
How seynt Benet was temptede onys.			

*The Tale of St. Benet's Temptation, and  
how he freed himself by rolling in Thorns  
and Nettles.*

As seynt Benet sate yn hys celle,		† Qe seint beneit li benure,	
To tempte hym com a fend of helle		† A un iur quant il sul seeit,	
Yn a lykenes of a bryde.	7480	* A semblance de oysel, le deable ueneit ;	
A 'prostyl' ys þe namē kyde ; *		Le oysel est 'merle' apele,	5901
Hyt come fleyng by seynt Benet,		Veu l'ay <sup>f</sup> en yuer et en este ;	
And, mery synggyng, by hym hym set ;		† Iuste seint beneit vola,	
<sup>wundyr</sup>		§ Prendre le poeit li sembla ;	
Noþeles, he hadde grete ferly	7484	† Mult fu esmeruile	5905
þat hyt fleghē hym so ny.		† Qe si pres de luy ad uole,	
Seynt Benet wende he myzt hyt ha take, §			
<sup>tame</sup>			
For hyt sate by hym so spake.			
He blessedde hym fyrst, and bedde hys		† Sa main maintenant leua	
hande	7488	E en le nun deu se signa ;	
To take þe brydde þat was syttande ;			
As sone as he hadde made þe croyce,		† Le deable de luy aueie <sup>s</sup> ala	
þe bryde fleghe furþ and left hys voys.		Quant il signe se a,	5910
þat prostel saghē he no more,—	7492		
Hyt become, he ne wyst whore.			
þan come on hym so sodenly		† Mes vne temptaciun tost veneit,	
So grete temptyng of lechery,		† Qe de sa char tant tempte esteit,	

<sup>1</sup> neure.<sup>2</sup> so.

\* la mauveise char pulent.

s enueie.

<sup>f</sup> Neir est (the song-thrush, then, not the missel.)

pat neuere er syn he was bore	7496	†	Vnqes ne fu si fort tempte	
So grete temptyng was hym byfore,			Pus qe il esteit de mere nee ;	
þe fende þan put yn hys þoghte				
þat he hadde or seye, or wroghte.				
Onës he saghe a feyre womman	7500	†	Vne femme out veu iadiz	5915
And al day yn hys þoghte she ran ;		†	De ki pensir li fu le enimis ;	
Swych þoghte so hadde hym <sup>1</sup> ouercome,		†	Tant fu tempte de s'amur,	
þat þe þoghte of Gode, hyt had ny <sup>2</sup> for-		*	Qe, si de grace ne ust eu sucur,	
nome ;			Vblie vst sun creatur ;	
And foule longyng hade hym so take †		†	Si se ust repenti a tut iur.	5920
þat hys ermytage he hadde nyghe <sup>3</sup> forsake ; †		†	Qe le hermitage lesser out pense.	
But Iesu, þat seep al þyng,	7506	†	Mes iesu li rey de boneire	
He saghe weyl hys grete temptyng ;				
þoghe he suffrede hym weyl be to blaste,				
He suffrede hym nat be dowün kaste ;—				
þe fende, may nat but tempte þy wyl,				
þe <sup>4</sup> selfe behouep þe dede fulfyl,—				
And for he stode so stalwrlly <sup>5</sup>	7512			
þe holy goste was to hym redy.		†	Luy enueia grace en eyre. <sup>h</sup>	
Wyp oute hys cellë þornës wore,		†	De hors sa celle espines cresseient,	5925
And netles grewe þat byten sore ;		†	Et hortils ausi i aueient, <sup>i</sup>	
So haddë grace made hym stedfaste	7516	†	Cil qe de grace fu espire	
þat al hys clopys of he kast,		†	Maintenant ces dras od oste,	
And allë <sup>6</sup> nakede hym self he wrappe §		†	En l'espine et le hortiere—	
Among þe þornës þat were sharpe			Si nu cum nasqui de sa mere—	5930
And among þe netles echone	7520	§	Tant longement se veutra	
Tyl hys temptacyun was al gone.		†	Qe le temptaciun tut passa ;	
þe þornës prykkede, the netles dyde byte,		†	Les plaies qe les espins feseient	
Of flesshely temptacyun þey made hym †		†	Del temptaciun le aquiteient,	
quyte,				
So clene, þat neuer aftyrwarde	7524	†	Si nettement, et si tres bien,	5935
Was he temptede more so harde		†	Qe vnqes pus ne senti rien	
Of hys flesshe, þat was hys fo,		†	De sa char temptaciun,	
He dyde hyt þere so mochë wo.		†	Car vencu le aueit le prodom.	

<sup>1</sup> þoght had hym so.<sup>3</sup> nyghe he had.<sup>5</sup> Harl. stalwrlly.<sup>h</sup> sa grace arere.<sup>2</sup> nyghe.<sup>4</sup> þy.<sup>6</sup> Harl. alle he.<sup>i</sup> E orties oueke eus melle esteient.

Seppen, loue<sup>1</sup> he Iesu Cryst wel moche † Plus ducement ama sun creatur  
more<sup>2</sup> 7528

þan he dedē euere byfore,  
And hadde to hym more loue longyng  
þan byfore hys harde temptyng.

Quant quite fu de fol amur. 5940

þys tale y tolde for þat enchesun 7532  
To stand azens temptacyun.

For who so wyl hys soulē saue,  
Many a fyȝt behoueþ hym haue  
Azens þe spyces of lechery 7536

Ar he wynne of hym þe maystry.  
Seynt Poule techyþ vs for þat batayle †  
A sykry fyghte þat wyl nat fayle; †  
He seyþ, “ y forbedē ȝow echoun § 7540  
Wyþ womman for to go alone.”

† ¶ En si couient cumbatre de qeor,  
Si notre alme volum sauuer  
† Encuntre le peche de lecherie,  
† Ou veindre ne la purrum mie.  
† La plus seure bataille 5945  
Est par fute,<sup>k</sup> sanz faille;  
† Seint pol nus aprent ceo fere,  
Si fermement volum crere.  
§ ¶ Sur tute rien vous gardez  
§ Qe sul od femme ne seiez; 5950  
Car, ki quert oportunité,  
Il consent al peche.

For who so douþ hyt sone and lyȝtly,  
He consentyþ to lechery;  
þou alone, alone wyþ hyre,— 7544  
þy þoghte, þy herte, cumþ sone on fyre,—  
Be þou neuer so chaste ne straunge,  
Be ȝe alone, þyn herte wyl chaunge.

And God commaundeþ boþe þe and me<sup>3</sup>  
Oure herte to stable yn chastyte. 7549  
He seyþ nat to whom he<sup>4</sup> wyl kalle,

But spekeþ comunly to vs alle;  
And þoghe he calle alle comunly, 7552  
Sum are callede more specyally;

For specyaly þat comandeþ he  
To men þat are of hyghe degre,  
As to bysshopes, and persones, 7556

To prestys, an ouþer relygyous;  
To þese ys specyal comaundement;  
þurge þese to ouþer hyt shal be sent.  
þarefore he byddeþ, wyþ wurdēs smarte,<sup>5</sup>

¶ Chescun home deit sauere  
Qe lecherie est souent en qeor;  
Pur ceo, ki<sup>1</sup> vodra deu paer, 5955

<sup>1</sup> louede.      <sup>3</sup> me and þe.      <sup>5</sup> smerte.

<sup>2</sup> weyl more.      <sup>4</sup> whom þat he.

<sup>k</sup> Mes coe est la . . . Fuir les pleisiers a la char.

<sup>1</sup> A. omits ‘ki.’

þat þey be allē chaste of herte. 7561 † Chastete de geor couient auer ;  
 What ys hyt wurþ to be, wyþ outen, clene, † Poi vaut foreine nettete  
 Whan fylþe ys wyth ynne þe sene ? † Quant en geor ne est chastete.  
 For many one whan þey to bedde are † ¶ Meint home gisant en sun lit  
 broȝt 7564 : En pensant ad trop grant delit ; 5960  
 Delyten hem yn fylþys of þoghte. : Ordure en geor ne deit domorer,  
 Swych þoghetes are synnēs greue † Ou en pensant poez trop pecher ;  
 ȝyf þey þe pay, or be þe leue ;  
 And ȝyf hyt pay þe so, swych foule þoȝt, Pur ce, quant tiel pensir vus vient,  
 þat þe dede were do, ȝyf þou moghte, 7569 Refuser le deuez vistement ;  
 Certes hyt ys nat<sup>1</sup> to drede Car ki qe seofre trop demorer, 6965  
 þat þy wyl ne shal answepe for þe<sup>2</sup> dede. Prest est consentement duner ;  
 For ȝyf þou myȝtyst, þou wuldest, do, 7572 † E si fere le peche eit voler,  
 þy wyl consentē weyl þarto ; † Le peche ad ia fet en sun geor,—  
 þou art a lechoure yn þat kas, † Ce dist iesu, noster duz seignur,  
 þyn hertēwyl ys grete trespas. † Qe morir veut pur notre amur. 5970  
 Anoper spyce, more synne hyt ys, 7576 ¶ Chescun home deit garde prendre  
 Whan þou sekest þy wyl of flesshe, : Qe sa alme a deu vodra rendre,  
 To þe lust of lechery, : Si en aucune manere peine meist  
 Yn handlyng, or dremyng of foly, | Qe a sa lecherie assez feist ;  
 þurghe þoghetes or syghetes þat þou sees, : Querant en sa char delit, 5975  
 And yn alle ouþer pryuytes ; 7581 \* Ceo nus defent iesu crist,  
 Gode hym self forbedeþ alle þys, \* | Ou en pensant, ou en fet.  
 þey gete no parte of heuene blys ; Entendre vus<sup>m</sup> poez, si vus plest,  
 Yn shryfte<sup>3</sup> forgetē noghte of þyse,— 7584 La manere deuez cunter  
 How ofte þou dedyst, and on what wyse. † † Quant vus vus deuez confesser. 5980  
 ȝyt þyr ys a noþer spyce<sup>4</sup> † ¶ La malice del deabe<sup>n</sup> est si grant  
 þat cumþ of þe fendes malyce, † § Qe pecher nous fet en sungant ;  
 þat he douþ vs alle falle ynne § 7588 Mes ceo qe lem fet en dormant,  
 Yn dreame slepyng þat we are ynne. Par resun ne est mie peche grant ;  
 And þat yche temptacyun | Si de fole veue gete 5985  
 May be twey maner of enchesun ; | Te auigne, ou de fole pense,—  
 þe fyrste ys syghete, þe touþer ys þoghte, | Car par folement garder<sup>o</sup>  
 Wyþ outē þese dremest þou noghte ; 7593 En veillant vient folie en geor,  
 For swyche þyng þou mayst se wyþ ye, E de mal voler enracine

<sup>1</sup> noghte.    <sup>2</sup> þy.    <sup>3</sup> chryfte.    <sup>4</sup> vyce.<sup>m</sup> me.<sup>n</sup> deble.<sup>o</sup> regarder.

þat hyt turneþ to þoghte of felonye.<sup>1</sup>  
 3yf þou þenkest ofte of þat syghte, 7596  
 þat wey of þoghtē gadreþ myȝt,  
 And knyttyþ harde ryȝt as a seme,  
 And sheweþ on þe nyȝt yn dreame;  
 Yn þat dreame 3yf þou do lecherye 7600  
 Hyt makeþ þe þoghte of vylayne;  
 3yf any do hyt þurghē chaunce,  
 þan ys þerefore but lyȝt penaunce;  
 3yf hyt be donē þurghē custome, 7604  
 þan falleþ þarfore harder dome;  
 For euery tyme at alþere leste  
 Behoueþ þe shewe to þe preste:  
 Hyt ys a wysdom to shewe hyt alle, 7608  
 Hyt may be moche þat þe þenkeþ smalle.  
 þe prestē, he can euene charge  
 For whyche he shal 3yue penaunce large.  
 Lecchery ys also grete 3ernyng 7612  
 To be desyrede þurghē feyre clopyng,  
 What wymmen hem tyfe wyþ ownē wyl  
 To foly loue ouþer men to tyllē.  
 3yf men, þurghē here feyre atyre, 7616  
 Wyþ hem to do foly, haue desyre,  
 þey shul answeere for here synne;  
 For þey are rote, and fyrst bygynne;  
 Nopeles, þe consentour 7620  
 Shal be holde for a lechour;  
 Euene peynē shul þey bere,  
 þe toon þe touþer shal answeere.  
 3yt sey men yn þe oldē lawe, 7624  
 þat, of a þefe and hys felawe, :  
 O dome shul þey boþē haue, †  
 þe toon ne toþer<sup>2</sup> shul men nat saue;—  
 And 3yt men sey, as men gos, 7628

Ad home<sup>p</sup> a la feze sunge. 5990  
 En sungant auient vileinie  
 Par surfet de Glotonie;  
 Pur ceo, quant vus auient, cum est<sup>a</sup>  
 custume  
 En sungant, cum fet a meint<sup>r</sup> home,  
 Pur seurte en confessiun 5995  
 Cunter a prestre le deuum;  
 Seon est dunc de iuger  
 Si grant pechie seit, ou leger.  
 ¶ Bien se deit chescun garder  
 Pur mal entente sey urner 6000  
 Pur estre plus tost desire,  
 Cum funt, allas, les vns de gre;  
 Car ambe dous sunt grant peche,  
 \* Quant vout estre desire,  
 E desire autre pur mesfere; 6005  
 Le seint le dit, le poez crere.  
 ¶ Consentir deit nul hom  
 A nule fornicaciun.  
 Ley de tere est, ceo bien sauum,  
 : Qe lere<sup>t</sup> et sun cumpainun 6010  
 † Vn iugement deiuent auer;  
 E quite deit mie aler  
 Qe est de larun recettur;  
 Cest iugement fet nostre seignur,

<sup>1</sup> Altered to 'vilonye.'

<sup>2</sup> ne þe touþer.

<sup>p</sup> A lem. <sup>a</sup> quant vent par. <sup>r</sup> A. omits 'meint.'

<sup>+</sup> Autri desirer, et desirer estre desire. <sup>t</sup> larrun.

As foule ys he þat halt, as he þat fos.

Anoper spyce eke he forbedeþ  
þat manyone ful lytyl dredeþ,—

To suffre a lechour or lechours

To hauntē foly yn here hous.

þe prophete spekeþ ful euyl of þo,

þey shul haue part of peyne and wo;

And þus seyþ þe prophete Osee

As moche defouled as hordam<sup>1</sup> shal be.

A noþer spyce, þat mochē dereþ,

Hauntē þey þat erandes bereþ

To do a lechour for to spede,

Or ȝyuen conseil to do þe dede, §

Or susteyne one wyþ maystry—

Swych men are castel of lechery.

þus seyþ þe prophete seynt Danyel,

And holy wryt wytnesseþ hyt wel.<sup>2</sup>

What sey ȝe of þese lordynges

þat a-vowe<sup>3</sup> here men to do swych þyngys? †

þat men dur nat<sup>4</sup> chastyse †

Wyþ holy cherche ne opere wyse.

Swych men areysen baner

Aȝens holy cherches power,

And hem self are castel and toure

For to manteynē þe lechoure.

Who so a-voweþ a man to do euyl,

He ys no sybber þan þe deuyl;

For þe fende wulde þat al shulde be

Dampnede, as weyl as ys he.

ȝyt of ȝouþe men shulde haue drede,

Of þat men donē yn chyldhede,—

þat may be turnede to lechery,

For chyldryn ofte to gedyr ly.

ȝyf þou oghte dedyst and hopest, hyt ys,

Qe cil qe consent al pecheur  
Ou li seit pene ad<sup>u</sup> drein iur.

6015

† ¶ Pur ceo, ne suffrez en uotre mesun  
Nule fole ne nul larun;

† Le prophete dist ‘qe cil qe ceo funt

† A vifs deables descenderunt;’ 6020

Seint dauid est mun garant,

Qe dampne deu ama tant.

§ ¶ Cunsail ne deuez duner

† A peche, ne message porter

† Pur fere le lechur espleiter,

6025

Seo sauez vous premer;

Deu lur pardoint, ci li plest,

Lur peche qe le unt fet.

Car meint est fol message ale,

E a ceo fol cunsail dune.

6030

¶ Auenir ueum tut en iur

Qe par auouerie de lur seignur

Mesfunt les vns hardiement,

† Qe chastier les osent nient

Pur ceo qe lur seignur les defent.

6035

Si il ne vigne a amendement,

E seofere ces serianz chastier,

Par tant purra sa alme dampner.

¶ Ki tret autre a peche,

Il ad la manere del maufe;

6040

Car il ne cesse nuit ne iur

A mal trere le pecheur.

† ¶ Si en notre iuuenta rien feissez

† Qe a mal<sup>v</sup> pout estre turnez,

<sup>1</sup> hordom.

<sup>3</sup> auowe.

<sup>u</sup> Ouele pein auerunt al.

<sup>v</sup> lecherie.

<sup>2</sup> weel.

<sup>4</sup> nat hem.

Yn þy wyt, synne of foule flesshe :  
 Y cunseyl þe to telle þe<sup>1</sup> prest, 7664 †  
 For peryl may fallē, weyl þou seest ;  
 þyn ynwytt telleþ þe þat skyl †  
 Of what þou dest þat ys peryl, †  
 For comunly þat men done<sup>2</sup> yn 3enkþe §  
 Yn agē haunte þey hyt on lenkþe. 7669  
 And mowe nat leue þat foule<sup>3</sup> vsage §  
 þat þey toke yn 3ouþe yn rage.  
 Yn a prouerbe of olde englys 7672  
 Tellē men, and soþe hyt ys,  
 “ þat 3ouþþē wones, yn agē mones ;  
 þat þou dedyst<sup>4</sup> ones, þou dedyst eftsones.”  
 þarefore loke what þy 3ouþē was, 7676  
 And yn þy<sup>5</sup> age amende þy trespas.  
 A noþer spyce, ware þe fro þys †  
 Foly,—a womman for to kys ; †  
 For selde kys any frende 7680  
 þat lechery ne ys þoghte or neuende. †  
 Kyssyng ys for loue to wynne, †  
 And ys erande for flessshely synne, †  
 Man or womman loke for þy 7684  
 Wharefore þou kyssest whom, and why.  
 3yt ys þer a spyce to mene  
 For hem þat shulde be chaste and clene,  
 As þo men þat are of hyghe degree 7688  
 Of holy cherches owne meyne ; †  
 þese men shuldē for no þyng †  
 Come yn wymmens handēlyng ; °  
 Ne womman,<sup>6</sup> þat godē coupe, 7692 †  
 Shulde kyssē any prestys mouþe ; †  
 For þere may nat but synne aryse,  
 Hys mouþ ys halewede to Goddys seruyse. †

<sup>1</sup> þy.           <sup>3</sup> uyle.           <sup>5</sup> þyn.  
<sup>2</sup> do.           <sup>4</sup> dest.           <sup>6</sup> Ne womman noþer.

Gardez bien qe a prestre ne seit celez  
 Quant vous a luy confessez ; 6046  
 Le mal qe en iuunte checun fra,  
 A peine unqes le vbliera ;  
 Sa conscience lamentiuera<sup>x</sup>  
 Quant bien se purpensera. 6050  
 Qe enfant aprent en sa iuunte  
 De mal fere, tuz iurs s'entente.<sup>y</sup>  
 Chescun se detiene de mesfere  
 En sa iuunte, ki me velt creere ;  
 Ki qe ne fet, il peisera 6055  
 De fin geor quant il veil serra.  
 ¶ Chescun hom se deit garder  
 Femme par folie beiser,  
 Car tiels beisers tres grant mal funt ;  
 Ceus qe me creient se retrerrunt ; 6060  
 Car ceo n'est, sachez, fors l'enbracer  
 Fors char,<sup>z</sup> qe est prest de pecher.  
 ¶ Ne seurte ne est femme tucher  
 ° Qe chastiment se voderā garder ;  
 Tut qede le deable auer gaine 6065  
 Quant folement auez femme tuche.<sup>a</sup>  
 Home ordene nomement,  
 A ly est plus peche, ceo entenke.  
 ¶ Chescune femme dust penser,  
 Quant prestre la reqert de beiser, 6070  
 Qe il ad la buche sacre  
 A loes dampne de.<sup>b</sup>

<sup>x</sup> ly remordera.   <sup>y</sup> le sente.   <sup>z</sup> enbraser La char.  
<sup>a</sup> Compare English, lines 7716–20.  
<sup>b</sup> Al cors dame deu article.

Ne prest oghete no woman touche, 7696  
 For, of foule touchyng, synne men souche.  
 Seynt Ierom seyþ he shuldē noȝt  
 Haue any woman yn hys þoghte;  
 For swych þoghte, shal neuer weyl werche,  
 Wyþ man þat ys of holy cherche. 7701  
 Lestene now what Ierom seyde  
 To hys suster þat hym preyde;  
 She besoghte hym on alle maners 7704  
 þat he wulde haue here yn hys preyers;  
 Seynt Ierom spake aȝen to hyre,  
 Haluynde as hyt were yn Ire,  
 “Y prey Gode þat mynde of þe 7708  
 Yn my þoghtē neuere be.”

Wenest þou nat he drede hym nede  
 Whan he to hys suster<sup>1</sup> þus seyde?  
 He dredē hym of sum wykkede wrenche  
 Whan he ne durstē on here þenche. 7713  
 For soþe þan shulde þey mochē drede  
 þat are alday wyþ hem yn dede.  
 \* þe fende whan he may any tyce— 7716  
 þat ys yn handlyng of sum vyce—  
 þat ychē cump hym wel to pay,  
 þan þynkeþ he, he haþ wonne a pray;  
 And namely of þese holy men, 7720  
 þat were hym leuere þan ouþere ten,  
 And a holy<sup>2</sup> man were hym leuere tulle  
 To flesshely lust or wykkede wylle  
 þan an hundrede ouþere mo 7724  
 þat rekkē neuere whedyr<sup>3</sup> þey go.

<sup>1</sup> syster.

<sup>2</sup> Compare French, lines 6065–68.

<sup>3</sup> An holy.

<sup>3</sup> where.



*The Tale of the Jew who heard some Devils' Reports of their Deeds to Satan ; and how  
the Devil who got a Bishop to pat a Nun on the Back was most praised.*

Seynt Gregory telleþ for gode mennys prew †	¶ Seint Gregoire nus ad cunte	
þat sum tyme was <sup>1</sup> onës a Iew, †	De un Guy desbaptize ; <sup>c</sup>	
And trauaylede o tyme by þe cuntre, 7728 †	Vn iur quant en chemin ala,	6075
By iurnes þydyr þat he wulde be.		
Fyl so, he nyghetede yn a wasteyne, †	En vne wastine li enuespra,	
þere he saghe no stede certeyne ;		
He saghe no stede where wast <sup>2</sup> best 7732	Quant hure vint de herbegeter,	
To lygge a nyghte and take hys rest. †	Pensa ou il pout reposer ;	
But an <sup>3</sup> olde temple he saghe stondyng, †	Vn veil temple iuste sei veeit,	
þat sum tyme folkë mysbeleuyng		
Made here sacrifyse þer ynne 7736		
To here gode þat hyghte Apolyne ; †	Dedie a apolin esteit ;	6080
þys Iew restede þere þat nyzt §	Pensa qe la le couint reposer	
And toke hys esë as he myzt.	Pus qe plus loinz ne poeit aler.	
As þe Iew lay þere alone, 7740 §	Le iu el temple entra,	
To hym self he made hys mone	E a dormir se aturna ;	
þat he beleuede on swych a lawe †	Pensa qe il fut de maueise lay,	6085
þat myzt nat saue hym on no sawe.	Meuz li couint puruer a sey ;	
Of Iesu Cryst he hadde herde speke, 7744 †	De iesu crist out oy parler	
How Iewes dyde hym on þe rodë steke. †	Qe se lessa en croiz pener,	
þurghe grete þan ynspyracyun,		
He þoghte so on hys passyun		
þat oure feyþ yn hys hertë ran, 7748 †	En li out esperance grant,	
Al be hyt he were no crysten man ; †	Tut ne fut il baptize auant,	6090
So, what for troupe, and what for doute,		
He made þe croys hym al a boutte, †	De tute pars sei la croiz feseit,	
And seppen leyde hym downe to slepe ; †	E pus a dormir se cucheit.	
Of ouper 3af he no more kepe. 7753		
Sone at þe mydnyzt he gan to wake †	¶ Entur la mie nuyt se est ueille,	
þurghe grete noyse ande cry, and sore to quake,—		
He lokede vp, and saghe þere sytte 7756 †	Si regarde suz vers le degre,—	
Fendës fele þat fouly flytte; <sup>chydde</sup>	Le grant deable od ces cumpainuns	6095
	Vist en fort desputesuns ;	

<sup>1</sup> tyme þyr was.<sup>2</sup> was.<sup>3</sup> Harl. 'and.'<sup>c</sup> ky ne fu baptise.

He saghe one syttē yn a cheyre,<sup>1</sup>

pat foule lokede, and foule gan bere;

He bade hem allē zelde a-counte, 7760

Here dedēs what þey wulde amounte;

What þey hadde do many 3eres,

He aresonede hem on hys maners;

To oon he cast enchesoun,<sup>2</sup> 7764

"Sey pou, felaw, what þou hast down."

"At a weddyng," he seyde, "y was,

And þere y dydē grete trespas;

Y sloghe þurghē myȝt of honde 7768

Boþe þe wyfe and þe husbonde;

And y dyde ȝyt a nopere chek,

Alle þe ouþere y broghte on cuntek,

And euery y madē ouþres foo<sup>3</sup> 7772

pat euery man gan ouþere slo."

þe mayster fende gan hym beholde,

And sette at noȝt þat he hadde tolde.

"For þat, how long hast þou be þore?" †

"A twelue monþe," he seyde, "and no †  
more." 7777

"For þy dede þou getyst maugre,

And þarto ȝyt shalt þou betē be." †

Wyþ hym wulde he no more stryue; 7780

He callede<sup>4</sup> an ouþere furthe belyue; †

Felunlyche, wyþ yȝen<sup>5</sup> grym,

"Where hast þou be?" seyde he to hym. †

"Yn þe seē haue y bene, 7784 †

And moche sorow made men betwene;

Y haue broghte to grete encumbre

Shyppes and men wyþ outē noumbre,— §

What yn cuntek, ande yn tempest, 7788

Twenty þousande at þe lest."

þe deuył seyde, "þat ys no doute,

† Sathan, vn apres autre, apela,

† E ou il ussent este, demanda,

† Qe ussent fet, les aresuna,

† Tost respundre, les comanda. 6100

† ¶ Meintenant vn ad apele,

† E ou out este l'ad demande.

† Il dit, 'qe il a vne neoces esteit

† Ou il mult de mal feseit;

† Le mari, e l'espuz, ambedouz oscist, 6105

† E mult plus grant mal i fist.'

† Il demand 'cum longes fu entur?'

† Cil respund 'un an,' en pour.

† Al grant deable ressembla

† Qe trop pou<sup>d</sup> de mal li cunta; 6110

† De luy ne fu mie pur ceo paie,

† A flaelir l'ad comande.

† ¶ Vn autre ad tost apele,

† Si li demande 'ou ad este?'

† Cil respund, 'en la mier, 6115

†

†

†

†

†

† § Ou mil nefes oc<sup>e</sup> fet neyer.'

† Sathan l'ad demande

<sup>1</sup> chayere.

<sup>3</sup> fo.

<sup>4</sup> But calde.

<sup>d</sup> A. omits 'pou.'

<sup>2</sup> To one he caste gret enchesoun.

<sup>5</sup> eyen.

<sup>e</sup> mut des nef ai.

How long hast þou be þere aboute ? "	†	'Cum longement fu entur ceo ? '	
"Seuene wyntyr, al to gydyr,	7792 †	Le deable respund qe 'set anz.'	
Haue y be hauntede <sup>1</sup> þedyr."			
Satan comaundede for hys seruyse	†	Sathan se coruce meintenanz,	6120
He shulde be put to hys Iuwyse.		Comanda qe il fust batu ;	
þe predē deuyll was forþe <sup>2</sup> fette §	7796 §	Ieo granterai qe il fut penduz.	
Byfore Satan þer he was sette ;		¶ Al drein, vn auant veneit,	
Satan seydē, "where ware þou,	†	A ki ad demande 'ou il esteit ? '	
How þou hast spedē, sey me now ? "			
"A boutē a bysshope y haue be long,	7800 †	Cil dit 'qe a tempter out este	6125
3yf y myȝt hym yn synnē fong ;		Vn seint euesqe ordene,	
But yn hym ys so grete bounte	†	Mes il fu de si grant bunte	
þat y myȝt neuer turne hym to þe.	†	Qe vnqes nel poei trere a pechie ;	
But, þys nyȝt y haue so spede	7804 †	Mes cel seyr ot tant espleite,	
þat hym wyȝ temptyng so fer haue lede			
þat y hope y haue hys þoghte	†	Ke il quidout tut auer gaingne. <sup>f</sup>	6130
A party to my wyllē broghte.			
þyr com to hym for hys godenesse	7808		
A nunne, y wene a pryores,	†	Qe une noneine li uint ver	
Sum þyng of hym for to here		Qe il out pur sa bunte mult chier,	
þat she perauenture myȝt of lere ;			
Algate, y broghte hyt so to an ende,	7812		
þat, what tyme þat she shul wende,	†	Ele, quant cunge demanda,	
He smote here a lytyl on þe bak	†	Vne paume la duna,	
Yn pleyyng whan he <sup>3</sup> to here spak.		De sur le dors le feri pur iuer ;	6135
Gode wyst what was yn hys þoȝt	7816 †	Deu siet qei fu en sun qeor ! '	
And yn hys herte, for y wyst hyt <sup>4</sup> noȝt."			
Satan askede 'how long whyle	†	Sathan, le deble ad demande	
He hadde be aboutē hym to gyle.'		'Cum longes esteit entur ceo ? '	
"Fourty wyntyr, and alle yn drede,	7820 †	'Qarante anz, dit, l'aueit tempte,	
3yt myȝt y neuere so <sup>5</sup> mochē spede,		Mes, tant fu plein de bunte,	6140
Ne <sup>6</sup> neuere er bryng hym to plyghte	†	Ne poeit vnqes trouer en sun qeor	
But þat y dede þys samē nyȝt."	†	Pur quant qe il pout tempter,	
		Fors tant cum cele nuyt espleita.' <sup>g</sup>	

<sup>1</sup> hauntyng.

<sup>4</sup> 'hyt' omitted.

<sup>f</sup> A. omits this line.

<sup>g</sup> le tempta.

<sup>2</sup> furp.

<sup>5</sup> neuer er so.

<sup>3</sup> Harl. 'she.'

<sup>6</sup> No.

Ful weyl payde was Satanas 7824 † Le grant deable de ceo se bien paia :  
 pat he hadde broghte hym to þat cas :  
 He ros azens hym, ande made hym blysse, † Maintenant encuntre li leua, 6145  
 Ande profrede hym hys mouþe to kysse, † E, ueant ces cumpainuns, le baisa,  
 And seyde, 'he was weyl wurþy 7828  
 For to come ande sytte hym by.'  
 Before hem alle þat ychē tyde  
 He sette hym by hym, syde be<sup>1</sup> syde, † E iuste li le posa ;  
 And seyde, "ende þat þou hast bygunne, † Pus apres le comanda  
 For þat þou hast do, my loue þou hast † 'Qe parfet ceo qe out comence,  
 wunne." 7833 † Car cel hure out bien esplite.' 6150  
 þys ychē Iew þat þerē lay, † ¶ Le gyu dunt ieo vus ay parle  
 In þe temple wyþ grete affray, † Qe en le temple fu cuche,  
 Y trowe for soþe he slept<sup>2</sup> ful lytyl 7836 † Il ne dormi tant ne quant,  
 Whan he herde þat grete chapytyl ;  
 3yf he hadde slept, hym nedede awake,  
 3yf he were wakyng, he shulde a<sup>3</sup> quake, † De pour esteit tut tremblant.  
 For Satan askede þere he sat 7840 † Sathan les deable ad demande 6155  
 "Who lyþ þere, ande what ys þat ? † § 'Ki gyseit la sanz sun cunge ?'  
 Who durst so hardy be  
 To lye þere wyþ outē leue of me ? §  
 Gope swyþe, one or two to gedyr, 7844  
 And, what he be, bryngeþ hym hedyr." † Comanda, 'qe il fust amene.'  
 þe deuylys come un to hys bedde, † Pur li les deables sunt ale ;  
 And styrtē azen, þey were so dredde ; † Mes, quant il vindrent pres de luy,  
 þe bedde, ne<sup>4</sup> hym, ne durst þey touche \* † Areremein chescun fuy,<sup>h</sup> 6160  
 So hade he markede hym wyþ þe crouche;<sup>5</sup> \* Nul de euz nel ad tuche,  
 þey turnede azen to syre Satan, || † Car tut entur sei aueit signe  
 And seyde, þey durst nat brynge þat man. || ¶ A lur mestre sunt retourne,  
 He askede why þat chaunce byfel ; 7852 † Qe maintenant les ad demande 6165  
 þey seyde, hyt was "a lore<sup>6</sup> vessel, † 'Pur qei nel vnt amene ?'  
 An empty vessel þat markede was † "Allaz, allaz," vnt tuz crie,  
 From þe ande þyne, syre Satanas ; † "Le void vessel qe est signe."  
 þe vessel whan hyt þere was leyde 7856

<sup>1</sup> by.      <sup>3</sup> ha.      <sup>5</sup> O. has above a ☒.<sup>2</sup> slepe.      <sup>4</sup> no.      <sup>6</sup> ler.<sup>h</sup> A reredos chescun resorti.      <sup>i-4</sup> Omitted in B.

Vn to vs hyt longede nede.<sup>1</sup>

Alas þe whyle þey gunne to reme,  
He haþ hys mark þat wyl hym 3eme."

þe Iew þey callede a voyde vessel, 7860 † Le gyu vnt 'vessel' apele,  
And forsoþe so hyt fel;

Voyde he was of hys lawe,

For he forsoke hyt for fyne awe;

Lore, for he hadde nat oure lawe take 7864 En ki nul bien esteit troue; 6170

Seppe he hadde<sup>2</sup> hys owne forsake.

For þys þyng y hope þey seyde,

And callede þe Iew a vessel voyde.

But þey myȝt nat<sup>3</sup> do hym no dere, 7868

Noþer to Satanas lede ne bere;

So hadde he hym wyþ þe croyce blessedde, †\* Mes tucher nel poeint, qe fu signe.

þat of hym algate þey myssede.

þe fendes and syre Satanas 7872

þan wente away, cryingng alas.

þe Iewē þo asswyþe a ros,— dred †

Hyt was no wundyr þoȝ hym gros,—

Vn to þe bysshope sone he ȝede 7876 †

And tolde hym what he saghe yn dede;

þe crystendome at hym he toke, †

And hys fals lawē forsoke,

And beleuede oure lawe echedeyl, 7880

And þe bysshope amendede hym weyl. †

þys talē to ȝow haue y tolde, †

How þe fendē halt hym bolde †

Whan he haþ tycede an holy man 7884

Wyþ any temptacyun þat he kan,

Hym þenkeþ he haþ do a grete chaffare,—

And namely þo þat ordrede are, †

Whedyr hyt be yn a womman handlyng, §

Or yn any oþer lusty þyng; 7889

þarefore lordynges þat kun wel se,

Amendeþ ȝow pur charyte,

Pur ceo le vssent amene

Qe void esteit de bunte,

† ¶ Les deables atant sunt ale,

† E le gyu maintenant est leue; 6175

† Al euesqe ala nuncier

† Qe de luy oyt<sup>k</sup> cunter.

† Le gyu deuint crestien,

† E l'euesqe se amenda bien.

† ¶ Pur ceo, vous ai ieo ceo cunte, 6180

† Tut quident les deables auer gaine

§ Quant home ad femme folement tuche,

† Nomement si il seit ordene.

Par tant, se deiuent chastier

Ces qe veillent od femmes iuer; 6181

<sup>1</sup> al nede. <sup>2</sup> Harl. hadde nat. <sup>3</sup> 'nat' omitted.

<sup>k</sup> ad oy.

And makeþ nat a mys þe toye, 7892  
 þat þe fende of 3ou haue Ioye.

Prest wel y-lettrede ys to blame  
 þat letteþ nat for drede ne shame  
 To pley wyþ wommen and to rage; § 7896  
 For aftyr pleyng cump outrage.  
 Ofte men se, and haue herde seye,  
 þat swyche men go an euyl weye; †  
 3yue þou among hem mayst na<sup>1</sup> lyue 7900

But some algaþe on þe clyue,  
 Take þou ensample at seynt Ierom,—  
 Do as he dyde, and go fro hom.  
 Seynt Ierom wente yn to deserte 7904  
 For drede of synne and foly grete.  
 Men askede hym why he þedyr 3ede  
 Syn he was an holy man yn dede,—  
 Y wente þedyr synne to fle, 7908

Y dredde hyt wldē ha maystrede me;  
 Synne of womman wyl wyþ me fyzt,  
 And y fele me yn moche vnmyzt.  
 For 3yf y a-bydē þat batayle, 7912  
 Y drede þat y shal falle or fayle;  
 And 3yf y fle þat ychē bekyr,  
 Y hopē þan y may be sekyr;  
 þarfore me þenkeþ foles are þo 7916  
 þat fyzt, and mow[ē] be þar fro,  
 þat fyzt so þe deþ to haue

Whan þey mow fle hem self to saue.  
 þarefore, 3e prestes þat dwel at hom, 7920  
 þenkeþ on þe drede of seynt Ierom,  
 And wommans<sup>2</sup> felawshepe for to fle  
 For doute of synne, for so dede he.  
 But of wymmen hyt ys grete wundyr, 7924  
 Hyt fareþ wyþ hem as fyre and tundyr;  
 Comunly forsake þey none

† Mes trop deit prestre estre blame  
 § Qe maine femme<sup>1</sup> nule fee;

Mes il ki<sup>m</sup> sunt plus pres alez,  
 † As deables comand tiels ordenez;  
 † Ou de ce, se chastierunt, 6190  
 † Ou a vifs deables irrunt.

<sup>1</sup> nat.<sup>2</sup> wommen's.<sup>1</sup> manie femme a.<sup>m</sup> A. omits 'ki.'

þat euer ys made of flesshe and bone.

3yf she wulde to foly here take, 7928

þe prest algate she myȝt forsake;

For þer ys none þat she ne may

Haue a sengle man to herē pay.

And 3yf she wulde algate mysdo, 7932

A knaue myȝt best beseme here to

þan hyt were to take a prest,

For synne and sclaunder were þere lest.

But how as euere men preche or spelle,

Of prestēs wyues men here euere telle.

Of ouþere wyues y wyl naghte say,

þey do nat wrong but al day;

But y dare sey, as y haue herde, 7940

On Englys toun<sup>1</sup> to alle þe werlde.

3yf þyr be oþer mayden or wyfe

þat dysturbleþ þe holy lyfe

Of þe prest þurghe lecchery, 7944

Azens here shal kalle ande crye

Alle þat are yn paradys

And alle þat yn purgatory lys; §

And alle þat are yn þys lyue † 7948

Azens here shul aryse ande stryue;

For euery prest aftyr þe sacré

He partēþ þere Goddys body yn pre,<sup>2</sup>

And offreþ hem to þe fadyr yn heuene

On þys wyse as y shal neuene; 7953

The fyrst he offreþ hem to blys, :

To hem þat yn heuene ys;<sup>3</sup>

þe toþer he offreþ for vs alle here, || 7956

þat we to hym be boþe lefe and dere;

þe þryde he offreþ to haue memory

For soules þat are yn purgatory,

þat Godē bryng hem oute of<sup>4</sup> peyne 7960

¶ Merueille est de la deblesce

Qe consent de estre prestresce;

† De prestresces ai oy mult cunter,

Mes tuz iurs a drein les oy dampner.

E ceo ne est mie merueille, 6196

Car prestrece peche sanz faille

† <sup>a</sup> En tuz ceus qe sunt en ciel,

‡ E ceus qe sunt en vie mortel,

§ E tuz ceus qe sunt mort; 6200

Ore oiez cum eole ad tort. <sup>a</sup>

† ¶ Car le oiste qe le prestre ad sacre

† En tiers<sup>o</sup> sur l'auter est depesce,

|| Le un ofre le prestre pur les vifs,

: L'autre pur ceus qe sunt en parais, 6205

La tierce par ceus en purgatoire,

† Qe deu de euz eit memoire;

<sup>a-a</sup> E a tuz ceus ki sunt vif ou mort,

Ore oiez cum ele fet grant tort.

<sup>o</sup> treis.

<sup>1</sup> tong.

<sup>3</sup> O. gloss 'ben'

<sup>2</sup> þere þe ubble yn pre.

<sup>4</sup> of here.

And brynge to þe ioȝe þat ys certeyne.  
 Certys, she douȝ ful moche a mys,  
 þe womman þat dysturbleþ alle þys. :  
 For þo soulës are no þyng 7964  
 Wurschepede wyþ þat offryng, §  
 Noþer vs to cunseyl, or to rede, |  
 Ne hyt helpeþ nat þe dede;  
 Allë þarefore þat now are, 7968  
 And þat shul be, and now are fare, †  
 Shul dampne þat womman to be lore, †  
 And curse þe tyme þat she was bore;  
 And þarwyþ alle, ne shal she be quyt, 7972  
 3yt 3hal hyre<sup>1</sup> dampne hyre owne ynwyȝ †  
 þat ychë day þat alle shal<sup>2</sup> ryse  
 Before Iesu þat hyghe Iustyse. \*  
 Lokeþ, 3e wymmen, what 3e do; 7976  
 3yf 3e dyde oghte, doþe no more so,  
 Or harder penaunce, wyþ bytter teres,  
 Shul 3e do here, or ellës wheres.  
 And shame hyt ys aywhare 7980  
 To be kallede a prestës mare.

Of swych onë y shal 3ow telle  
 þat þe fendë bare to helle;  
 þys chaunce fyl þat ys so harde † 7984  
 Yn þe tyme of gode Edwarde,—  
 Edwarde, syre henryës sone,—  
 And þe tale ys weyl to mone.

*The Tale of the Priest's Concubine, and  
 how Fiends carried off her Dead Body.*

þys was a prest ryȝt ameraus,— § 7988  
 And ameraus men are leccherous;—  
 þys prest þe moste part of hys lyfe  
 Helde a womman as hys wyfe  
 þat no tyme he hare<sup>3</sup> lete, 7992

Mult fet certes grant surfet  
 Qe dignement nel ad offert;  
 Prestresse disturbe la dignete 6210  
 De prestre od ki ad peche;  
 Pur ceo, tant qe est en luy,  
 : Desturbe qe il<sup>p</sup> ne seit oy  
 § Pur les sauuez deu loer,  
 | Ne par les vifs et mors prier, 6215  
 † Pur ce, quans qe sunt et serrunt,  
 † Al drein iur les escomengeȝunt.  
 † E sa demeine conscience  
 Encuntre li durra sentence;  
 Od le deable dampne serra 6220  
 \* Quant iesu li roy iugera.

† ¶ Vne cunte ai oy cunter,  
 † Qe ne est mie<sup>q</sup> a celer.

‡ En nos iurs auint en engleterre,—  
 Pur ceo le deuez vus meuz crere,— 6225  
 § Un prestre esteit amerus,  
 † Sa femme tint tuz ces iurs,  
 † En sa vie ne la lessa,

<sup>1</sup> here.<sup>2</sup> Harl. þat.<sup>3</sup> here.<sup>p</sup> Le prestre.<sup>q</sup> fest mie bon.



So þoghtē hym þe synnē swete.	†	Tant en sun peche se delita ;	
Yn synne, ande yn foly desyre,			
Foure chyldryn he gate on hyre.	†	Qatre fiz de luy engendra,	6230
þese chyldryn, as þey wox <sup>1</sup> more,	7996		
He sette hem vn to scole to lore ;	†	Al escole les enueia ;	
So þey lernede, þat þe þre			
Were ordeynede prestes to be ;	†	Les treis, fist prestres ordener ;	
þe fourþe sone was a scoler,	8000	† Le quart, remist escoler,	
To lernē more he dyde hys power.		Tant en l'aprise se delita	
When þey were prestys, here fadyr deyde—	†	Qe ordener sey ne hasta.	6235
þe prest þat y er seyde,—		Le prestre apres est de vie ;	
þys ychē womman lefte a lyue	8004	† La prestresse en vie demore.	
Aftyr hym foure ȝere or fyue.			
þese fourē chyldryn hade grete þoghte	†	Les treis prestres e l'escoler	
How þey were yn synne furþe broghte,		Pur l'alme lur pere funt prier ;	
And how here modyr leuede ynne,	8008		
Alle here lyfe, yn dedly synne ;			
þey preyde here for allē chaunce	†	Lur mere vnt amoneste	6240
To be of godē repentaunce,	†	Qe se repentī de sun peche.	
And forþynkē here mysdede	8012		
Wyþ sorow of hert, and wyþ drede.			
But þus answerede she to hem alle,	†	Mes ele bien lur diseit	
“ For no þyng þat may befallē	†	‘ Qe ia ne se repentireit,	
Shal y neuere repentē me	8016		
Whyle y haue ȝow prestēs þre	†	Pus qe tiels fiz out engendre	
þat me mow <sup>2</sup> rede ande synge, ‡		Qe seruir poeint dampne dee ;	6245
And ful weyl me to blys brynge ;		“ E ma alme pet estre sauue	
So may my soule to Gode be broghte	8020	‡ Si vus,” dist, “ pur mei eiez chante ;	
For any synne þat I haue wroghte ;			
But wylle ȝe allē fourē do	†	Tant, apres ma mort, facez,	
A þyng þat y prey ȝow to ?—			
Kepyþ my body at ȝoure myȝt	8024	§ Qe treis iurs et nuiz me veillez ‘—	
þre dayys and þre nyȝt	§	Si tant garder me poez—	6250
Yn þys hous whan y am dede,	†	En ceste ma mesun qe vous veez,	
And y hope be sauede fro þe quede	†	Sauue tuz iurz quiderai estre,	

<sup>1</sup> woxe.<sup>2</sup> mowen.<sup>†</sup> porte.<sup>‘</sup> A. en tere me gardez.

poghe y haue lyuede a synful lyfe	8028	
And haue be callede a prestēs wyfe."	†	Tut seie ieo femme a prestre."
pat grauntedē pey euery deyl,	†	"Ce ben frum," ces fiz diseient;
For pey wende ha <sup>1</sup> do hyt wele.	†	Qe legere chose fust, quideient.
Sone aftywardē she euyldē,	8032	
And deyde sunner þan she wylde. *		* La femme apres est deuie,
Here chyldryn, as pey hadde here <sup>2</sup> het,	†	E ces fiz sunt assemble
To wake here body were pey set;	†	De garder lur mere, cum vnt premis,
þe fyrst nyghte þat pey shulde here wake,	†	Treis iurs tant cum ele fu uifs.
At mydnyzt þe berē gan to quake;	8037 †	La premere nuyt qe l'unt veille,— 6260
Here fourē sonys þat saye hyt stere, §		Vers la mie nuyt, ou passe,
Leyde on honde, <sup>3</sup> and helde þe bere;		Lur prist vne grant pour,
þe ouper men hadde swychē drede	8040	E sodeinement vne hydur;
pat euery man hys wēy zede;		Bien poeit sauē chescun hom
Wyþ mochē drede and hydous syghte		Qe deables furent en la mesun;
Askapede pey on þe fyrst nyzt.		La bere unt regarde tuz,
þe toþer nyzt þat þe chyldryn woke, <sup>4</sup>	8044	§ Qe sudeinement est escuz;
At þe mydnyzt þe berē quoque, †		A la fute se sunt tuz mis,
And alle þat sate or þerby stode		Sul ces fiz sunt remis.
For dredē wendē ha wox <sup>4</sup> wode:		Cele nuyt atant est passe,
þat nyzt shewede he more hys ire,	8048 *	° E vn autre l'unt veille.
þat hys power was moche yn hyre.		* Mes le deable vout mustrer
Wyþ sorowful syzt and grete affray		Qe a la femme out grant poer;
He droghe þe body þere hyt lay,		A vn hure de la nuyt
And to þe dore þe fende hyt broghte;	† 8052	A grant hair <sup>t</sup> la bere escut,
þat tymē fyrþer myzt he noghte.		† Ieques l'us le cors vnt tret
Here fourē sonys, wyþ mochē peyne,		Pur folie qe la femme out fet;
Efte hadde þe body yn azeine;		Chaleng i mistrent, ce fu dreit,
Aboute þe body a rope pey wonde,	8056	Le deable qe serui aueit.
And to þe berē fast pey <sup>5</sup> bonde;		
So algate þe body wyþ hem lefte,		Nepurquant, le cors vnt garde
At þat nyzt was hyt nat reffe.		Ces fiz a cele nute,
þe þrede nyzt moste sorow gan falle;	8060 †	° E pur plus grant seurte,
At þe mydnyzt, as pey woke alle,		Le cors a la bere vnt lie. <sup>a</sup>

<sup>1</sup> have.                      <sup>3</sup> hande.              <sup>5</sup> hyt.  
<sup>2</sup> pey here hade.        <sup>4</sup> haue woxe.

<sup>t</sup> air.                                      <sup>a-a</sup> Omitted in B.

Come fendēs fele, wyþ lopely brous,	†	Od sa cumpainie vint li maufe,—	
And fylden ful allē þe hous, *		Tant i furent de felun	
Þey toke þe body and þe bere † 8064	*	¶ Qe pleine esteit la mesun,—	
Wyþ lothely cry þat alle myzt here ;	†	¶ Le mort vnt maintenant seisi	6290
And bare hyt furþe þat none wyst whore	†	E leue vn horrible cri,	
Wyþ outen ende for euermore. 8067	†	La bere el cors unt enporte	
Here sones hyt seyde, and hopede wel,	†	Vnqes pus ne fut troue,	
þat body and soule was lore eche deyl.	†	En enfern le porterent	
þe 3ongest sone þat was a scolere,	†	Cum ces enfanz le quiderent.	6295
He prechede þys yn stedys here, <sup>1</sup>	†	¶ Le tiers fiz, le escoler,	
þurghe Englande, yn euery cuntre, 8072	†	En mutes leuz le ala precher	
He tolde þys tale of grete pyte †	†	Encuntre prestresses en engleterre,	
Oueral as he went a-boute,			
He sparede noþer for shame ne doute		Pur fere la gent meuz luy crere,	
Azens wymmen þat prestēs take 8076	§	¶ A plus dampner cest peche	6300
For hys ownē modyr sake—	†	¶ Le cunte par tut ad cunte.	
For to dampne and stroye þat synne §		Ces freres, tesmoine le unt porte	
þat no womman falle þer ynne.		Qe ceo auint a lur mere	
3e wommen, þenkeþ on þys tale, 8080		Tost apres la mort lur pere.	
And takeþ hyt for no troteuale,			
Goddess veniaunce was hyt, and hys Ire,			
To amende vs alle for loue of hyre.			
Yn a prouerbe telle men þys 8084			
“He wyys ys, þat ware ys,”			
And wysdom es, <sup>2</sup> and feyre maystrye,			
To chastyse vs wyþ ouþres folye.			
Of prestēs kan y sey no þyng,— 8088	†	¶ De fols prestres rien ne dirrun,	6305
So seyde y at þe bygynnyng,—	†	Car nous la sus premis auun	
Noþer of clerkys neuere a deyl,	†	Qe des clers rien ne dirrum ;	
þey wote <sup>3</sup> what ys ylle ande weyl ;		Pur ceo parler de euz ne volum,	
But pus haue y herdē for certeyn, 8092	†	Mes datant seit chescun certain,	
Yn þe worlde ys none so gode skryueyne—	†	Qe en le mund ni ad si bon escriuein—	
poghe he were wyser þan Salamon	†	Si il fust cum salomon sage,	6311
And bettyr langagede þat <sup>4</sup> was Mercyon	†	E cum marciun de bon langage,	
And leuede yn age a þousende 3ere— 8096	†	E mil anz vesqui par age—	

<sup>1</sup> sere.<sup>2</sup> ys.<sup>3</sup> wete.<sup>4</sup> þan.

Ne myȝt tellē þe sorow and were,	<sup>dysese</sup>	†	Le mal cuntereit, nel damage,	
Ne þe peyne, þat þe preste shal drye	<sup>suffre</sup>	†	Ne la peyne, qe il auera,	6315
þat haunteþ þat <sup>1</sup> synne of lechery. 8099		†	Prestre qe cest peche hantera ;	
þey are wrothe whan any þus precheþ,			Trop dust auer grant hydur,	
But holy wryt þus vs <sup>2</sup> telleþ and techē.			Prestre qe meine tiel folur.	
Now turne we aȝen þere we spak			De ceo seit a tant lesse,	
Of handlyng synne, þat ychē lak ; 8103		†	Auant alum a vn autre peche. 6320	
Y tolde of handlyng synne as y kouþe,			<sup>1</sup> ¶ De tucher femme, parlai auant,	
And now wyþ <sup>3</sup> foly kyssyng wyþ mouþe. †		†	Cum ceo est folie grant ;	
Kyssyng doþe moche more euyl			Ore vous dirrai del beiser, <sup>1</sup>	
Whan handlyng cump of þe deuyl ;			Pus qe est si grant mal le tucher.	
Some wene þat kyssyng ys no synne, 8108		†	¶ Home deit en nule manere 6325	
But grete peryl falleþ þer ynne.			Beiser femme, fors sa mere,	
Be þou neuere so chaste ande straunge,			Ou sa seore par auenture ;	
Kyssyng wyl þyn hertē chaunge ;			A autre beiser ne eit cure.	
Hyt ys forbode, be þou weyl ware, 8112		§	Ki femme ad espuse,	
But ȝyf hyt be here þat furþe þe <sup>4</sup> bare ; †			Baiser la peot a sun gre ; 6330	
þy wyfē þou mayst kysse wyþ ryȝt, §			Nepurquant, purra pecher	
ȝyt yn sum poynt mayst þou falle yn plyȝt.			Home mari od sa mulier	
Seynt Ierom, he spekeþ <sup>5</sup> of þys, 8116		†	Si a vtrage l'ad ame,	
Ouer moche for to daunte and kysse ; †		†	Ceo nus ad seint Ierome cunte.	
Daunte a womman oute of skylle			¶ Par folement dauneer 6335	
When no tyme were she wyl þer tyl.			Poez vous malement pecher ;	
Maner þer ys of foule kyssyng, 8120				
As ys of dede and of handlyng,				
þat falleþ ofte yn pryuyte,				
But þat shal nat be tolde for me ;				
Noþeles, hyt mote be tolde 8124				
Yn shryftē, boþe wyþ ȝunge and olde.				
Sum maner kyssyng ys ful grete vyce,				
And wommens hertys to synne wyl tyse ;				
And who so delyteþ hym þer ynne 8128				
Wommen to foly for to wyne,				

<sup>1</sup> þe.<sup>3</sup> of.<sup>5</sup> Harl. skekep.<sup>2</sup> us thus.<sup>4</sup> þe furþe.<sup>1-1</sup> Ke vus dirrai ioe de beiser.

Ne est mie poi mal turner le qeor  
A folie de home, v de mulier,

Y do hym weyl to vndyrstande So may he go yn deuyl hande. § 3yt mayst þou synne yn lecherye 8132 Yn þe lokyng of þyn y3e; <sup>1</sup> Beholde nat wymmen ouer mochyl, † Here sy3te makeþ mennys þoghetes fykyl; And who so haþ a feble herte, 8136 Hys ye ys euer ouerthuerte. þyn ye ys þyn messenger † To brynge þy dede yn powere; Yn swychē sy3t ys mochē gylte, 8140 Shryue þe þerof 3yf þou wylt. 3yt ys þer more of lecherye þat ys do wyþ sorsorye, Sorsorye þat ys wycchecrafte; 8144 † He þat ys wyþ þe fendē lafte Grete synne hyt ys, <sup>2</sup> y 3eue þe a 3yfte, † þenke þer on yn þy shryfte. † To man þat ys yn gode beleue, 8148 † Wycchecrafte shal hym neuere greue; † Be þou yn gode lyfe and byleue ry3t, And alle þe wecches wyþ alle here my3t Shul neuer drecche þe <sup>3</sup> where so þou are Wyþ no queyntysē of here artt;— 8153 þat shewē weyl seynt Cypryene, † He was a nygromancyene, † How he my3t neuere a mayden wynne 8156 † Wyþ wycchecrafte here þoghete to synne: Why? For here lyfe was gode and clene, † And stedfaste byleue yn here was sene.	§ Vn home peot a deables aler Qe souent sert de tiel mester. 6340  ¶ Ces oils en femme ne deit fichir, Ki de cel peche se uelt garder;  † Car fol oyl est messenger, Bien le sachez, de fol qeor.  ¶ Chescun se garde vtremet 6345 Qe il ne face enchantement Pur tiel mester, ne sorcerie; Car, si volez qe veirs vus die, Ceo serreit quant mortel peche; En confessiun ne seit cele. 6350 Nepurquant, bon creistien Enchantement ne dute rien;  † Ceo mustra ben seint cyprien Qe fu nigromancien, Deceyure ne pout la pucele 6355  † Qe en qeor out deu desuz sa mamelle.
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*The Tale of St. Justyne, and how the sign  
of the Cross protected her from Devils.*

Yn antyoche, þat noble cyte, 8160 †	¶ Car en antioche la cite
Wonede þys mayden of grete bounte; †	Vne pucele esteit benure,

<sup>1</sup> eye.    <sup>2</sup> Harl. omits hyt ys.    <sup>3</sup> Harl. omits 'þe.'

Here name men callē seynt Iustyne,	†	Iustine fu la virgine nome,	
For Iesu cryst she suffrede pyne.	†	Qe pus pur deu fu martirize	6360
Whan she hade takē crystendān	8164 †	Apres qe ele fu baptize,	
Euery day to scole she nam, <sup>3<sup>de</sup></sup>	†	L'escole hanta la benure ;	
To þe scolē, for to lere			
þe loue of Gode, and haue hyt dere.			
And as se <sup>1</sup> went to þe scole hous,	8168	Vns agladius la regarda	
A lorde þat hyghete ' agladyus '—	†	Souent quant al escole ala,	
A gretē mayster and a syre—	§	Suspris fu tost de sa beaute,	6365
Was anamourde so on hyre	†	En sun qeor l'ad coueite.	
þat he ne wyst what do he myȝt,	8172		
She was so semēly by syȝt. §			
He comē vn to Cypriene,	†	Le feol a cyprien est ale,	
þys clerk, þys nygromancyene,			
And tolde hym al þe enchesun	8176 †	Si ad sa temptaciun cunte,	
Of hys grete temptacyun.			
Fast he preyde, and hette hym mede	†	Premis li ad duns <sup>7</sup> duner	
ȝyf þat he coudē do sum dede,		Pur les deables enchanter,	6370
Were hyt godē, were hyt ylle, <sup>2</sup>	8180		
þat he myȝt haue of here hys wylle.	†	Qe il luy fussen eydant	
" Iustyne," he seyde þan, " hattē she	†	Iustine auer, qe il ama tant.	
þe feyre mayden þat marreþ me."			
And Cypriene hette hym for of hys	8184		
þat þe mayden shulde be hys ;			
Cypriene made þan hys queyntyse	†	Cest cyprien se est entremis	
And dede þe fendys manyone vpryse,	†	De cuniurer les enemis ;	
Ande comaundede <sup>3</sup> þat Iustyne were lede	†	<sup>1</sup> La pucele les comanda mener,	6375
Vn to syre agladyous bede.		" Alez," dist, " sanz targer." <sup>2</sup>	
þe forme of here fadyr and modyr þey nam	take		
And yn here lykenes to Iustyne cam,			
And badde, here wyl shuldē be went	8192		
To agladyous comaundement.			
Iustyne hadde grete wundyr of þys,			
And wyþ þe croys she gan here blis,			

<sup>1</sup> she.    <sup>2</sup> wy gode, wyþ yl.    <sup>3</sup> comaundede hem.

<sup>7</sup> de soen.

<sup>2-2</sup>    Sanz targer, fet il, alez  
E cele pucele me amenez.

þan þe<sup>1</sup> vanysshede aweye asswyþe; 8196

Se þankede Gode and was ful blyþe.

þryys þey come, on þre manere,

Beforē Iustyne to apere;

And here cunseyl was euer þys 8200

“We rede ȝow take agladyus.”

At euery tyme þat þus<sup>2</sup> þey here besoghte

þe croys was euer yn here þoghte,

And made hyt euer hem betwene 8204

And alle here cunseyl was no more sene; †

Hadde none of hem lenger powere

Wyþ here to speke, or come here nere.

þryys ouercomē hadde þey bene, 8208

And þus þey tolde to Cypryene.

Cypryene haddē grete ferly<sup>wundyr</sup>

And askede ‘for whom hyt was, and why †

þat þey ne myȝtē of here spede, 8212

But euer ouercome away þey ȝede.’ †

þan spak to hym a fende of helle †

“Syker me here wyþ me to dwelle, †

And þat þou ne shalt for loue ne eye 8216

Beleue on þat y shal þe seye.”

When he hadde seyde hym hys certeynte, †

“Now,” seyde þe fende, “y shal telle þe: †

She beleueþ on one men calle Iesus, 8220

He þat confoundeþ euermore vs;

She ouercomeþ vs wyþ a croys,

When we se hyt we haue no voys; †

þe sygne þerof euere we fle, 8224 †

And drede we haue when we hyt se;

Oure myȝt ys noghte, no neuer shal, †

Ouer any þat blesseþ hym wyþ al.

Iustyne þerwyþ defendeþ here so 8228

þat we ne may haue wyþ here to do;

Mes vne fee, et autre, sunt ale,

E rien ne vnt espleite;

Einz sunt uencuz returne,

Pus qe la pucele se out signe. 6380

Cyprien bien veeit

Qe le deable espleiter ne poeit;

Meintenant l’ad apele,

“Di moy,” dist “la verite, 6385

Coment la crestiene pucele

Vus ad vencu, qe est si bele.”

Le deable respund, “ceo sachez,

Dire uus ne pus si me ne iurez.”

Cyprien tantost ad iure,

E le deable l’ad cunte 6390

“Auer,” dist, “ne poum nule voiz

Quant ueum signe de la croiz,

Car cel signe trop dutum,

Pourus sumes quant le ueum.”

<sup>1</sup> þey.

<sup>2</sup> ‘pus’ omitted.

And, for here lyfe ys gode and clene,  
 Oure maystry may ryȝt noȝt be sene;  
 For ȝyf she lyuede yn wykkednes, 8232  
 þan myȝte we do to here sum stres."

Cyprien seyð vnto þat fende,  
 "Iesus ys nat þan ȝoure frende,  
 Hyt may weyl be hym self haȝ myȝt 8236  
 Syn ȝe drede hys croys be syghte;  
 And ys nat ȝyt þe samē tre,  
 Haȝ þat tokene more myȝt þan ȝe?"

"ȝee," seyde the fendē, "certaynly, 8240  
 Ouer vs all he<sup>1</sup> haȝ maystry;  
 And euermore so shal be doun  
 For hyt was hys ownē passyoun;  
 No þyng þat man may of hym sey 8244  
 Doȝe oure powere so moche a weye  
 As nemne þat passyun and þat rode  
 þat he shedde on hys swetē blode;  
 Heuene and helle þat passyun douten 8248  
 And creatures allē þarto louten,  
 And specyaly Iesus, þat name  
 Ys our shenshyp and oure shame."

When Sypryen<sup>2</sup> þys vndyrstode, 8252  
 He forsoke hem, ande bycom gode,  
 And alle þe crafte þat he hadde hauntede,  
 And crystendome to take he grauntede;  
 He dydē breke hys maumetrye, 8256  
 And dyde hyt brenne byfore hys ye;  
 Seþþen at þe bysshope of þe cyte  
 He dyde hym crysten man to be,  
 Seþþen he was so stedfast 8260  
 Yn þe beleue, þurghe þe holy gast,  
 þat he was ordeynede dekene hye,

† "Dunc est," dist cyprien, "plus grant  
 qe vus, 6395  
 Iesus, de ki estes si pourus;"<sup>a</sup>

† Le deable le grante maintenant,  
 † Qe de tute rien iesu crist est plus grant.<sup>b</sup>

¶ Quant cyprien ceo entendi,  
 Fist qe sages, et auerti; 6400  
 Les deables et lur enchantement  
 De cel hure refusa vtremment,  
 Ces ydles a depesce,  
 E ces faus deuz refuse;  
 Pus ad baptisme demande, 6405  
 E le euesqe l'ad baptize.  
 Tant esteit aferme  
 E le amur dampne dee,  
 Qe deakene fu tost ordene,<sup>c</sup>

<sup>1</sup> hyt.<sup>a</sup> ki est tant poestuz.<sup>c</sup> Ses fauz deus ad depesce et refuse<sup>2</sup> Cyprien.<sup>b</sup> de tuz ad iesu souerain poustez.

E pus del eueske baptême demande  
 E cil l'ad tost baptize et conferme  
 Ke diekene fu tost apres ordine.



And seppen bysshope he was wurpy ;	†	E euesqe tost apres consacre.	6410
Sepen made he Iustyne abbas	8264 †	Iustine establi pur vne abbesse,	
Of alle þe ladyes, as wurpy was.	†	Des seinte virgines mestresse ;	
Swyche grace fel seppen <sup>1</sup> on hom	†	Pus furent ensemble martirize	
þat bope þey suffrede martyrdom.		Pur l'amur dampne dee.	
And now <sup>2</sup> ys Cyprien wyþ Gode so herde			
þat he ys wurschypde yn alle þe werlde, <sup>3</sup> —			
And she ys callede Seynt Iustyne,			
A martyr ande an holy vyrgyne.			
þys tale y tolde to 3ow aboute,	8272 †	¶ Ceo uus ai cunte pur prouer,	6415
þat 3e ne dur ne wycchecrafte doute,	†	Qe bon creistien ne deit duter	
3yf þou be—þat ys to mene—		Enchantement de nul bricun,	
Yn beleuē gode and lyfē clene.			
Who so þurghe wycchecrafte haþ tene,	8276		
Prey to Gode and seynt Cypriene			
And to þe mayden Seynt Iustyne,			
þat þey delyuer hem fro þat pyne.			
þarefore þou man, and þou wyfe,	8280		
3yf þou be of clenē lyfe,—			
þar þe noghte drede no wycchecrafte			
Noper temptyng of þe deuylys shafte ;	†	Ne del deable temptaciun.	
And 3yf þou be yn dedly synne,	8284		
To hys temptyng he may þe wynne.			
3yt þer ys spekyng of vylaynye			
þat longē to <sup>4</sup> lecherye,	†	¶ A lecherie ausi apent	
And ofte tyme of foule speche	8288	Parler trop deslauement ;	6420
Falleþ þarfor harde wreche ;	†	Trop veum nous souent	
Of foulē herte cump foulē þo3t,		Qe mal avient de <sup>d</sup> tiele gent.	
Of foule þo3t foule wurdys are bro3t.			
þe foulē wurde, þe speker dereþ,	8292		
And þat hyt hereþ ande furþ bereþ ;			
Y hauē toldē of þys lak			
Yn þe fyfþe comaundement þer y spak,			

<sup>1</sup> sepyñ fyl.    <sup>2</sup> Harl. omits 'now.'    <sup>4</sup> unto.<sup>3</sup> O. inserts—For yn þe pryuyte of þe messe,

Hys namē euer nenmede ys ;—

<sup>d</sup> Ke maus auent a.

Whan y of a nunnē tolde bat coudē nat here tungē holde. 3yt ys þyr a spyce of leccherye, Auauntēment of olde folye,— A kaynarde ande a oldē folte; 8300 bat þryfte hæþ loste, and boghete a bolte, He shal become a dyssour And telleþ how he was a lecchour; § Ioye he hæþ hym self to dyffame   8304 Of alle hys synnes þat he kan name, And auante hym alle an hye, And make men laghe at hys foly;    And þat ys nat þe synnē leste, 8308 Auaunte þy synne to hym þat þou sest. Sodom sank, ande Gomore, For þey kryede here synne aywhore; þese twey cytees, boþe þey sank 8312 For þey hadde ioye at synne þat stank. Feyrer hyt were oure synne forhele þan make auauntement þer of to fele; þe apostle seyþ þys autoryte 8316 “3yf þou be <sup>1</sup> nat chaste, be þou pryue;” Telle hyt þy prest, and to no mo, For oper tellyng, hyt ys boþe synne and wo. 3yt ys þyr a specyal spece 8320 þat doþ leccherye klymbe by a grece;— Who so wyllē 3yftēs 3yue, On lecherye he may cleue; 8323 For synne no 3yftys þou receyue, * For doute of gyle þou shalt hem weyue; For whan a lechour hæþ 3yue hys mede þan hopeþ he weyl þat he shal spede. Y rede, 3e wommen, 3yueþ gode entent, For medē 3e wyl sone consent; 8329	† ¶ La sus vus cuntai de une noneine E de sa greuuse peine Qe pur sa fole lange susfri; 6425 Pur ceo; plus ne dirrai ci; Mes, ki voderā deu paier, Lesse <sup>e</sup> ordement parler. ¶ Mes quant pecher ne peot plus, : Le veillard mal auenturus 6430 § Iuste le feu se auantera † Des pechiez qe fet a,    E, pur fere rire la gent,   Souent sur sei memis ment; † Ceo ne est mie petite peche, 6435 Einz est grande, pur verite. † Sodome et gomoire sunt enfundre † Pur ceo qe il crierent lur peche; † Meus dussent lur mals celer † Qe de les cunter ioie auer. 6440 †* ¶ Receyure ne deuez, ne duner, Par entente de pecher; † Tut quide le lechur espleiter Quant receuez qe vous veut doner; A peine ne ad si prodom ne mulier, 6445 † Qe dun ne peot changer sun qeor.
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<sup>1</sup> art.<sup>e</sup> Del tut lest.

Manyone for mede doþ ful euyl,  
 Mey sey ofte mede ys þe deuyl.  
 3yt spekeþ he of a more tresun 8332  
 þat for lechery ys down ;  
 3yf men or womman be so wylde  
 To fordo a getyng of a chylde \*  
 Wyþ wurde or dede, syn hyt ys gete, 8336 †  
 Wyþ mete or drynk þat þey do 3ete,<sup>1</sup> †  
 Or oþer strenkpē, þat hyt dye,  
 þan þey down ful grete folye ; |  
 Wyþ slaghtër hast þou þere hyde || 8340  
 þat þy lecherye ys nat kyde ;  
 Gretly yn euyl þou art coupable  
 Yn twey synnēs, ande dampnable.  
 A noþer vyleynye þyr ys, 8344  
 To do a womman synne þurghe stres ;  
 3yf a womman mete paráuenture  
 Yn pryue stedē, a lechour,—  
 3yf he wyl do wyþ herē synne, 8348  
 And she ne may a weyē wyne  
 But she swerē oþys grym §  
 A noþer tyme to come to hym,  
 Or he makeþ here trouthē plyghte † 8352  
 An oþer tymē when she my3t,—  
 For þat trouþē, y answere  
 þat no perel shal she bere ;  
 She nat<sup>2</sup> synneþ nat dedly, ° 8356  
 Hyt ys no wyl, but maystry ; °  
 Better ys to skape wyþ an oþe  
 þan synne dedly, and Gode be wrothe.  
 Here-of my3t men mochē speke, 8360  
 Of trouþē þat men alle day breke,  
 For fals trouþes, and fykyl,  
 For lechery are 3yue mechyl.  
 3yf þou a womman trouþē plyghte 8364

<sup>1</sup> þey etc.

<sup>2</sup> ne.

¶ Si uus unqes entremeistes—  
 Par fet, ou parole qe deistes,  
 Ou par beiure, ou par manger,  
 \* Aucune conception desturber, 6450  
 Ou par aucune sorcerie,  
 | Fet auez grant felunie.  
 || ¶ Bien sauum qe peche est grant,  
 Apres qe conceu est enfant  
 Ou apres qe il seit nez, 6455  
 Si vous dunc le osciez.

† ¶ Qe meus ne pet eschaper  
 ‡ Qe par fiance al lechur duner,  
 § Ou par auenture iurer,

Meus luy vodreie cunseiller 6460  
 Qe ele sa fiance al hure<sup>f</sup> donast,  
 Ou par auenture iurast,  
 Qe autre fee freit sun desir  
 E vendreit a sun pleisir ;  
 Qe dunc ne le seofre pecher, 6465  
 ° Car, par serement encuntre geor,  
 ° Ne peot nul moltelement pecher ;  
 Mes tiel deiuent tenir serement,  
 Femmes pur uiure chastement.<sup>g</sup>  
 ¶ De fiance vous voil ci parler, 6470  
 Car ieo crei qe i ad mester.  
 Chescun home deit ben sauer,  
 Qe fiance priue ne deit duner

<sup>f</sup> avant.    <sup>g</sup> Femme ke chastment uoet deu seruir.

Out of holy cherchës syȝt;  
 Men oghte nat so for to do  
 þoghe þat frendes consente parto;  
 For holy cherche oghte fyrst for to wyte<sup>1</sup>  
 Of here gederyng, ȝyf hyt may sytte. 8369

Of allë folës are þey fyles  
 þat gentyl wymmen begyls \*  
 Wyȝ a troupe of tresun 8372  
 To reue here, here warysun, §  
 But she do by here ordynaunce §  
 Of hem þat shuldë here auaunce.  
 And a womman loueȝ ofte yn pryuyte ‡  
 þat for here falleȝ nat weyl to be;  
 ȝyf she to þat ȝeueȝ here treuȝe,  
 þat ys<sup>2</sup> here ful mochë reuȝe;  
 þat trewȝe dar she nat be a knowe 8380  
 For drede þat she haȝ louede so lowe.  
 þurghe cunseyl of here frendys wyllē  
 She ys þan ȝyue anoȝer vntyl;  
 Y dar sey hyt hardly<sup>3</sup> 8384  
 ‘ þat womman leueȝ yn lechery; \*  
 And þat yche man also  
 To whom she ȝaf fyrst trouȝe to  
 ȝyf he any ouȝer wedde 8388  
 Or wyȝ any go to bedde,  
 ȝyf þey boȝe wulde haue do þat  
 þat here mouȝes to gedyr spak,  
 And haue<sup>4</sup> fulfyllēde at here myȝt 8392  
 Here pryue trouȝe þat þey plyȝt.’

A wers spyce ȝyt men holdes,  
 To begyle a womman wyȝ wordys,—  
 To ȝyue here trouȝe but lyghtëly 8396  
 For no þyng but for lygge here by;  
 Wyȝ þat gyle þou makest here asent  
 And bryngest ȝow boȝe to cumbrement.

De femme tenir, et espuser;  
 Plusur seruent de tiel mester. 6475  
 Seint eglise l’ad defendu  
 Pur mals qe en sunt auenu.  
 Meinte par tant est descunseille  
 E en ceste siecle degable,<sup>h</sup>  
 Quant fiance folement ad dune 6480  
 Sanz cunsail de sun parente.  
 Home fet ausi cum felun,  
 \* E durement grant tresun,  
 Qe gentile femme issi deceit  
 Si ele cunsail primes ne seit 6485  
 De ceus qe le unt a duner,  
 Autrement li purra encumbrer.  
 ‡ ¶ Meinte receit fei priue  
 De home qe eole ad ame,

De pour nel ose pus granter 6490  
 Pur ces parenz corucier;  
 Pus, est a vn autre espuse,  
 Par cunsail de sun parente,  
 Auant qe ceoli est deuie  
 A ki fey duna en priuete; 6495  
 \* En mortel peche tuz iurz girra  
 Tant cum ceoli viuera:  
 E il, si autre ad espuse,  
 † Meement<sup>i</sup> si iuste cele ad cuche  
 A ki fei duna priue; 6500  
 Ceo sache chescun de verite,  
 Si en lur qeor fu, cum vnt parle  
 Quant la priue fiance unt<sup>k</sup> dune.  
 ¶ Fay dune a acun par boidie,  
 † Qe est plus grande tricherie. 6505  
 La femme n’entend espuser,  
 Mes sulement od luy cucher,  
 † E par tant la femme ad gabbe  
 A ki sa fay ad dune.

<sup>1</sup> wete.    <sup>2</sup> ys to.    <sup>3</sup> hardly.    <sup>4</sup> ha.

<sup>h</sup> esgarrez.

<sup>i</sup> Nomeement.

<sup>k</sup> fei fu.

parfore now y warne 3ow alle,— 8400  
 Man and woman, for þyng may falle,  
 þat 3e be neuer so fole hardy  
 To 3yuē 3oure so pryuyly,  
 Ne wommans trouþe for to take, 8404  
 Ne trouþe 3yue for weddyng sake,  
 Tyl holy cherche haue demyde ryȝt  
 Wyþ loking of frendes syghte.

Pryuytes manye falle þer ynne, 8408  
 þyn ynwyȝt þe telleþ whych ys synne ;  
 Sum pryuytes of lechery †  
 Yn opun speche are vyleynye, :  
 þarfor wyl y nat hem alle descryue, | 8412  
 But alle behoueþ vs þer of shryue ; ||  
 þyn ynwyȝt wote what þou hast wroghte, †  
 And whych ys synne, and whych ys noȝt ; †  
 Alle þese spyces þat y haue tolde 8416  
 On dyuers maners are synnēs folde.

3yf þy flesshe ofte aryse  
 Yn wyl or dede to many of þese,  
 þat þou mayst nat þy flesshe daunte 8420  
 þat sum algate behoueþ þe haunte,  
 Be nat þarfor yn wanhope, §  
 Alle may be quenchyde wyþ a drope  
 3yf þou mayst for þy synnē grete<sup>1</sup> 8424  
 And be yn wyl hyt for to lete.

For many a gode man, olde and 3onge, †  
 Hap be yn flessheȝly temptyng,—  
 So was seynt poule, þe holy man, 8428 †  
 Hys flesshe was temptyde wyþ satan ;  
 Seynt benet was so, 3e herde me telle,  
 He was yn poynt to leue hys celle ;  
 And ouþer men mo of relygyun 8432  
 Haue be yn harde temptacyun ;

Cesti peche mortelement, 6510  
 Car rien fors lecherie ne entent.  
<sup>1</sup> Bien se garde chescun pur ceo  
 Fey duner en priuite,  
 Car ceo est, ieo vous di, peche ;  
 Par tant est meint encumbre.<sup>1</sup> 6515

‡ ¶ Les priuez pechiez de lecherie,<sup>m</sup>  
 :<sup>n</sup> Ne les nomer est vileinie,  
 | Tere voil meuz qe escriuire ;<sup>n</sup>  
 Cal, al comencement del liure,  
 Premis qe des priuitez ne dirai ren, 6520  
 Car mal pout fere, et poi de bien.  
 || Ren nepurquant ne deuez celer  
 || Quant vus uus volez confesser,  
 || Ne la manere nel ° peche  
 || En confessiun seit cele ; 6525  
 † La conscience ben aprendra  
 † Qe chescun a sun prestre dirra.

§ ¶ Nul se deit desesperer  
 † Tut ne pusse il sa char danter ;  
 † Meint home ad este tempte, 6530  
 † Si fu l'apostle seint pol dampne dee ;<sup>p</sup>

<sup>1</sup> O. gloss 'wepe.'

<sup>1-1</sup> Omitted in B.

<sup>m</sup> A. vileinie.

<sup>n</sup> Ne estoit pas ke ioe les vus die.

<sup>o</sup> ne le.

<sup>p</sup> seint Iohan le apostle de.

But man behouep pryue<sup>1</sup> hys myzt  
 Azens hys ownē flesshe to fyzt,  
 For 3yf þou late hyt haue hys<sup>2</sup> wyl, 8436  
 Wyltou, neltou,<sup>3</sup> hyt wyl þe spylle.

And y shal telle here, 3yf 3e wyl.  
 A talē for þe<sup>4</sup> samē skylle,  
 þat a man myshopē noghte 8440  
 þoghe he haue grete temptyng of þoghte.

*The Tale of the tempted Hermit, or how  
 we should never despair.*

Seynt Gregory telleþ for oure profyte  
 How þyr was onys an ermyte;  
 þys ermyte hadē grete temptyng 8444  
 Yn hys þoghte ouer alle þyng,

And as þys temptyng on hym ran  
 He 3ede vnto an oldē man  
 And tolde hym allē vp an downe 8448

Of hys grete temptacyun.  
 þat olde man seyde to hym astyle<sup>5</sup>

‘He was nat wurpy to be an ermyte  
 þat swychē þoghetes shuldē þynke, 8452  
 And þoghte of womman wulde hym synke.’

þys oldē man gan hym so stoute  
 þat hys gode hope was alle yn doute;  
 For þe wurdes þat þe olde man gan seye  
 Yn to þe wurlde he toke þe weye. 8457

As he cam<sup>6</sup> goyng yn þe strete,  
 An holy abbot gan he mete;  
 þe abbotys name was apollo, § 8460

And sone he spake þe ermyte to;  
 þe ermyte hadde so sory þoghte,  
 Azen to þe abbote spake he noghte. †

þys abbot was a ful wys man, 8464  
 Ande yn hys þoȝt ful sone hyt ran,

+ Mes cumbatre couent leaument  
 Qe sauf veut estre al iugement.

+ ¶ Seint Gregoire nous ad cunte  
 + Qe un hermite fu mult tempte; 6535

+ Cest ala a vn veil hom<sup>1</sup>

+ E cunta sa temptaciun;  
 + Mes le veil home li ad dit  
 + ‘Qe il ne fut digne de tel habit  
 + Qe tiel pense out en sun qeor, 6540  
 + Car de nul femme dust penser.’

+ ¶ Cest hermite se desespera,

+ E arere al siecle se turna.

+ Vn seint abbe le encuntra,  
 Si li demande ‘ou il ala,’— 6545  
 § Cest abbez apollo aueit nun  
 Mult fu sages et seint hom,—  
 † Tant fu le hermite anguisse  
 † Qe od le seint n’ad rien parle.

+ Apollo bien entendi 6550

<sup>1</sup> preue.

<sup>3</sup> nyltou.

<sup>5</sup> O. gloss ‘anoun.’

<sup>1</sup> Si est a vn veil hermite ale.

<sup>2</sup> þe.

<sup>4</sup> þys.

<sup>6</sup> com.

Ande be þe semlant of þe ermyte,			
þat he was yn grete sorowe and syte;	†	Qe pur dolor ne luy respondi. <sup>†</sup>	
þe abbot askede hym ones or twyys,	8468 †	Tant souent l'ad demande,	
At laste þe ermyte seyde hys auys.	†	Qe il al drein l'ad cunte	
"Y am" he seyde "broȝt allē down			
Wyþ flesschly temptacyun;	†	'Qe des pensers de lecherie fu tempte,	
And at an oldē man y was,	8472 †	E qe a vn veil home esteit ale;	6555
And tolde hym alle my hardē kas;		A ki, quant la verite out conu,	
And he seyde y was nat wurþy			
þe ermytagē to com ny, <sup>1</sup>			
Ne was yn wey me to saue	8476 †	Dist qe en vie ne fu nient de salu; *	
Whyl y shulde swych þoȝtēs haue;			
And, for he <sup>2</sup> comfortede me so yl,	†	Pur ceo se desespera,	
Yn to þe worlde now ys my wyl	†	E arere al secle returna.'	
And lyue þere best wyse þat y may,	8480		
Syn y serue nat Gode to pay."			
þan seyde þe abbot syre apollo,	†	Apollo l'ad mult amoneste	6560
"þe olde man wyst nat what was to do;		* Qe en sa celle fu returne; †	
þou mayst se now, by my vysage,	8484	E quite ne fu nent de temptasun, †	
þat y am olde and weyl yn age,	†	† Si tres veil cum il esteit;	
And y fele a ful harde prykyll			
þat my flesshe temptep me mykyl,			
Vnneþē ys hyt day ne oure	8488		
þat y ne am þar wyþ temptede soure;			
But þoghe my þoghte be oute of skyl,			
To do ȝyt wers, y nē wyl;			
Nemore <sup>3</sup> shalt þou þy self mysdo	8492		
þoghe þou be temptede neuer so.			
Y rede þat <sup>4</sup> yn godenes þat þou dwelle			
And turne aȝen vnto þy celle, *			
And fonde aȝens þy flesshe to fyȝt	8496		
And late hyt nat haue alle þe myȝt."			
He broȝte þys ermyte to swyche certeyne,	†	Mult par tant luy cunforteit.	
þat to hys celle he turnede aȝeyne.	†	Apollo l'ad tant sermone	6565
		Qe a sa celle est returne.	

<sup>1</sup> nyghe.    <sup>2</sup> Harl. omits 'he.'    <sup>3</sup> et hunt ne uout parler oue ly.    <sup>4</sup> Kar ia fu cely, fet il, vn veil homme,  
<sup>5</sup> No more.    <sup>6</sup> 'þat' omitted    <sup>7</sup> en voi ne fu de estre sauue.    Vncore ne fu il pas quites de temptaciun.

þe abbot knew alle þe pas	8500	¶ Li abbez al veil home est ale	
Where þe olde man wonyng was ;		Qe out le hermite descunforte ;	
þedyrwarde þe wey he nam,		De hors sa celle esteeit,	
And when he a lytyl besyde cam,			
He sette hym dowun and preyde Iesu	†	" E de fin qar deu prieit	6570
Ful of myzt and vertu,	8505		
þat þe olde man myzt fele sum þyng		' Qe ceo qe le hermite senti	
Of þe ermytes flesshely temptyng,	†	Al veil home venast pur li.' "	
To chastyse hym for hys broþer	8508		
þat he myscumfort eft noun oper.			
When he hadde leye yn orysun			
Long wyþ grete deuocyun,	†	Tant ad longes deu prie	
He ros vp, and byhelde,	8512	† Qe de oreisun se est leue ;	
And saghe a blak man stonde yn þe felde	†	Vn neir home uist ester *	6575
And to þe olde man arwes dede shete	†	Vers le veil home seter,†	
Ryzt many, and sum wel <sup>1</sup> grete ;			
So many arwes to hym he droghe	8516	† Tant des setes tret a luy	
þat þe olde man felt temptyng ynoghe ;	†	Qe le ueillard fu plein d'ennuy ;	
þe arwes were temptacyons,			
And sharpē sterynges, and felons ;			
So many and smart he hem hadde,	8520		
þat he sate as he hadde be madde,	†	Cum vn home yure seait,	
þat wytte hadde lorē as he sat	†	Si ne sauoit qe fere pout.	6580
Or was yn a were to do sum what.			
Ar he aghte seyde ar dyde any dede,	8524	Al drein est sus leue,	
þe same weye þat þe ermyte ȝede, §		* E uers le siecle returne,	
þat yche wey þe ermyte ȝede ynne		§ Meme la veie qe le hermite ala	
To þe worlde to do hys synne. *		Qe il si malement cunseilla.	
þe abbot appollo say euery deyl,	8528	† Apollo l'ad regarde ;	6585
And how he was tempted he wyst, hyt	†	Bien sout qe il fu tempte.	
weyl,			
And fondede for to take þe strete			
Wyþ þat olde man for to mete ;	8531	† Le ueillard encuntra,	
He seyde " olde man ! what dost þou here,	†	E pus le demanda	

<sup>1</sup> ful.

—a Apollo prie deu ke temptaciun enueiait  
Al veil hom part vnt se chastiast.

\* esteant.

† setes trehant.



And why hast þou so mornynge chere ?	†	‘ Pur qei esteit tant anguisse,	
Whedyr hast þou þoghte to go ?	†	E uers ou est si trist ale ? ’	6590
Be <sup>1</sup> syzt hyt semeþ þat þe were wo.”			
þe olde man seyde ryzt nozt,	8536		
But hyt ran hym weyl yn þozt	†	Bien entendi le veil hom	
þat þe abbot had <sup>2</sup> inspyracyun			
And wyst hys grete temptacyun ;	†	Qe apollo sout sa temptaciun ;	
For shame he myzt nat telle how smart	†	Mes de hunte ne li pout cunter	
þe temptyng þat come to hys hert ;	8541	† Ceo qe il senti en sun qeor,	
But þe abbot wyst for certeyn,			
And hade <sup>3</sup> hym to turne aþeyn ;	†	Apollo luy comanda <sup>4</sup>	6595
Ande shewede hym weyl for two þynges	†	‘ Qe en sa celle returna,	
Why þat he hadde no temptynges ;	8545	† E de douz choses fust il seur,—	
He seyde, þe fende of hym ne rozte,	†	Qe le deable nel conust desqes cel iur, <sup>5</sup>	
Ne hym to tempte aboute sozte,	†	Ou de luy poi de force feseit,	
Ne þoghte hys lyfe so moche wurþy,	8548	† Ou de ly tempter ne se deigneit	6600
For he helde hym self so holy			
And blamede oper for here fallyng,			
þy lyfe hym þynkeþ ys wurþ no þyng ;			
To gode men ys hyt grete passyun	8552	† Sicum il fet la seinte gent,	
To fele þe fendes temptacyun ;	†	Qe temptaciun sentent souent.’	
And for he temptede <sup>4</sup> þe nozt here,			
Yn ouper stede þou shalt by hyt dere ;			
Ne late þou nat lyztly by þo	8556		
þat are temptede of fleshly wo,			
But, þenk weyl þat þey are gode			
3yf þey þat temptyng wyþ stode,			
And are sykerer aftyr temptynges,	8560		
And kepe hem better wyþ many þynges ;			
And hyt <sup>5</sup> men sey Gode loueþ hem nozt			
þat haue no temptyng yn dede ne þoght.			
þy temptyng was for þy despyte	8564	† Pus li ad tut cunte	
þat þou haddest of þe gode ermyte	†	Pur qei si forement fu tempte,	
Whan he hys <sup>4</sup> temptyng to þe shrofe,	†	‘ Pur ce qe il ne cunforta	6605
		Le hermite qe il confessa,	

<sup>1</sup> By.<sup>2</sup> bade.<sup>3</sup> ? for ‘zyt.’<sup>4</sup> B. adds, ‘ke avant ne alast, Mes.’<sup>5</sup> Harl. omits ‘had.’<sup>6</sup> temptep.<sup>7</sup> Harl. omits ‘hys.’<sup>8</sup> ainz cel iur nel coniseit.

And þy cumforte away hym drofe." \*

At þys pas<sup>1</sup> þys tale tolde ys † 8568

For temptacyons<sup>2</sup> of mannys flesshe,

þat none ne myscumforte hym †

poghe þat hys flesshe be brysl and brym. †

So holy man was newer none 8572

þat temptacyun ne hat<sup>3</sup> hym ouergone,

Were hyt lytyl, or were hyt mykyl,

þat of hys flesshe ne hap hadde sum prykyll;

And þo þat wyl be ryzt certeyne, 8576

Cumforte hym weyl to fyzt azeyn, †

For no man may yn certeyn be

But he fyzt fleshly lustys to fle;

Gode graunte vs allē now fro hepen 8580

Oure flesshe so to holde be nepen,

And oure soules so to saue<sup>4</sup> aboue,

þat God of heuene vs allē loue.

Einz le fist desesperer

\* E al siecle retourner.'

† ¶ Ceste cunte vus ai pur ceo cunte,

Qe nul ne seit desesperer 6610

Tut seit il forement tempte,

Car ensi ad meint home este;

E qe bon est recunforter

Ki lem uout retrere de pecher.

¶ Mes ki al regne deu veut venir,

Seure ne deit chescun desir 6616

De sa char en lecherie

Qe tant est plein de vileinie.

### Here byggynneþ Sacrylage.

Of pese dedly synnēs seuene 8585 †

þat we wrappe wyþ Gode of heuene,

Of hem haue we touchede neyde

As holy men haue wryten and seyde;

3yt mow we nat<sup>5</sup> weyl werche § 8589

3yf we forgete holy cherche,

Holy cherche, our modyr dere,

Of herē shul we telle 3ow here, † 8592

How men synne, and on what wyse,

Azens þat falleþ to here fraunchyse;

þat azens here fraunchyse falles,

'Sacrylegē' men hyt calles. 8596

'Sacrylegē,' frenche hyt ys,

Menyng of 'mysdede' or 'mys.'

'Mysdede to holynes'

¶ Des set pechez plus ne dirrai,

Gracie seit le haut ray 6620

Qe nus ad si auant mene

Ke conustre poum quei est peche; <sup>b</sup>

Il nus doint, pur sa pite,

Chose dire dunt seit paie.

### De le peche de Sacrylege. <sup>b</sup>

§ Tuchier couient en tute guise 6625

Peche qe tuche seint eglise;

Seurement ne purrum passer

E sacrylege tresublier; <sup>c</sup>

† Pur ceo de cest peche dirrum, 6630

† E de sacrylege<sup>d</sup> vous cunterum.

<sup>1</sup> 'p' erased.

<sup>3</sup> hap.

<sup>5</sup> weyl nat.

<sup>2</sup> temptacyun.

<sup>4</sup> haue.

<sup>b</sup> A. omits this line.

<sup>c</sup> E le peche de sacrylege lesser.

<sup>d</sup> ses racines.

Sacrylege on englysshe ys ; 8600  
 Alle þyng þat men wyþ holde,  
 Stole or reftē, ȝyue or solde,  
 Wyþ outē leue of here wytyng  
 þat kepē holy cherches þyng,— 8604  
 Alle swych þyng ys sacrylege,  
 Wyþ outē leue ys all outrage.

Now of þe fyrst þat we haue spoke,  
 þey þat hauē cherches broke 8608 †  
 And stole þo þynges þat were þer ynne, †  
 'Sacrylage' men calle þat synne. †  
 ȝyf þyng vnhalwede were forȝete  
 þat yn holy cherche were lete, 8612  
 Or halwede þyng yn ouper stede lay  
 And oghte þerof were bore away,  
 Where hyt were ȝyue or solde,  
 For sacrylege alle ys hyt tolde. 8616

Many vyces þerto <sup>1</sup> longe,  
 Alle are þey synne, but sum are stronge ;  
 Y shal ȝow telle of <sup>2</sup> sum maners †  
 As 'manuel pecches' me lers. 8620  
 But vnkynde and enuyous,  
 Ouerdo proude and daungerous,  
 Euermorē fynde þey teyl  
 þoghe a man sey neuere so weyl ; 8624  
 Noþeles, so weyl y nat seyde  
 But þat to my sawe blame may be leyde  
 For foule englysshe and feble ryme  
 Seyde oute of resun many tyme ; 8628  
 But Gode ȝelde hem at here endyng  
 þat wyl amende myn vnkunnyng ;  
 But who so blameþ and wyl nat amende,  
 He doþe nat as þe curteys kende. 8632

Go we furþe now <sup>3</sup> on oure werk :—

ȝyf a man yn euyl smyte a clerk,

<sup>1</sup> her to.

<sup>2</sup> on.

<sup>3</sup> now furþ.

¶ Ki ad. muste<sup>r</sup> debruse,  
 Ou rien qe a muste<sup>r</sup> apent enporte,  
 Chay est en le peche  
 Qe est sacrilege apele.

† ¶ Ces autres racines vous cunterai 6635  
 Sicum des nos mestres appris ay ;  
 Rien vous dirrai sanz bon garant,  
 Ceo vous premis ieo bien auant.

† ¶ Ky clerik ad batu, ou <sup>f</sup> ordene,  
<sup>e</sup> eglise. <sup>f</sup> B. omits 'ou.'

Yn sacrylage he falleþ ylle	†	Chei est en cest peche,	6640
3yf he dyde hyt by hys wylle.	8636	Si en pur veir e coment,	
3yf he be man of relygyoun,	†	Car par entent <sup>s</sup> le fet de gre.	
pou art to blame wyþ more resun ;		¶ Fet ad plus grant mesprisium	
Twey skyles are ful perylous,	†	Ki home bate de religium,	
Bop ordrede and relygyous.	8640	Car en dous maneres est a deu lie	6645
Also relygyous are to wyte	†	¶ Ne apent a home de religium	
þat for maystry wyl gladly smyte ;	†	Cumbatre encuntre nul hom ;	
pey oghe <sup>1</sup> to be suffrable and meke			
And no folý on ouþer men seke,	8644		
Hys tung shulde be hys fauchoun,	†	Sa espeie deit estre oresun,	
Hys strokes shulde be hys orysun ;		Porter ne deit autre <sup>h</sup> fauchun ;	6650
3yf any be yn folý stoute,	†	Ki autre chose fet, il est bricun,	
Holde yn <sup>2</sup> cloystre, and com nat out.	8648	† E <sup>i</sup> clostre dust estre, ou en dungun.	
Also may he be sore a ferde	†	¶ Ki cymiter n'ad nettement garde,	
þat doþ vyleynye yn chyrche 3erde,		Il ad pur ueir trespasse ;	
Namly, syn hyt halewede was	†	Nomement si il est dedie,	6655
þe more he doþe of trespas.	8652	† Dunc est apert sun peche.	
Vnkynde man ys he hardly			
þat yn cher3erde <sup>3</sup> doþ vyleyny ;			
Oure long hous hyt ys to come,	†	Cymiter est notre mesun	
To reste yn, tyl þe day of dome.	8656	† Ou nus trestuz reposerum	
þerfore we shulde, 3yf we were kynde,	†	E le iugement atendum ;	
Kepe hyt clene wyþ godē mynde.	†	Pus, <sup>k</sup> net garder le deuun.	6660
And þese prestes me þynkeþ do synne	†	¶ Le prestre ne deit del mustre	
þat late here bestys fyle þer ynne.	8660	† Ces bestes mettre en cimiter ;	
þe gres ys hys þat þerē grenes, §		Si mal ensample doine premer,	
þe placē ys þe parysshene. ‡		Plus est par resun a blamer.	
But lordēs þat haue seynorye,		Ne parsonne fere nel deit,	6665
þey do þeryn most vyleynye,	8664	§ Tut quide il auer al herbe dreit ;	
For þer <sup>4</sup> hope ys whan þey shul deye		† La place est a parochiens,	
þat yn þe cherche men shul hem leye;		† Qe la girrunt cum creistiens.	
And y shal telle a lytyl wyȝt			
How a bonde man bourdede wyþ a knyȝt,			

<sup>1</sup> oghte.<sup>3</sup> cherche 3erde.<sup>s</sup> escumege ky par mal entent.<sup>i</sup> En.<sup>2</sup> Holde hym yn.<sup>4</sup> here.<sup>h</sup> anlas ne.<sup>k</sup> De tant plus.

And þe borde ys gode to here,  
Who so loueþ wurdes to lere.

*The Tale of the Reproof that a Norfolk  
Bondman gave a Knight for not respect-  
ing the Sanctity of a Churchyard.*

Yn Northfolk, yn a tounne,  
Woned a knyȝt besyde a persone; 8672  
Fyl hyt so, þe knyȝtes manere  
Was nat fro þe cherche ful fere;  
And was hyt þan, as oftyn falles,  
Brokē were þe cherche ȝerde walles. 8676  
þe lordēs hyrdēs often lete  
Hys bestys yn to þe cherche ȝerde and ete;  
þe bestēs dyde as þey mote nede,  
Fylede oueral þere þey ȝede. 8680  
A bonde man say þat, ande was wo  
þat þe bestys shulde þere go;  
He com to þe lorde, and seyde hym þys,  
“Lorde,” he seyde, “ȝoure bestys go mys,  
ȝoure hyrdē doþ wrong, and ȝoure knauys,  
þat late ȝoure bestys fyle þus þese grauys;  
þere mennys bonys shuldē lye,  
Bestēs shulde do no vyleynye.” 8688  
þe lordes answare was sumwhat vyle,  
And þat falleþ euyl to a man gentyle;  
“Weyl were hyt do ryȝt for þe nones  
To wurschyp swych cherles bones; 8692  
What wurschyp shulde men make  
Aboutē swych cherlēs bodyes blake?”  
þe bonde man answerede and seyde  
Wurdys to gedyr ful weyl<sup>1</sup> leyde, 8696  
“þe lorde þat made of erþē, erles,  
Of þe<sup>2</sup> same erþe made he cherles;  
Erlēs myȝt, and lordēs stut,

<sup>1</sup> ful weyl togedyr.

<sup>2</sup> þat.

As cherlës shal yn erþe be put, 8700

Èrlës, cherlës, alle at ones,

Shal none knowe 3oure, fro oure, bones."

þe lordë lestenede þe wurdës weyl

And recordede hem euery deyl ; 8704

No morë to hym wulde he seye,

But lete hym go furþe hys weye;

He seyde þe bestys shulde no more

By hys wyl come þore. 8708

Seþen he closede þe chercheþerde so

þat no best myȝt come þarto

For to ete ne fyle þer ynne,

So þoȝt hym seþen þat hyt was synne. 8712

þyr are but fewë lordës now

þat turne a wrde so wel to prow ;

But who seyþ hem any skylle,

Mysseye aȝen fouly þey wylle. 8716

Lordynges,—þyr are ynow of þo,

Of gentyl men, þyr are but fo.<sup>fewe</sup>

Hyt ys defendede yn þe decre

þat none yn cherche shal beryede be 8720

But bysshope, or abbot of relygyun,

Or prest þat ys of gode renoun.

A man þat haþ no gode fame ryfe<sup>1</sup>

Of dede, of hew, of holy lyfe, 8724

Of gode feyþ, ne of charyte

Yn almes dede, ne of ouþer bounte,—

Me þenkeþ hyt were ful perylous

To herye swych one yn Goddës house ; 8728

Wyþ swych ys holy cherche but fylede,

And hem self are moste bygylede.

ȝyf þe soule be nat wurþy

þat þe body lygge so solempny,<sup>2</sup> 8732

þan haþ þe soulë morë peyne ;

þat men wurschyp þe body ys veyne.

<sup>1</sup> ryffe.

<sup>2</sup> solemply.

† ¶ Car il est defendu en decree

† Qe en eglise ne seit nul pose, 6670

† Si euesqe ne seit, ou abbe,<sup>1</sup>

† Ou prestre qe mult seit renume.

† ¶ Lay home qe ne est<sup>m</sup> mult lose

† De fey, des vertues, et de bunte,

† En muster ne deit estre enseuili,<sup>n</sup> 6675

Car poi li vaudreit, sicum ieo qui.

<sup>1</sup> S'il ne seit moine ov abbe.

<sup>m</sup> Cely ki n'est.

<sup>n</sup> seueli.

Wykkede men and vserers, §  
 Lechours, and lordys of foule maners, 8736  
 þat mow 3yue pens ful gode wone,  
 þey shul be leyde yn toumbe of stone  
 And hys ymage ful feyre depeynte  
 Ryzt as he were a cors seynt; 8740  
 þe wrecchede soule, þe sope to seye,  
 Shal a-bye alle þe noblye, <sup>sorrow</sup>  
 And sum for euer he broȝt to bale;  
 And þerby wyl y telle a tale. 8744

*The Tale of Valentine, and how Devils  
 pulled his Body out of its Grave in the  
 Church.*

þyr was a man þat <sup>1</sup> hyghte Valentyne,	†	¶ Car vn home out nun valentin,	
Playtour he was, and ryche man fyne,	†	Riches fu, et pledur fin;	
For of þe cherche of Myleyne was he	†	Del eglise de Melane fu defensur,	
playtour,			
More for mede þan Goddes onour. 8748	†	Plus fist pur deners qe pur amur.	
Besyde Genē, a noble cytē,	†	En genue <sup>r</sup> vne cite mult renome	6685
Deyde valentyne, and beryede shul be;	†	Cest valentin est deuie;	
Yn seynt Syxtēs cherchē shulde he lye,	†	En l'eglise l'unt enseuilli,	
So ordeynede men whan he shulde deye.		Mes cel honur poi valust a luy;	
þe fyrstē nyzt þat he was þere leyde, 8753	†	Meme la nut qe fu la pose,	
þe wardeynes of þe cherche vpbreyde,	†	Entur mie nuit, ou passe,	6690
And herde one cry rewly ande shyl	†	Ceus qe garderent le muster	
As he were put oute aȝens hys wyl; 8756	†	Horriblement oyrent crier,	
þe wardeynes askede what þat myzt be,	†	Cum si aucun encuntre qeor	
"Ryse we vp <sup>2</sup> alle, ande go we se."	†	Hors fu tret del muster;	
þere he was beryede, þydyr þey ran,		Lors se sunt les gardeinz leue,	6695
Ande saghe many fendes aboute þys man; †		Qe ceo pout estre, vnt regarde;	
Ande of hys graue þey oute <sup>3</sup> hym pulde,			
Oute of þe cherche, drawe hym þey wulde, §		Dous deables <sup>4</sup> neirs plus qe assez	
þe deuylys droȝ <sup>4</sup> hym by þe fete	§	Virent, qe valentin entur les peȝ	
		Forement le aueient lieȝ, <sup>5</sup>	
		E hors del eglise l'unt trainez; <sup>6</sup>	6700

<sup>1</sup> Omitted. <sup>3</sup> up.

<sup>2</sup> up we. <sup>4</sup> drowe.

<sup>5</sup> l'eglise firent les auers.

<sup>6</sup> et. <sup>7</sup> la.

<sup>8</sup> A. omits 'genue.'

virent ky vnt lieȝ

Un grant hart entur sas peȝ.

<sup>9</sup> B. inserts—E le cors ad forment braie.

As hyt were careyne þat doggës etc. 8764		
þe wardeynes werē sore affryghte	†	Les gardeins sunt mult espantez,
For þat noysē and þat syȝt ;		
Aȝen to herē bedde þey ȝede,	†	E en lur lit sunt recuchez.
þey durst no lenger dwelle for drede. 8768		
On þe morne whan þey were ryse	†	Lendemain sunt leue
þey ȝede to þe graue pere þey were so	†	E al sepulcre valentin ale,
agryse,		La ou le iur deuant fut cuche ; 6705
þer yn alle aboute þey soghte,		
But þe body founde þey noȝt. 8772	†	Mes le cors ne esteit troue.
þey opende þe dores ande lokede aboute	†	Hors del eglise l'unt quis de gre ; "
And fonde þe body lygge <sup>1</sup> pere wyþ oute ;		
þe fete ybounde to-gedyr ful faste,	†	Liez les piez, le unt troue,
Ande as a foulē careyne caste. 8776		Cum les deables le urent traine. 6709
Seynt Gregory seyþ hardly,	†	¶ Seint gregore dist, qe mal home esteit,
pere he lay fyrst, he was nat wurþy ;	†	Pur ceo en l'eglise gisir ne deueit,
But hys soule hadde pyne þe more	†	Plus tost pur fol hardiement
For þe pompe and pryde þat he was leyde	†	Liure dust estre a turment.
þore. 8780		
Lordes are besy aboute to haue	†	¶ En lur vie sunt curious 6714
Proude stones lyggyng an hye on here	†	Les vns, <sup>2</sup> sepulcre auer orgoillus ;
graue ;		
þurghe þat pryde þey mowe be lore	†	Par orgoil pussent estre dampne,
þoghe þey hadde do no synne byfore ; 8784	†	Tut ne usent fet autre peche ;
Hyt helpyþ ryȝt noghte, þe toumbe of	†	Poi uaut gisir en pere taille
pryde,		
Whan þe soule fro pyne may hyt nat hyde.*	*	Quant l'alme est as deables ale. 6720
ȝyf þou euere vstedest halewede þyng †	†	¶ Ki vnqes chose qe est sacre
And wystyst hyt fyl to cherches offryng,	‡	Ou a seins oes <sup>a</sup> dune,
Hyt ys grete synne, y do þe to knowne, §	‡	E sei ad approprie
ȝyf þou helde hyt as for þyn owne. :	‡	E cum le seon ad <sup>b</sup> use,
ȝyf þou wyþhelde any þyng seþyn	§	Ceo ne est mie petite peche, 6725
þat hyt was to holy cherche ȝeun, <sup>2</sup> 8792	†	¶ Ki retient ren qe est dune
	†	A seint eglise, sanz le gre

<sup>1</sup> lyggyng.<sup>2</sup> ȝuene.<sup>a</sup> vut le cors quis.

E en vn autre sarcu le trouvent mis.

<sup>3</sup> Dunt muz se sunt esmerueille.<sup>2</sup> les vns curious.<sup>a</sup> us fu.<sup>b</sup> sa propre chose.



pyn or ouþres, wyþ outē leue  
Of parsonē, or prest, or cherchē reue, §  
Hyт ys sacrylage, y þe plyȝt,  
To wyþholde þat falleþ to cherchē ryȝt.

ȝyf þou dedyst euer þat vnlawe, 8797  
A man oute of holy cherche to drawe †  
Seþen þat he toke hym þar tyl,  
þou hast synnede yn moche vnskyl. 8800  
But ȝyf he hadde do aȝens þe assyse  
þat fyl to holy cherches fraunchyse, ||  
Slayn one þar ynne, or robbede hyт, †  
Hyт shulde nat þan saue hym,<sup>1</sup> by my  
wyt. \* 8804

þe lewede man holy cherche wyl forbede †  
To stounde yn þe chaunsel whyl men rede; †  
Who so euer þarto ys custummer, †  
þoghe he be of grete powere, 8808  
Boþe he synneþ and doþe greunance  
Aȝens þe clergy ordynaunce.

But ȝyt do wymmen gretter folye †  
þat vse to stonde among þe clergy, 8812 †  
<sup>2</sup> Oper at matyns, or at messe, †  
But ȝyf hyт were yn cas of stresse, — <sup>2</sup> †  
For þerof may come temptacyun †  
And dysturblyng of deuocyun; 8816 †  
For foule þoghte cump of feble ye syȝt, †  
And fordopē grace wyþ ryȝt;  
And wyþ a tale hyт may be shewede,  
þat ys gode boþe for lerede ande lewede.

*The Tale of the Temptation of St. John  
Chrysostom's Deacon.*

An holy man telleþ vs þus, †  
Men calle hym Ioun Chrysostomus, †

<sup>1</sup> saue hym þan.

<sup>2-2</sup> Omitted in *Harl.*

° Ce ly ky l'eglise deit gouverner,  
De sacrilege se poet douter.

<sup>d</sup> mesfet.

° Omitted in *B.*

° De ceoli a ki la chose apent,  
Duner ou prester a sun talent, 6730  
Fere le couient le assez  
§ De cely qe l'eglise ad gouvernez.°  
† ¶ Del muster estrere deuez nul hom  
† Si il ne seit mult renome larum,  
† Ou homicide en l'eglise ust fet, 6735  
Ou autre outraius fet;<sup>d</sup>  
|| Qe fust encuntre la franchise  
|| Qe fut dune a seint eglise,  
\* Dunt nel deit estre garant  
Eglise a ki ad fet mal si grant; 6740  
Issi est liure en decree  
Qe tenir nus est comande.

¶ Lay ne deit demorer  
Ouek les clers en le qeor,  
° De custume, fet a sauer; 6745  
Meuz li uaudreit hors ester.°

¶ Femme est plus a blamer  
Qe esta par custume en queor,  
Tant cum lem fet nomement  
† Le seruise deu et le sacrement, 6750  
Car les clers purreit tempter  
E desturber le chanter;  
Par fol regarder  
Vinent fole pensez en qeor.

¶ En la vie de un seint hom 6755  
Qe Iohan crisostome aueit nun,

He was a bysshope and ful gode clerk,	†	Euesque esteit, et ben lettre,	
pat shewe hys bokēs of hys werk ;	8824 †	Ce unt ces liures ben proue ;	
Swych grace of Gode grauntede hym was,	†	Cest euesqe vne grace out,	
At euery tyme pat he song hys masse	†	Quant il messe chantout—	6760
þe holy goste to hym was sent			
Whan he shulde receyue þe sacrament ;	†	Auant qe il deueit vser	
Certeynly aftyr þe sacre	8829 †	Qe sacre auet <sup>f</sup> al auter—	
Yn a dowue lyknes he myȝt <sup>1</sup> se,	†	Deuant li vne culumbe descendeit	
So whyte, ande <sup>2</sup> so blesful, ande so clere,		Qe le seint espirit fu, bien saueit ;	
Whan he vserde vpp on þe autere.	8832 †	E apres ceo qe il auet sacre,	6765
Of þat cumfort, ande þat syȝt,	†	Le seint home fu de ceo mult lee	
He þankede oftē Gode almyȝt.	†	E deu ad regracie.	
þe fendē hadde þarwyȝ enuye,			
And wuldē shewe hys wykkede maystry.			
A day seynt Ioun shulde synge hys messe,	†	¶ A un iur quant il chanta,	
þe fende made hym yn womman lyknesse,	†	Le deable se transfigura ;	
Weyl atyrede, wyȝ mochē pryde,		En semblance de femme apparust,	6770
And stodē ouper men besyde.	8840 †	E entre la gent <sup>s</sup> estut	
þe dekene þat seruede seynt Ioun,	†	Ou le seint home <sup>h</sup> messe chanta ;	
At here turnyng tymes echoun	†	Mes le deakene qe serui la	
He behelde þys womman weyl,		Ceste femme ad mult regarde	
And hys herte chaungede euery deyl ;	8844	Cum uers ual fut turne ;	6775
Temptacyun of þys womman,	†	De la femme esteit tempte,	
Ouer al yn hys þoȝt hyt ran.		Ne sout qe ceo fu li maufe.	
þe bysshope aftyr þe sacre	†	¶ Quant la messe out sacre,	
Shulde receyue Gode as byfyl <sup>3</sup> to be ;	8848 †	E receiure deueit le cors dee,	
As he stode and heylde þe oste			
He lokede vp aftyr þe holy goste ;	†	Sus uers ciel regardeit,	6780
But þat tyme ne come hyt noȝt.	†	E le seint espirit ne veeit <sup>i</sup>	
Seynt Ioun hadde þarfor grete þoȝt,	8852 †	Qe en furme de columbe venir soleit,	
He soghtē yn hys herte aboute,	†	De ceo mult mariz esteit ;	
But þeryn founde he no doute	†	Durement se purpenseit	
þat fyl to synne, ne dedly þyng	†	Si il ren trespasse auet.	6785
To lette þe holy gostes comyng.	8856	Quant rien en sei n'ad troue	

<sup>1</sup> myghte hyt se.<sup>3</sup> fyl.<sup>f</sup> Le cors sacre.<sup>h</sup> seint Iohan sa.<sup>2</sup> Omitted.<sup>s</sup> les clers en le quer.<sup>i</sup> pas ne ueneit.

He callede hys dekene to hym bylyue, †	Sun deakene ad tost apele,	
And cunseylede hym ' he shuld hym shryue	Estreitement l'ad demande	
3yf he felt oghtē hym wyþ ynne,' §	§ Si il fust en nul peche ;	
" Any maner of dedly synne § 8860	Le deakene nel osa celer,	6790
Yn þoghte or dede þat þou mayst mene,	Sun peche comenca granter ;	
Of alle, y pray þe, shryue þe clene." †	Le seint l'ad comande	
þe dekene þan opunly wyþ mouþe	Qe vtremment deist sun peche ;	
Shroue hym of allē þat he couþe 8864	La deakene fut mult cum sene,	
<sup>1</sup> He seyde, " of o þyng y haue gret doute,	Al euesqe ad trestut cunte	6795
Yn þoghtēs whan we turnede aboute <sup>1</sup>	Qe une femme out regarde <sup>k</sup>	
On a womman myn y3e ys <sup>2</sup> y-caste, †	Cum il vers val fu turne,	
þe syzte of here myn herte to-blaste †	En sun qeor la coueita,	
And swal yn my <sup>3</sup> herte so grete,		
þe þo3t of here ne coude y lete ;		
But Gode ande 3ow mercy y crye	E de cel peche merci pria ;	
Of þat þo3t ande þat folye." 8872 †		
þe bysshope seyde hyt was tresun	† Partant ben se aparcust	6800
Of þe fendes temptacyun. †	Qe ceo fu le deable qe aparust,	
Of þat synne he asoylede hym fre, †	Car maintenant esuanist	
Ande 3ede a3en to hys degre. 8876	Apres le premier gard <sup>1</sup> qe il fist.	
þe dekene lokede at þe nexte turnyng, †	† Seint Iohan, absoluciun l'ad dune,	
She was a wey, he saghe no þyng ;	E le deakene a sun lu est returne ;	6805
þe holy goste come furþe anone †	Le columbe aparust cum fut custume,	
And shewede hym to þe bysshope Ioun ;		
And seynt Ioun was þer of blyþe, 8881		
And þankede Gode ful felē syþe. †	E l'euesqe ad deu regracie.	
For wommens sake pys tale y tolde, †	¶ Pur ceo, femme en chancel	
þat þey <sup>4</sup> oute of the chaunsel holde 8884 †	Entre clers ne dust ester,	
Wyþ here kercheues, þe deuylys sayle,		
Elles shal þey go to helle boþe top ande		
tayle ;		
For at hym þey lerne alle		
To temptē men yn synne to falle. 8888 †	De mal qe en pout auenir ;	6810
To synne þey calle men, alle þat þey may,	Car de fol regard vent fol desir.	
Why shulde þey ellēs make hem so gay ?		

<sup>1-1</sup> Omitted in *Harl.* <sup>2</sup> ye. <sup>3</sup> myn. <sup>4</sup> þey hem.<sup>k</sup> A. regade.<sup>1</sup> al primer regard.

For no þyng elles are þey so dyȝt  
But for to blyndē mennēs syȝt. 8892

Certes hyt semeþ at alle endes  
þat many of hem are but fendes.

And ȝe clerkes<sup>1</sup> nedeþ to be wyse,  
ȝow nedeþ cune ȝow<sup>2</sup> self chastyse, 8896 †  
ȝe mowē se yn holy wryt  
How ȝe shul kepe ȝoure ownē wyt.

Whan ȝe at Goddēs seruise are,  
ȝe shul nat þan aboute ȝow stare, 8900 †  
Specyaly wymmen to be-holde,  
Ne for to langle wurdēs bolde.

Clerk wyþ skyl shulde be pryue,  
Ande nat yn cherche of wurdēs fre; 8904  
Ne dysturble men wyþ hys rage,  
For hyt ys callede<sup>3</sup> sacrylage.

Kepe þy body yn cherche fro synne, †  
þy menbrys and þy wyt wyþ ynne; 8908 †  
Specyally þy þoȝt and þy syȝt, †  
þan may þy preyer be made alle ryȝt.

Also hyt ys vyleynye to werche,  
A lewede man to plete yn cherche— 8912 †  
Lay courte, or elles counte— †  
þer any man myȝt dampnede be; †  
Ne quest take of endytēment

Yn holy cherche, oþer ȝerde purseynt;  
Ne sysours oghte nat to enquere 8917  
Of felonye no of þeftē þere;  
þou þat hym wreyest, þou mayst weyl se  
þou demyst hym wyþ þat ys yn þe. 8920

ȝyf þou yn cherche dest any of þyse,  
þou trespass azens þe fraunchyse.

ȝyf þou euer hauntedest swych outrage †  
Yn holy cherche wyþ wymmen to rage,  
þat so ferfurþ was þy wyl 8925

¶ E clers se dussent chaustier  
Cel hure femmes regarder;  
Car, sachez, ne est mie sage

¶ Qe a la messe ad les oils volage. 6815

† Tuz les meouemens de sun cors,  
† E tuz ces membres par dehors,  
† E ces pensiers ausi de einz,  
Bien gardir cel hure est senz.

¶ Ki en eglise lur plaies tient<sup>m</sup> 6820  
Noster seignur iesu ne creint;  
† Seculer plai, cum est cunte,  
† Ou mort de home est trete,<sup>n</sup>

Il fet en cuntre la franchise  
¶ Qe deu ad dune a seint eglise. 6825

<sup>1</sup> clerkes ȝow.

<sup>2</sup> ȝoure.

<sup>3</sup> called al.

<sup>m</sup> plaitent.

<sup>n</sup> Tenir ne deit hom pur uerite.

þat þy nature dydē spyl,—

þere y sey þou synnest dedly ;

3e, morē þan þou lay here by. \* 8928

For þus sey þey þat clergy can,

He<sup>1</sup> myȝt betyde slagheter of man ;

Also holy wryt hyt forbedes

Wyþ womman to do fleshely dedes ;

Yn holy stede, hyt ys grete awe \* 8933

þe dede to do, or speke wyþ sawe ;

And namly þer men do messe, §

Many more foldē þe synne ys. 8936

And for to fle swych trespas,

Y shal ȝow telle an auenturs kas. †

*The Tale of the Sacrilegious Husband and  
Wife who stuck together.*

þyr was a man, ande hyghte Rychere,

A ryche of pens and of powere ; 8940

Hyt telleþ algate he hadde enmys,

Oþer for hys gode or for folys ;

Of hem hadde he swyche drede and eye,

He fiede and wonede yn an abbeye. 8944

þe abbot dede hym a chambre werche

For hys ese fast by þe cherche ;

And he and hyse hadde here wonnyng,

Wyfe ande chylde ande ouþer þyng. 8948

O nyȝt þyr was, he knewe hys wyfe

Of fleshely dede, as fyl here lyfe ;

And Gode was nat payde, and<sup>2</sup> wldē hyt

noȝt 8951

So ny þe cherche swyche dede were wroȝt ;

<sup>3</sup> þey myghte no more be broghte a sondre

þan dog and bych þat men on wondre. <sup>3</sup>

Betydde, a shame þey gun to crye

\* ¶ Home qe fet horrible peche

En lu qe est seintifie,

§ Ou la ou lem ad auant<sup>o</sup> chante,

§ Sun peche ad mult agrege

Pur le leu qe est dedie 6830

Ou a seinz oes<sup>p</sup> atitle ;

Plus deit celuy estre blame

Qe ceo fere est acustume.

Par cunte ceo voil confermer

† Par meus les fols chastier. 6835

† ¶ Un home qe out nun richer,

Cum en vn liure oy numer,

† Pur ces enimis qe l'unt gueite

† En vne abbeie se est herbege ;

† Sa mesun ou il giseit 6840

† Iuste le mur del eglise esteit,

Sa femme ausi i maneit,

† E ces enfanz qe il auait.

Il auint en vne nuyt,

† Qe le prodom sa femme conust 6845

En la mesun k'er<sup>a</sup> de suz l'eglise,

Ou ia dis, esteit<sup>r</sup> assize.

† Mes deu en prist vengeance,

Qe le leu honurerent nient ;

† Car ne poeint estre seure 6850

† Plus qe chiens qe esteient cuple.

† Le prodom pur ceo ad crie,

<sup>1</sup> Hyt. <sup>3-3</sup> In the *Harl. MS.* these two lines have been inked

<sup>2</sup> ne. over and scraped out by some ancient figleafite.

<sup>o</sup> home ad messe.

<sup>p</sup> seint vs.

<sup>a</sup> ke.

<sup>r</sup> Cum dis auant fu.

þat wundyr fyl on here folye.	8956	Si ad ayde demande.	
Men askede sone what was þat drede ;		Pus qe le cri esteit leue,	
At þe laste hyt shewede yn dede.		La gent i sunt assemble ;	6855
Sone oueral zedē þat fame ;		Pour aueint eus <sup>a</sup> mult grant,	
3ow þar nat aske 3yf þey <sup>1</sup> þo3t shame.	8960	† E hunte, sachez, plus en tant.	
þys man dyde þe munkes to kalle,		† Les moignes vnt tuz apele <sup>t</sup>	
And specyaly besoghte hem alle			
<sup>2</sup> To praye for hem yn orysun		† Qe pur euz priassent dampne dee ;	
þat þey myghtē be undoun. <sup>2</sup>	8964		
“ Ande largēly we wul 3ow 3yue,		† Pur le leu honurer	6860
Ande wurschyp þys stede whyl þat we lyue;		† Promistrent de lur chateus duner,	
þat God almy3ty graunte hyt be so		† Si deu lur grantast sancte	
þat oure synne he wyl vndo.”	8968	† E les pardunast lur peche.	
þese munkes besoghte for hem a bone,		† ¶ Les moignes pur euz vnt prie,	
And Gode almy3ty graunted hyt sone.		† E deus les ad deliuiere ;	6865
þere þurghe alle here ordynaunce		Cest qe en <sup>u</sup> liure le cunte escrit	
þey dede to <sup>3</sup> wryte yn boke þys chaunce,		Conust tres bien, cum il dist,	
For to shewe hyt euere more	8973	Le fiz et les freres ceo luy	
þat ouþere my3t beware þar fore ;		Qe tiel chastiment out deserui. <sup>x</sup>	
þys chaunce fyl nat for hem allone,		† ¶ Par ceste cunte, est bien proue	6870
But for to warne vs euerychone	8976	Qe deu est mult coruce	
þat we shul euermorē drede		Quant home fet folie et uilte	
Yn holy place to do þat dede.		† En lu qe a luy est dedie.	
For, moche more dampnacyun			
Wyl falle of fornyacyun,	8980		
And 3yt more for auowtrye			
Of prestys or wyuēs lecherye,			
Whan God toke wreche þat many of spake			
For a dede þat was do yn ry3t wedlake.			
þys yche chaunce to 3ow y tolde,	8985		
For hyt ys gode yn herte to holde,			
Namly men of holy cherche,			
þat þey þer yune no swyche dede werche.			

Karolles, wrastlynges, or somour games, † ¶ Karoles ne lutes nul deit fere

<sup>1</sup> hem.      <sup>2-2</sup> The figleafite has scratched over these

<sup>3</sup> do.      two lines too.

<sup>a</sup> A. tuz.      <sup>u</sup> Cil k'en.

<sup>t</sup> prie.      <sup>x</sup> A ki cest chastiment chai.

Who so euer haunteþ any swyche shames		En seint eglise, qe me veut crere ;	6875
Yy cherche, oþer yn chercheþerde,	†	Car en cymiter neis karoler	
Of sacrylage he may be a ferde ;	8992 †	Est outrage grant, ou luter.	
Or entyrludës, or syngynge,		Souent lur est mes <sup>y</sup> auenu	
Or tabure bete, or oþer pypynge,		Qe la fet tel maner de iu ;	
Alle swychë þyng forbodyn es		Qe grant peche est, desturber	6880
Whyte þe prest stondeþ at messe.	8996 †	Le prestre quant deit celebrer, *	
Alle swyche to euery gode preste ys lothe,			
And sunner wyl he make hym wroþe			
þan he wyl þat haþ no wyt			
Ne vndyrstondeþ nat holy wryt ;	9000		
And specyaly at hyghë tymes			
Karolles to synge, and redë rymys,			
Noghte yn nonë holy stedes,	†	De denz ne de hors l'eglise	
þat myghte dysturble þe prestës bedes,		Quant fere deit le seruisse ;	
Or 3yf he were yn orysun	9005		
Or any ouþer deuocyun,—			
Sacrylage ys alle hyt <sup>1</sup> tolde,		Deu en est mal paie ;	
þys ande many oþer folde.	9008	Par vn ensample ad mustre.	6885
But for to leue yn cherche <sup>2</sup> for to daunce		¶ En le itineraire de seint clement,	
Y shal 3ow telle a ful grete chaunce, §		Qu fu de si beal document,	
And y trow þe most þat fel		Vne cunte de mult grant pite	
Ys soþe as y 3ow telle ; <sup>3</sup>	9012	§ Encuntre tiels aum troue.	
And fyl þys chauncë yn þys londe,			
Yn Inghlande, as y vndyrstonde ;			
Yn a kynges tyme þat hyghte Edwarde			
Fyl þys chaunce þat was so hard.	9016		

*The Tale of the Sacrilegious Carollers, and how they danced together for twelve Months without stopping, and then went hopping about singly ever afterwards.*

Hyt was vpp on a crystemesse ny3t	†	Il auint la nuyt <sup>a</sup> de noel	6890
þat twelue folys a karolle dy3t, †		Quant nasqui li reis de ciel,	
Yn wodehede, as hyt were yn cuntেক †	†	Genz menerent la karole	
þey come to a tounne men calles Colbek ;	†	En vne cumpainie fole,	

<sup>1</sup> al ys hyt.

<sup>3</sup> Ys as sothe as þe gospel.

<sup>y</sup> mal.

<sup>a</sup> par la uoile.

<sup>2</sup> cherche to daunce.

<sup>2</sup> chanter.

þe cherche of þe <sup>1</sup> tounne þat þey to come §  
Ys of seynt Magne þat suffrede martyr-  
dome; \*

Of seynt Bukcestre hyt ys also,  
Seynt Magnes suster, þat þey come to.  
Here names of alle þus fonde y wryte, 9025  
And as y wote now shul 3e wyte;—  
Here lodës man þat made hem glew,  
þus ys wryte,<sup>2</sup> he hy3te Gerlew; 9028  
Twey maydens were yn here coueyne  
Mayden Merswynde and Wybessyne;  
Alle þese come þedyr for þat enchesone,  
Of þe prestës doghetyr of þe tounne. 9032  
þe prest hy3t Robert, as y kan ame;  
A3one, hyghtë hys sone by name;  
Hys dogheter, þat þese men wulde haue,  
þus ys wryte, þat she hy3t Aue; 9036  
Echoune consentede to o wyl,  
Who shulde go, Aue oute to tyl:  
þey grauntede echone out to sende  
Boþe Wybessynë and Merswynde. 9040  
þese wommen 3ede and tollede here oute  
Wyp hem to karolle þe cherche aboute.  
Beune ordeynede here karollyng,  
Gerlew endytete what þey shulde syng;  
þys ys þe karolle þat þey sunge, 9045  
As telleþ þe latyn tunge,  
“ *Equitabat Beuo per siluam frondosam,*  
*Ducebat secum Merswyndam formosam,*  
*Quid stamus, cur non imus?* ” 9049

\* \* \* \* \*

“ By þe leuede wode rode Beuolyne,  
Wyp hym he leddë feyre Merswyne;  
Why stondë we? why go we noghte? ”

<sup>1</sup> ‘þe’ omitted.

<sup>2</sup> O. inserts—þe ouper twelue, here namës alle,  
þus were þey wrete as y can kalle.

Juste vn muster al oure<sup>b</sup> chanterent  
E le prestre desturberent; 6895  
§ L’eglise esteit dedie  
\* En honur de un martir nome  
Saint magnus,—en franceis seint grant.

<sup>b</sup> la pareie del eglise.



bys ys þe karolle þat Grysly wroghte.  
 þys songe sunge þey yn þe cherche<sup>3</sup>erde,  
 Of foly were þey no þyng aferde,—  
 Vn to þe matynes were alle done 9056  
 And þe messe shulde bygynnē sone.  
 þe preste hym reuest to begynne messe,  
 And þey ne left þerfore neuere þe lesse,  
 But daunsede furþe as þey bygan; 9060  
 For alle þe messē þey ne blan.  
 þe preste þat stode at þe autere  
 Ande herde here noyse ande herē bere,  
 Fro þe auter down he nam, 9064 † Neis le prestre maintenant  
 And to þe cherchē porche he cam, † A cele gent est issuz, 6900  
 And seyde, “on goddes behalue<sup>1</sup> y 3ow † E les ad defenduz  
 forbede  
 þat 3e no lenger do swych dede; † Qe il plus ne karolassent,  
 But comeþ yn on feyre manere 9068 † Mes qe il el muste<sup>c</sup> entrassent.  
 Goddēs seruysē for to here;  
 And doþ at crystyn mennys lawe,  
 Karolleþ no more for Crystys awe,  
 Wurschyppeþ hym wyþ alle 3oure myȝt  
 þat of þe vyrgyne was bore þys nyȝt.” 9073  
 For alle hys byddyng lefte þey noȝt, †  
 But daunsede furþ as þey þoȝt. †  
 þe prest þarefore was sore a greuede, 9076 †  
 He preyde Gode þat he on beleuyde, †  
 And for seynt Magne, þat he wulde so  
 werche, †  
 Yn whos wurschyp sette was þe cherche,  
 þat swych a veniaunce were on hem sent |  
 Are<sup>2</sup> þey oute of þat stede were went, 9081 †  
 þat þey<sup>3</sup> myȝt euere ryȝt so wende §  
 Vnto þat tymē tweluemonthe ende:  
 Yn þe latyne þat y fonde þore 9084  
 He seyþ nat tweluemonth, but euermore.

¶ La premiere messe deueit chanter,  
 Mes il nel lesserent pes auer. 6905  
 Le prestre pur ceo ad deu prie  
 Qe en euz mustrast sa poeste,  
 Qe vn an entier, sanz cesser,  
 I poeint ensi karoler,  
 Pus qe il ne voleint lesser 6910  
 Tiele nut pur deu honurer.  
 † Pria<sup>d</sup> seint grant ensement  
 | Qe de euz prist vengement.

<sup>1</sup> halfe.      <sup>2</sup> Ar.      <sup>3</sup> Harl. omits ‘þey.’

<sup>c</sup> leu le eglise a urer.

<sup>d</sup> E pria a.

He cursede hem pere alsäume

As þey karoledē on here gaume.

As sone as þe preste hadde so spoke, 9088 †

Euery hande yn ouþer so fast was loke

þat no man myȝt wyþ no wundyr

þat twelfmonþe<sup>1</sup> parte hem asundyr. †

þe preste ȝede yn whan þys was done 9092

And commaundedē hys sone Aȝone

þat he<sup>2</sup> shulde go swyþe aftyr Aue

Oute of þat karolle algate to haue.

But al to late þat wurde was seyde, 9096

For on hem alle was þe veniaunce leyde.

Aȝone wende weyl for to spede;

Vn to þe karolle asswyþe he ȝede;

Hys systyr by þe arme he hente,— 9100 †

Ande, þe arme fro þe body wente. †

Men wundrede allē þat pere wore,

Ande merueyle mowe ȝe herē more,

For seþen he hade þe arme yn hande 9104

þe body ȝede furþ karolande; \*

And noþer<sup>3</sup> body, ne þe arme,

Bledde neuer blodē, colde ne warme, ||

But was as drye wyþ al þe haunche, 9108

As of a stok were ryue a braunche.

Aȝone to hys fadyr went,

And broghtē hym a sory present,

“Loke fadyr,” he seyde, “and haue hyt

here

9112

þe armē of þy doghetyr dere

þat was myn ownē systyr Aue

þat y wende y myȝt a<sup>4</sup> saue.

þy cursyng now senē hyt ys 9116

Wyþ veniaunce on þy ownē flesshe,

Fellyche pou cursedest, ande ouer sone;

Ore, escutez grant pite!

Sicum le prestre out deu prie,

6915

L'an entier vnt karole.

Meus lur vaudreit auer cesse

Quant il furent amoneste.

¶ Treis femmes en la semble<sup>e</sup>

E quatre homes, vnt karole:

6920

Vne auet a nun Marcent,

De ki deu prist vengeance;

Sun frere, qe Iohan fu apele,

Par le bras l'ad sake

Pur luy estrere de la karole;

6925

† Mes le bras estret de la cauole;

|| Nule gute de sanc ad seigne;

Le miracle par tant est agrege;<sup>f</sup>

\* Ouesqes les autres est demore

L'an, cum le prestre auoit prie.

6930

<sup>1</sup> Harl. tweluemothē.

<sup>3</sup> noþer þe.

<sup>e</sup> le assemble.

<sup>f</sup> uerifie.

<sup>2</sup> Harl. omits 'he.'

<sup>4</sup> haue.

pou askedest veniaunce, pou hast þy bone.”

3ow þar nat aske 3yf þere was wo 9120

Wyþ þe preste and wyþ many mo ;

þe prest þat cursede for þat daunce,

On some of hys, fyl hardē chaunce.

He toke hys doghetyr arme forlorun 9124

And byryede hyt on þe morun ;

þe nextē day, þe arme of Aue

He fonde hyt lyggyng aboue þe graue.

He byryede on anouper day, 9128

And eft aboue þe graue hyt lay ;

þe þryddē tyme he byryede hyt,

Ande eft was hyt kast oute of þe pyt.

þe prest wulde byrye hyt no more, 9132

He dredde þe veniaunce ferly sore ;

Yn to þe cherche he bare þe arme

For drede ande doute of morē harme,

He ordeynedē hyt for to be 9136

þat euery man myȝt wyþ ye hyt se.

þese men þat ȝede so karollande

Alle þat ȝerē hande yn hande,

þey neuer oute of þat stede ȝede, 9140

Ne nonē myȝt hem þennē lede ;

þere þe cursyng fyrst bygan,

Yn þat place a boutē þey ran,

þat neuer ne<sup>1</sup> fette þey no werynes— 9144

As many bodyes for goyng dos—

Ne metē etē, ne drank drynke,

Ne sleptē onely a lepy wynke ;

Nyȝt, ne day, þey wyst of none 9148

Whan hyt was come, whan hyt was gone,

Frost ne snoghē, hayle ne reyne,

Of colde ne hete, felte þey no peyne ;

Heere ne naylēs neuer grewe, 9152

Ne solowede clopes, ne turnede hewe ;

þundyr ne lyȝtning dyde hem no dere,

<sup>1</sup> ‘ne’ omitted.

¶ Apres qe sis meis sunt pazsez,  
Iesqes les genols sunt enfundrez ;  
Apres l’an, iesqe lur coste.

Goddess mercy dyde hyt fro hem were ;  
 But sungge þat songge þat þe wo wroȝt 9156  
 “ Why stondē we, why go we noȝt ? ”  
 What man shulde þyr be yn þys lyue  
 þat hyt ne wulde<sup>1</sup> see and þedyr dryue ?  
 þe Emperoure henry come fro rome 9160  
 For to see þys hardē dome ;  
 Whan he hem say,<sup>2</sup> he weptē sore  
 For þe myschefe þat he saghe þore ;  
 He dede come wryȝtēs for to make 9164  
 Coueryng ouer hem for tempest sake ;  
 But þat þey wroghte, hyt was yn veyn,  
 For hyt come to no certeyn ;  
 For þat þey settē on oo day, 9168  
 On þe touper, downe hyt lay ;  
 Ones, twyys, þryys, þus þey wroȝt,  
 Ande alle here makyng was for noȝt ;  
 Myghte no coueryng hyle hem fro colde  
 Tyl tyme of mercy þat cryst hyt wolde.  
 Tyme of grace fyl þurghe hys myȝt  
 At þe twelvemonthē ende, on þe ȝolē nyȝt,  
 þe samē oure þat þe prest hem bannede,  
 þe samē oure atwynne þe<sup>3</sup> wonede ; 9177  
 þat houre þat he cursede hem ynne,  
 þe<sup>4</sup> samē oure þey ȝede atwynne ;  
 And as yn<sup>5</sup> twynkelyng of an ye 9180  
 Yn to þe cherehē gun þey flye,  
 And on þe pauement þey fyl alle downe,  
 As þe<sup>6</sup> hade be dede, or fal yn a swone.  
 þre days styl þey lay echone 9184  
 þat none steryde oper flesshe or bone,  
 And at þe þre days ende  
 To lyfe Gode grauntede hem to wende.  
 þey sette hem vpp, and spak apert 9188

<sup>1</sup> *Harl.* wulde hyt.<sup>3</sup> þey.<sup>5</sup> yn a.<sup>2</sup> saghe.<sup>4</sup> þat.<sup>6</sup> þey.

Mes deu, qe plein est de pite,  
 A cel hure les ad visite ;  
 Car, pur euz ad prie<sup>s</sup>  
 L'euesqe de coloine la cite  
 Qe seint herbert est nome.  
 Gracie seit iesu le fiz de,  
 Car par euz nus ad chaustie.

6935

6940

<sup>s</sup> *B.* omits this line, prefixes “ Kar ” to the next, and  
 after “ nome ” adds—

Ententiement ad pur eus deu prie  
 E si sunt par tant deliuere.

To þe parysshe prest syre Robert  
 " þou art ensample ande enchesun  
 Of oure long confusyun ;  
 þou maker art of oure trauayle 9192  
 þat ys to many grete<sup>1</sup> meruayle ;  
 And þy traueyle shalt þou sone ende,  
 For to þy long home sone shalt þou wende."  
 Alle þey ryse þat ychē tyde, 9196  
 But Auē, she lay dede besyde ;  
 Grete sorowe hade here fadyr, here broþer,  
 Merueyle and drede hade allē ouþer,  
 Y trow no drede of soulē dede, 9200  
 But wyþ pyne was broghte þe body dede.  
 þe fyrst man was þe fadyr, þe prest,  
 þat deydē aftyr þe doȝtyr nest,  
 þys ychē arme þat was of Aue, 9204  
 þat none myȝt leye yn graue,  
 þe emperoure dyde a vessel werche  
 To do hyt yn, ande hange yn þe<sup>2</sup> cherche,  
 þat alle men myȝt se hyt ande knawe 9208  
 And þenk on þe chaunce when men hyt  
 sawe.

þese men þat hadde go þus karollande,  
 Alle þe ȝere, fast hande yn hande,  
 þoghe þat þey were þan asunder 9212  
 ȝyt alle þe worlde spake of hem wunder,—  
 þat same hoppyng þat þey fyrst ȝede  
 þat daunce ȝede<sup>3</sup> þey þurghe land and lede;  
 And as þey ne myȝt fyrst be vnbounde, 9216  
 So efte to gedyr myȝt þey neuer<sup>4</sup> be founde,  
 Ne myȝt þey neuer come<sup>5</sup> aȝeyn  
 To gedyr to oo stede certeyn.  
 Foure ȝede to þe courte of Rome, 9220  
 And euer hoppyng aboute þey nome,

<sup>1</sup> ful gret.      <sup>3</sup> wente.      <sup>5</sup> come neuer.

<sup>2</sup> 'þe' omitted.      <sup>4</sup> mighte þey never togedyr.

Wyþ sundyr leþys come þey þedyr,  
 But þey come neuer eft to gedyr,  
 Here cloþes ne rotede, ne naylës grewe,  
 Ne here ne wax, ne solowede hewe, 9225  
 Ne neuer hadde þey amendement,  
 þat we herde, at any corseynt,  
 But at þe vyrgyne Seynt Edyghte,— 9228  
 pere was he botenede seynt<sup>1</sup> teodryghte,  
 On oure lady day yn lenten tyde  
 As he slepte<sup>2</sup> here toumbe besyde,  
 pere he hade hys medycyne, 9232  
 At seynt Edyghte þe holy vyrgyne.

Brunyng, þe bysshope of seynt Tolous,  
 Wrote þys tale so merueylous;  
 Sepþe was hys name of more renoun, 9236  
 Men callede hym þe pope Leoun;  
 þys at þe court of Rome þey wyte,  
 And yn þe kronykeles hyt ys wryte  
 Yn many stedys be 3ounde þe see 9240  
 More þan ys yn þys cuntre;  
 þarfor men seye, an weyl ys trowede,  
 “þe nerë þe cherche, þe fyrþer fro Gode.”

So fare men here by þys tale, 9244  
 Some holde hyt but a<sup>3</sup> troteuale;  
 Yn oper stedys hyt ys ful dere,  
 And for grete merueyle þey wyl hyt here;  
 A tale hyt ys of feyre shewyng 9248  
 Ensamþle and drede a3ens cursyng;  
 þys tale y tolde 3ow to make<sup>4</sup> 3ow aferde †  
 Yn cherche to karolle or yn cherche 3erde, †  
 Namely a3ens þe prestys wylle; 9252  
 Leueþ, whan he byddeþ 3ow be styлле.

Ianglyng longeþ to sacrylage,  
 þar of takeþ þe fende taylage;

¶ Par tant sumes aparceu  
 Qe ces ne est mie gas ne iu  
 Iuste l'eglise karoler,  
 Ou en cymiter pleder,  
 Pur le prestre desturber  
 Quant il chante al muste<sup>r</sup>.<sup>h</sup>  
 ¶ Mes chescun home siet par qeor

6945

<sup>1</sup> 'seynt' omitted.      <sup>2</sup> slepe.      <sup>3</sup> but for a.  
<sup>4</sup> Harl. omits 'make,' and O. the first '3ow.'

<sup>h</sup> deit le office deu chanter.

Iangle we yn cherche neuer so lyte,	9256 †	Qe en eglise est peche, iangler,	
Alle þat we do Iangle, þe fende doþe wryte, §		Duter poez pur verite	6950
And shal shewe hyt before oure face		Qe, quant qe auez la iangle,	
Whan hys rolle ys broghte yn place :	†	Del deable vous ert reherce	
And y shal tellē as y kan	9260	Quant sun roule ert mustre,	
A bourdē of an holy man.		Si ci ne seit amende	
Shortly to tellē, and nat longe,		E par confessiun ouste.	6955

*The Tale of the Devil's Disappointment  
with the Jangling Women.*

An holy man hys messē songe,  
 And at þe messe whan tymē fel 9264  
 þe dekene to redē þe gospel,  
 Yn hys redyng, noun wyst why,  
 He loghe a grete lagheter an hy.  
 þe preste, and oper þat þere stode, 9268  
 Helde hym a fole þat coude no gode.  
 Seppē, whan þe messe was done,  
 þe preste askede þe dekene sone  
 'Why þat he so ferde, and how, 9272  
 þat he yn hys gospel loghe?'<sup>1</sup>  
 Moche þarfore he gan hym blame,  
 For þe lewede folk þoghte hyt<sup>2</sup> shame.  
 þe dekene told hym why hyt fel 9276  
 þere to laghee yn hys gospel,—  
 "As y redde þat ychē tyde,  
 Twey wymmen Ianglede þere besyde;  
 Betwyx hem to y say<sup>3</sup> a fende 9280  
 Wyþ penne and parchemen yn honde,  
 And wrotē alle þat euer þey spake  
 Pryuyly be hynde here bake.  
 Whan hys rolle was wryte alle ful, 9284  
 To drawe hyt oute he gan to pul;  
 Wyþ hys teþe he gan to drawe,  
 And hardē for to tugge and gnawe,

<sup>1</sup> low.

<sup>2</sup> hym.

<sup>3</sup> sagh.

þat hys rolle to-braste and rofe; 9288  
 And hys hede azens þe walle drofe  
 So hardē and so ferly sore  
 Whan hys parchemen was no more.  
 Whan y say þat, y lete so gode, 9292  
 Y brast on lagheter þere y stode  
 þat he so mochē sorow hadde  
 As hys wrytyng was alle to-fade;  
 And when he parceyuede þat y wyste, 9296  
 He al to-drofe hyt wyþ hys fyste,  
 And went a wey alle for shame;  
 þarfore y loghe and hadde gode game."  
 þe preste hym askede 'whedyr he say mo.'  
 "Many," he seyde, "y saghe þere go, 9301  
 And wrote oueral þere men tolde,  
 But none so moche þat y dyde beholde;  
 Hym behelde y weyl ynoghe, 9304  
 For þat he dyde, þere at y loghe."  
 þan wyst þe prest þurghe þat syzt  
 þat he was weyl wyþ Gode almyzt.

For Ianglers, þys tale y tolde, 9308  
 þat þey yn cherche here tungēs holde,  
 Speke to Gode yn þy preyere,  
 And þat shal nat þe fendē here.  
 þou Iangler, take þou godē kepe, 9312  
 Hyt were wel bettyr þou were on slepe;  
 3yf hyt ne be amendede here<sup>1</sup>  
 Elleswere shalt þow a-bye hyt dere.

Sacrylage also may be for type; 9316 †  
 Yn þat, synne men ful oftē syþe.  
 Of alle þyng þat þe newep,  
 Type ryztly, or elles hyt þe rewep. §  
 Of þe werst þou shalt nat 3yue, 9320  
 For þan lesest þou þy gode yn þy lyue;  
 Ne 3yue hyt nat wyþ wykkede wyl,

<sup>1</sup> O. inserts—Wyþ shryfte of mouth and penaunce clere.

¶ Chescun hom deit dreit dimer  
 § Qe deu ne voderā corucier;  
 Ki del meillur li durra,  
 En la manere<sup>i</sup> plus trouera.  
 Deu dune, sachez, sa malicun— 6960  
 Ceo dit le prophete a chescun hom—  
 Qe en sa faude ad vn bon<sup>k</sup> motun

<sup>i</sup> le remanant.

<sup>k</sup> A. omits 'bon.'



For al þe touþer mayst þou þan spyl;  
 3yue Gode þe best þat þou mayst haue,  
 And alle þe touþer he wyl þe saue.<sup>1</sup> 9325

Foure þynges are 3yue specyaly  
 To euery man þat tyþeþ ryztly;  
 þe fyrst ys, long lyfe to haue; 9328  
 þe touþer, þe yn gode hele to saue;  
 þe pryde ys, gracē gode wyþ ynne;<sup>2</sup>  
 þe fourþe, for3yuenes of þy synne;—  
 3yf þou wylt haue any of þese, 9332  
 Tyþe weyl and on gode syse.<sup>3</sup>

3yf þou turnedest for worldes wyunnyng  
 Halewede place, or holy þyng, †  
 Cherche 3erde, or þere chapyl was, 9336 †  
 Tymber, stones, eren, or glas,  
 Curteynes, or ouþer vestyment, †  
 Or any ouþer vesselement †  
 þat falleþ to holy cherches seruyse, 9340  
 And vsest hem on ouþer wyse,  
 þy wytyng;—þou synnest dedly †  
 Yn sacrylage certeynly. §  
 þarto shal y preue my sawe 9344  
 By a tale of þe olde lawe;  
 And þys tale yn þat tyme fyl<sup>4</sup>  
 þat was of þe prophete Danyël.

*The Tale of Belshazzar's Feast, and the  
 Prophet Daniel.*

þyr was a kyng of grete powere, 9348  
 Yn hys tyme was none hys pere,  
 Ynoghe he hadde of worldēs myzt, ||  
 And Baltazar<sup>5</sup> hys namē hyzt. †  
 þys kyng was a paynym, 9352  
 And wyþ oste he come to Ierusalem \*  
 And robbede þe temple, þys baltazare,

E a deu dune le feble par custum.

¶ Ki s(e)culer habitaciun  
 Del muster fet, qe fere ne deuum, 6965  
 Ou cymiter ad tresturne  
 En oes de secularite,  
 Ou curtines, ou vestement  
 De eglise,<sup>1</sup> ou vesselement,—  
 Sachez<sup>1</sup> certainement 6970  
 Qe il peche malement  
 Quant en autre oes l'ad vse  
 Qe ne furent atitle;  
 § Qe ceo est sacrilege proue;  
 Pur ceo, garde vous de ceste peche.

<sup>1</sup> O. inserts—But þou do so, wyte þou weyl 2 to wyne.  
 He wyl þe reuē eury deyl. 3 assyse. 4 fel.

<sup>5</sup> Crossed out, and 'Ma-  
 bygodonsoze' inserted.

<sup>1-1</sup> Omitted in B.  
<sup>m</sup> ierl'm.

Ande þe tresour away bare ;

þe vessel þat was of ryche metalle	9356	†	Les vessels del temple dee,	6980
þat Goddes temple was seruede wyþ alle,		§	En babiloine la grande cite	
þat, and more, he dyde aloyne,		†	Ouesqe sei out enporte	
And ledde hem yn to Babyloyne. §			Quant de ierusalem ert returne.	
Sone afterwarde þys ychē kyng	9360			
Deyde, and madē hys endyng.		†	Après qe il mort esteit,	
Hys sone reynede yn þat same,		†	Sun fiz baltazar le regne teneit ;	6985
And Baltazarē was hys name ;				
Alle þe vessel wyþ hym lefte	9364			
þat hys fadyr hadde stole and refte.				
A day he made a noble feste		†	A vne grant feste, a vne nuit, beueit	
Wyþ barons and wyþ rychē geste ;		†	Ouesqe ces baruns qe il aueit	
þys vessel þat hys fadyr stale,	9368	†	Des vessels deu qe enporte out	
Rychely he dyde hym serue wyþ alle ;			Sun pere de ierusalem, qe il bien sout.	
Of þe vessel þey ete and dranke,				
But to Gode made þey no þanke ;				
But yn alle here moste gladyng,	9372	†	Lur fauz deuz qe il aueient,	6990
To fals goddys þey made wurschpyng.			En beuant trestuz loeient.	
A kandelstyke stode þe kyng before,				
þat oute of Ierusalem was bore ;				
þe kyng lokede to þat candelstyke	9376			
And saghe besyde a grete ferlyke,				
Vndyr þe kandelstyke a lytel loghe		†	De suz <sup>n</sup> vne chandelabre qe la estut	
He saghe an hande wryte on þe woghe ;		†	Vne main escriuant aparust ;	
No more he saghē þan þe hande,	9380			
But þe lettres were weyl farande ;				
He redde hyt as he sate on þe des,				
“ Mane . techel . fares.”				
No more þyr was þere wryte ;	9384			
On englys þus ys hyt to wyte,				
‘ To mornē shal departyng be				
Of þy rychē kyngdom fro þe.’				
þe kyng vndyrstode no þyng of þys,	9388			
Ne none of hysē coude hym wys.				

<sup>n</sup> De amunt.

As he þys hande began to holde,		Le roy mult l'ad regarde,	
Hys herte bygan to tremle and colde;	†	De grant pour tut est tremble;	6995
He shewede hyt to alle hys assemble, 9392	†	Tuz ces sages ad assemble	
And cryde hyt þurghe <sup>1</sup> þe cyte		Qe furent en la cite,	
' þat 3yf any coude do hym to wyte		Pus, lur ad demande	
What hyt mente þat þere was wryte,		E estreitement comande	
He shulde haue of hym grete mede 9396	†	' Qe deisent ceo qe fu escrit,'	7000
þat coudē vndo þat yn dede.'	†	E noble duns a ceoli premist	
But none of alle forsoþe to wene		Qe lire sust cel escripture	
Coude telle þe kyng what hyt wlde mene.	†	Qe la main escrit cel oure.	
But þe quene seyde sone anone 9400	†	Mes ne poeit estre troue	7005
" Syre kyng, y wotē where ys one		Qe lire le sust a sun gre.	
þat kan do 3ow alle to knowe		La reyne est en sale entre,	
What ys wrytē on þe wowe.		Si ad le roy aresune,	
Yn þys cyte, yn a strete,	9404 †	Pus apres li ad cunte	
Woneþ a ful wys prophete,	†	' Qe il estoit en la cite	
Hys name men callē Danyël,	†	Vn prophete, tre sages hom,	7010
He shal vndo þe wrytyng wel."	†	Qe ' daniel ' auoit a nun '	
þe kyng aftyr Danyël sente,	9408 †	" Fetes enveier," dist " pur celui,	
And þe prophete to hym wente;		E il vous dirra, sachez de fi."	
þe kyng hym preyde byfore hem alle			
To tellē hem what shulde befallē;		Quant daniel esteit venu,	
þe prophete wuldē no þyng hyde 9412		L'escripture al roy toust ad leu;	7015
" þe hande þat þou sawe yn þe euentyde,	†	Si luy ad bien nuncie	
Hyt was sent fro Gode almyȝt,	†	' Qe la main qe aparust le vespre	
þat hys wrappe ys to þe dyȝt	†	Estoit de deu enveie,	
For þou were seruēde of þe vesseles 9416	†	Qe od le roy fut coruce	
þat of hys temple were leuwels, <sup>2</sup>	†	Pur ce qe de ces vessels bu aueit	7020
þys day before of hem þou ete,	†		
And no wurschyp of hem <sup>3</sup> þou lete		Le iur auant, qe feste teneit,	
þat ys God alle þyng weldande 9420		Deu de ciel ne loa nient	
And þe and þyne haþ yn hys hande, †	†	Qe vie dune a tute gent;	
But to fals goddes þou madest onour	†	Sa vie en sa main out,	
Wyþ vessel of hys owne tresour;	†	Tolir le poeit si il vout;	7025
And for þou dedyst boþe euyl, ande seyde, †	†	Ces fauz deus loa qe il aueit,	
		En qels folement creeit;	
		Pur ceo, luy dist par dampne dee	

<sup>1</sup> þurghe out.<sup>2</sup> Iuelles.<sup>3</sup> acc. sing.

þy kyngdom ys yn balaunce leyde. 9425 † '° Qe en balance fu pose,  
 Fyl ryzt be-demeþ wyþ euyn hande E meins qe dreit fu troue; ° 7080  
 To wham hyt shal be ȝyue, þy lande.  
 þurghe dome of Gode hyt ys so dryue, 9428  
 To twey maner of folke þy land ys ȝyue; † Sun regne en dous deuise,  
 Medys, and persys, þy lande shul haue † E a medes et perce esteit dune,'—  
 þe, ne þyne, mayst þou nat saue.  
 Here ys wryte þe samē wyse, 9432 † Ceo<sup>p</sup> diseit l'escriture  
 Y sey, to ryzt as hyt seyse." Qe le prophete lust al hure.  
 þe samē nyzt þe lande was lore, † Meme la nuyt le roy fu pris, 7085  
 þe kyng was slayn and away bore. † La regne perdue, et il oscis.  
 Here mayst þou se, euyl-wunne þyng<sup>1</sup>  
 Wyþ eyre shal neuer make gode endyng,  
 Namly, wyþ þynge of holy cherche  
 Shalt þou neuer spede wel to werche.  
 þat mayst þou se by parsones eyres, 9440  
 Hyt fareþ wyþ hem as doþe wyþ þese  
 feyres;  
 Now ys þe feyrē byggede weyl,  
 And on þe morne ys þer neuer a deyl:  
 Ryche tresoure now furþe men leye, 9444  
 And on þe touper day hyt ys alle aweye;  
 O day to gedyr men mowe hyt se,  
 A nouth<sup>2</sup>er,<sup>3</sup> sprede þurghe all þe cuntre.  
 þus fareþ hyt by þese<sup>3</sup> parsones cosynes,  
 þat þe parsones wynnyþ, þe cosyne tynes<sup>4</sup>;  
 Yn þe parsones tyme rychely he lyueþ,  
 Aftyr hym, no man of hym ȝyueþ;<sup>5</sup>  
 Yn hys tyme ofte pens he telleþ, 9452  
 Aftyr hym, for pouert penys he selleþ.  
 Also wyþ purchasours ryzt so hyt fareþ,  
 Alle þat þey bygge, here eyrēs bareþ;  
 A purchasoure may beye þyng, and wyþ  
 lawe, 9456

<sup>1</sup> O. has in margin, 'Note. Of euill gotten goodes.' <sup>3</sup> þe.

<sup>2</sup> A nouper day. <sup>4</sup> O. gloss 'lest.' <sup>5</sup> of hym no man oghte ȝyueþ.

— Omitted in B.

<sup>p</sup> Coe seut il ben pur uerite, Tant.

Wyp oute any dede of wrong or sawe,—<sup>1</sup>  
 But lokep, 3yue he <sup>2</sup> wynne þat katel weyl,  
 Wharewyp he byep hyt euery deyl.  
 3yf he haue wunne þe pens ryzt, 9460  
 þan haþ he þe lande wyp oute plyzt;  
 3yue he haue wunne þe pens falsle,  
 Wyp ryzt to þe lande com neuer he.  
 Wyp fals weyghte, or fals peys, 9464  
 And many falshede ouper weys,  
 And 3yt moste wyp fals sweryng,  
 Wynnep manyone mochë þyng;  
 Wyp swyche þyng wene þou hyt nozt 9468  
 þat þe hous ne lande was ryztly bozt.

Vnneþ lastep aghte þat men bye  
 Wyp þat ys wunne wyp marchaundye;  
 Yn erytage nat long hyt vaylep, 9472  
 þe þrede eyre leseþ þat ouper trauaylep;  
 Vnneþe ys any þat haþ gode grace  
 To lyuë weyl wyp swych purchace,  
 Oper lyue þey a bysyly lyfe, 9476  
 Or lese hyt <sup>3</sup> for pouert ande for stryfe;  
 For þys men se, and sey alday,  
 “þe þrede eyre selleþ alle away.”

For sacrylage alle þys ys tolde, 9480 †  
 þat vesselment of cherche ys wypholde,—  
 Chaleys, cloþë, boke, or lome,<sup>2</sup>— \*  
 For sacrylage cumþ ofte harde dome;  
 Yn alle þe poyntës seyde before, 9484  
 þat fro holy cherche oghte haþ bore,  
 Or aghte mysdo on any wyse  
 þat longep vn to þe fraunchyse,  
 Y or þou yn any outrage, 9488  
 We synne dedly yn sacrylage.

Gode 3yue vs grace so to serue here <sup>4</sup>

<sup>1</sup> any wronge of dede or      <sup>3</sup> *Harl.* omits ‘hyt.’  
 of sawe.      <sup>2</sup> *Harl.* 3e.      <sup>4</sup> to serve so here.

<sup>2</sup> LOOME or instrument, *utensile, instrumentum*. Prompt. Parv.

¶ Ceste cunte vous est pur ceo cunte,  
 Qe chescun seit chastie  
 De seint eglise vesselment,  
 \* Chaliz, ou autre ournement, 7040  
 Vser en seculer seruise,—  
 Fere nel deuez en nule guise.  
 ¶ De sacrilege plus ne dirrai,  
 Mes des sacremens vous cunterai.<sup>4</sup>

<sup>4</sup> Des vii pechez . . . cunterai  
 Solum coe ke promis vus ay  
 Kant cest escrit comensay.

Holy cherche oure modyr dere,  
 Here so to serue, and wurschyp make,  
 þat we be hyre, and she vs take. 9498

**Here byggynne the Seuenþe Sacramentys  
 of holy cherche.**

The fyrst sacrament ys holy bapteme,  
 Houe of watyr, and noytede wyþ creme ;  
 ' Crystendom,' or ' crystynyng,' 9496  
 þat ys on englys, oure spekyng.  
 Crystendom, to cryst hyt longep,  
 And to alle þat crystendon vndyrfongeþ ;  
 þys ys þe fyrst and pryncypalle, 9500  
 þurghe þe whych we are sauede alle,  
 Sauede we are þurghe crystendam  
 Of þe heuede synne of adam, †  
 Yn which synne alle mankynde ys bore §  
 3yt, and shal be, ande was byfore. 9505  
 Adams synnē was so grefe, †  
 þat þyr was to Godē none<sup>1</sup> so lefe  
 þat he ne shulde to hellē gone 9508 †  
 But he were wasshe yn þe fonte stone,— †  
 Yn fonte stone and watyr baptysede,  
 As Iesu cryst hap<sup>2</sup> dyuysede.  
 3yf þou beleue þat any wham 9512  
 Ys sauede wyþ oute crystyndam,  
 Y seye forsoþe þou hast mys went  
 Azens þys holy sacrament.

Ofte we here þe lewede men seye 9516  
 þat<sup>3</sup> erre ful moche oute of þe weye,  
 þat of þe Iewēs seye sum oun  
 ' þey ne wote wheþer þey be sauede or  
 noun ;'  
 But of sum prestes ys gretter tene 9520  
 þat so of þe Iewēs also wene ;

<sup>1</sup> noun to Gode.

<sup>2</sup> had.

<sup>3</sup> And.

**Incipit de septem sacramentis.**

Le comencail de sa creistiente 7045  
 Ad l'enfant quant il est baptize.

Sachez, qe cest sacrement  
 Establi est principaument  
 † Pur le original peche  
 § En qels sumez tuz engendre 7050  
 † Par trespas adam notre pere  
 † E eue notre premere mere ;  
 † Tant fu grant lur trespas,  
 Qe duter ne deuez pas  
 Qe home ne pet estre sauue 7055  
 Si auant ne seit baptize.

<sup>†</sup> Ici commencent les vii sacremenz. Le primer  
 sacrement est Baptesme.

Certes, þey are alle yn were,  
 And yn þe feyþ þey are nat clere,  
 For, shal neuer Iewe þat deyep Iewe 9524  
 Of heuene blys haue part ne prewe  
 But he be crystenede yn þe holy gaste  
 And yn þe sacrament be ful stedfast.

Lo here a wurde to leue 3oure drede,—  
 Yn þe gospel þat we rede, 9529  
 þat gode Iesu vs alle techep  
 þurghe seynt Mark þat hyt precheþ,  
 “He þat beleueþ ande ys baptysede, 9532  
 He shal be sauede, so ys dyuysede,  
 And he þat beleueþ nat forsoþe & ywys  
 Boþe body ande soulē lore he ys.”  
 Loke<sup>1</sup> how 3e mow be a-bawede 9536  
 þat seye þat þe Iewe ys sauede.  
 þe Iewe þe oldē lawē kan,  
 But þat alone may saue no man;  
 And þarfore was hyt fylede and left, 9540  
 For heuene blys vs hyt<sup>2</sup> refte  
 þurghe Adams synne fro vs echoun  
 Tyl hyt was clensede yn flume Iordoun,  
 Whan Iesu was baptysede þer ynne 9544  
 For to wasshe away þat synne;  
 And al þat euer to cryst wyl teme,  
 Behoueþ be baptysede yn watyr and creme:  
 þan art þou clene, þou shalt beleue 9548  
 Of Adams synnē and of Eue.  
 þarfore hyt ys þe fyrst sacrament  
 þat þou art to fyrst made present;  
 Loke þat þou kunne hyt knowe; 9552  
 Hyt makeþ þe hyghe, þere þou were lowe,  
 Hyt makeþ þe fre, þat er were þralle,  
 Fro þe fendēs seruage alle,  
 þat þe þar neuer þe fendē drede 9556

<sup>1</sup> Lokeþ.<sup>2</sup> hyt us.

But hyt be þurghe þyn owne mysdede.

3yf a chylde be dedē bore— \*

þoghe hyt were quyk yn wombe byfore—

And receyue nat þe bapteme,

Of heuene may hyt neuer cleme;

Wyþ outē doute beleue 3e þys,

þat hyt shal neuer come to blys;

Ne peyne of hetē ne of colde

Hyt shal noun fele, no ryȝt hyt wolde;

Hyt noghte mysdyde, ne seruede wo,

Ne to nonē shal hyt go;

þys ys peyne wyþ outen ende,

Hyt shal neuer to Ioyē wende.

Grete grace ys to hem lent

þat here receyue þys sacrament; §

Also, 3e þat heue chyldryn alday,

Loke 3e be stedfast yn oure<sup>1</sup> lay

þat nonē haue yn hertē doute

Ne to wycchecraftē leste no loute.

þou settest þy self yn borghegagē

To teche þe chylde whan hyt haþ age;

3yf þou se hyt mysdo or seye,

þou shalt teche hyt better wey,

3yf hyt be so þat þou maghte

þat<sup>2</sup> art holde þat hyt be taghte;

Quyte þe weyl<sup>3</sup> oute of borghegang

þat þou ne haue for hyt no wrang.

Loke also 3yf þou euer ware

Yn place þere wymmen chyldryn bare;

3yf þou sawe hyt yn perel of dede,

And þou ne coudest do bote ne rede

Ne seyē wurde, ne helpe at nede,

So þat hyt to þe depē ȝede,— :

þou shalt þerforē perel haue,

Vnkunnyng shal þe nat saue;

<sup>1</sup> ȝoure.

<sup>2</sup> þou.

<sup>3</sup> weyl so.

† ¶ Neis auant qe l'enfant seit nee

† Qe en ventre sa mere est viuifie,

† \* Si mort est sanz cest sacrement,

† Perdu est, ne dutez nient;

7060

§ Mult est dunques benurez

Home qe est baptizez;

Si apres se garde nettement,

Sauf ert par cest sacrement.\*

† ¶ De la fey ne se deit duter

† Qe uelt des enfanz leuer;

Ki fet, il peche premerement

Encuntre cest haut sacrement.

7065

¶ Gardez ausi outrement,

† Si vu vnqes futes present

7070

† : La ou enfant est deuie

Auant qe fut baptize,

† Si le enfant eyder puriez,

† E par ignorance ne sauiez;

\* B. omits the next four lines.



For euery man bope hyghe and loghe 9592 †  
 þe poyntes of bapteme oweþ to knowe †  
 To helpe chyldryn yn many kas, ||  
 Men wete neuer what nede one has.  
 Who so ne kan, y rede hym lere § 9596  
 Yn syzte, yn dede, and he may here.  
 Y shal 3ow teche as y herde telle  
 Onës a frerē menor spelle,  
 “ 3yf þou se a chylde yn swyche perel 9600  
 þat none may saue hyt wyþ no wylle,  
 Sey þan þus 3yf þou haue haste,  
 “ Y crysten þe yn þe name of þe fadyr and  
 sone and holy gast,”

Ande 3yue what þou wylt hyt a name, 9604  
 And kast on water; þan ys hyt frame;  
 And 3yf þou 3yue hyt namē none,  
 Noþer Robert, Wylliam, no Ioun,  
 Loke þat þese wurdēs be weyl seyde, 9608  
 And water þer on algate leyde;  
 And þat þyr be none ouþer waste  
 But yn þe fadyr and sone and holy gaste;  
 þese wurdēs for3ete þou naghte, 9612  
 Ne watyr, what as euer elles be wro3t.”

Mydwyuēs þat wyþ wymmen wone,  
 Alle þe poyntes behoueþ hem kone;  
 Prestes shulde teche hem þe ordnaunce,  
 What þey shulde sey and do yn chaunce,  
 And examyne what she couthe,  
 What she shulde do, and seye wyþ mouþe.

*The Tale of the Midwife who christened  
 a Child wrongly.*

Y shal 3ow telle of a mydwyfe 9620  
 þat loste a chylde bope soule and lyfe.  
 He tolde hyt yn hys sermoun  
 And 3aue here ofte hys malysoun.

Car chescun home deit sauer 7075  
 † La furme dreite de baptizer,  
 || Qe il pusse al enfant succure  
 Qe deit deuier al hure; †  
 Autrement peot mult pecher  
 Qe partant le purra sauuer; 7080  
 § Ki nel siet, si l'enpreigne;  
 E qe bien la siet, li enseigne.

† l'enfant aider Al heure k'il deit deuier;  
 and transposes the next two lines.

þys mydwyfe, whan þe chylde was bore,  
 She helde hyt on here lappe before, 9625  
 And whan she sawe þat hyt shulde deye

• She bygan loude for to crye  
 And seyde “ Gode ande seynt Ioun 9628  
 Crysten þe chylde boþe flesshe and bone.”

<sup>1</sup> þys mydwyffe noghte ellës seyde,  
 And yn þe cherche 3erde þey wulde hyt  
 haue leyde

As a nouþer chyld shuld ha be 9632  
 þat hade receyuede þe solempte.  
 þe prest askede þe mydwyffe  
 ‘ 3yfe hyt were cristenede whan hyt hade  
 lyffe,

And who hyt cristened, and on what  
 manere, 9636

And what was seyde þat any myghte here.’  
 þe mydwyffe seyde unto þe prest<sup>2</sup>

“ þys herde þey þat stode me nest,  
 ‘ þat God almyghty and Seynt Joun 9640  
 3yue þe chylde cristendom yn flesshe and  
 boun.’ ”

þan seyde þe preste “ Gode ande seynt Iame  
 3yue þe boþe sorow ande shame,  
 And crystys malysun haue þou for þy, 9644  
 And alle þe ouþere þat were þe by ;  
 Yn euyl tymë were þou bore,  
 For yn þy defaute a soule ys lore.”  
 She was commaundede she shulde no more.  
 Come eftesones þere chyldryn were bore.

Mydwyues, y tolde thys tale for 3ow,  
 þat 3yf 3e kunnat, lerneþ how  
 To saue þat Godë bo3t ful dere, 9652  
 þe poyntes of bapteme y rede 3ow lere ;  
 Mydwyfe ys a perylus þyng  
 But she kunne þe poyntes of crystenyng ;

<sup>1</sup> The next twelve lines are omitted in the *Harl.* MS.

<sup>2</sup> Margin, ‘ a note for mydwyffes.’

Ne beleueþ nat on þese shappers, 9656  
 3oure mysdede ful mykyl deres;  
 Y wolde þo shappers were on lowe  
 And al þo þat on hem trowe.  
 þe beleue ys, 'þe fadyr and sone and holy  
 gaste,' 9660  
 Alle ouþer beleue ys wykkede and waste;  
 þurgh he hem ys alle þyng shape and wroȝt,  
 And ouþer shappers ne are noȝt;  
 Gode ys shapper of alle þyng, 9664  
 He wote þe mydwarde, and þe endyng;  
 þe ouþer shappers þat men of seye,  
 Hyt ys a beleue of deuyl weye.  
 þe mete þat 3e leye at þe chylde's hede<sup>1</sup> 9668  
 For swyche shappers, were bettyr leuede;  
 3yf hyt for hem þere lye,  
 þan ys<sup>2</sup> a wykkede erysye;  
 Ley hyt for þe loue of þe holy gaste, 9672  
 Fadyr, ande sone, oo god stedfaste,  
 As wysly as he become a chylde,  
 Bore of Marye, mayden mylde,  
 þat he 3yue hyt to lyue yn<sup>3</sup> gode grace,  
 And gode endyng, and se hys face. 9677

3yf þou were euer so vnwys  
 For to crystene a chylde twys,  
 Or 3yf þou euer consentedest þar to 9680  
 þat any ouþer shulde so do,—  
 At home as yn pryuyte, §  
 Anouþer tyme þat men myȝt se,—  
 For 3yf hyt were baptysede at hame 9684  
 Wyþ alle þe poyntes of bapteme name,  
 þan were hyt aȝens þe feyþe to werche  
 Eftesones to baptyse<sup>4</sup> hyt at cherche;  
 But 3yf þou suppose þyr fayleþ a poynt  
 þat to þe crystendom shoulde a mounte,

† ¶ Si par vous fut unques dou fe  
 Home ou femme baptize,  
 Ou vous memes consentiez 7085  
 Qe deuz feiz futes baptizez,  
 § Vne feiz priueement<sup>a</sup>  
 Qe pur mester fere couient,  
 Autre feiz apartement  
 En le muster deuant la gent,— 7090  
 Si a ceo consenciez,  
 En cest sacrement peche auez.  
 † ¶ Ne pur quant, si seit vblie,  
 Ou, par nunsauer, rien lesse

<sup>1</sup> heuede.

<sup>3</sup> 'yn' omitted.

<sup>a</sup> A. premerement; B. omits the next line.

<sup>2</sup> ys hyt heresye.

<sup>4</sup> Harl. baptysede.

pan were hyt nat for to drede  
 For to fulfyl þat shulde be nede; §  
 For alle þe poyntes of watyr and creme,  
 þurghe alle crystendom ys o bapteme,  
 O baptemē, and nat two,  
 Of alle þe<sup>1</sup> poyntes þat þou sest do.  
 þarfore he þat ys ones baptysede, 9696  
 Ones for euer ys; þus ys auysede.

Also, 3e þat chyldryn heue,  
 3e shul nat forȝete ne leue  
 To teche hyt pater noster and crede; 9700  
 3yf þe ne do, hyt ys to drede.

To foly þou shalt nat drawe ne wone  
 þy goddoȝtyr ne þy godsone,  
 Namely to þat vylayny 9704  
 þat falleþ vn to lechery, †  
 Ne to no foly þat may be;  
 þou shalt teche hem synne to fle,  
 Ne nat be so fole hardy 9708  
 þy goddoȝtyr to lye þe by,  
 Ne for to dwelle a lone wyþ þe,  
 For perel þat may falle and be.  
 Many a pryuy peryl þyr ys, 9712  
 And specyaly yn drunkenes;  
 Yn drunkenes men wyl rage,  
 And ragyng wyl reyse korage;  
 And sonē may a man be shent 9716  
 þat doþe azens þe comaundement.  
 Seynt Gregory telleþ yn hys spelle  
 Of swyche a shame þat onēs felle.

*The Tale of the Bad Curate who lay with  
 his God-daughter and was killed for it.*

A man hefe onēs at þe fonte 9720  
 A maydē chylde, as men are wonte;  
 þys mayde wax, ande bygan to belde

<sup>1</sup> þo.

Quant l'enfant est baptize 7095  
 De laie gent en priuite,  
 Apartement pet estre parfet,  
 § Ceo ne serreit point surfet,  
 Car issi ne est for vne fee,  
 Sachez, l'enfant baptize. 7100

† ¶ Lesser a nunchaler ne deuez  
 Enfant qe auez baptizez; <sup>1</sup>  
 † Credo et pater noster enseigner,<sup>2</sup>  
 † Si estre volez sanz blamer.  
 † ¶ Nul home deit trere a mal 7105  
 † Sun fiz ou fille espirital,  
 Qe trop serreit deuz coruce  
 Qe ces qe auez des funz leue  
 Par vous feissent <sup>3</sup> vileinie,  
 † E nomement lecherie, 7110  
 De ceo ay avouerie,  
 Descrere ne me deuez mie.

† Saint Gregoire nus ad cunte  
 † Meruilluse chose et grant pite;

† Vn curial, ceo dist, esteit, 7115  
 † Qe vne pucele leue aueit;

<sup>2</sup> These lines transposed; and the second runs —

A ceus ke auez baptize.

<sup>3</sup> Treisez a.

Weyl yn to womans elde;

And at Ester tymē gan hyt falle	9724	†	De la pasche la nute	
Whan men hadde fastē lēnten alle,		†	Après qe quareme out iune,	
bys man bysoghetē for specyalte		†	Sun pere et sa mere tant pria	
þat hys god-doȝtyr wyȝ hym myȝt be,		†	Qe od luy la pucele demora;	7120
And alle þat ychē esterday	9728			
And lenger, ȝyf hyt were here pay.		§	Legerement luy granterent,	
þe fadyr and þe modyr grauntede sone,		†	Qe nul mal ne penserent.	
þey þoȝt none euyl myȝt be done.			La nuit, de boiure surfet feseit,	
bys man for drunkenes and vnryȝt	9732	*	Ouek sa filiole, allaz, giseit;	
Lay by hys god-doȝtyr þat yche nyȝt :		°	Le matin se est purpense	7125
		°	Qe fet auet cele nute ; *	
bys man on þe mornē þoȝt		°	Dolent fu mult, et ceo a dreit,	
How synfully þat he <sup>1</sup> hadde wroȝt ; *		°	Qe si greuement peche auet. *	
Ful grete þoȝte þan was he ynne	9736		Il purpensa sei baigner,	
þat he hadde do so greuus a synne ;			Par tant quida sun peche oster ;	7130
Twēy þoghetes yn hys hertē come,		†	La nute ensi feseit,	
To go <sup>2</sup> to þe cherche, or byde at home,		†	Mes plus quite del peche n'esteit.	
"ȝyf y vnto þe cherchē zede,	9740	:	Douz choses treta en sun qeor,—	
Of veniaunce y haue grete drede ;		:	De aler a muster, ou lesser. <sup>b</sup>	
And ȝyf y nat þedyr go,		:	Si il ne alast, honte serreit,	7135
Men wyl wene y haue do sum wo."			Chescun home en parlereit ;	
So algate vnto þe cherche he name,	9744	†	Ou si il alast a muster,	
He drede nat Gode, but morē shame.		†	Mult se duta de encumbrer.	
þe fyrst day, he drede hym sore		†	Al drein, al muster est ale,	
He shulde be cumbrede sumwore,		†	Plus ad la gent qe deu dute ;	7140
And ȝyt a noȝer he lokede ay	9748		Le premer iur fu mult pourus,	
Whyche tyme þe fende wulde bere hym a		†	Cum cil qe fu pecherus,	
way ; †			Chescun hure ad regarde	
Alle þe woke for worldēs shame		†	K'il ad deable fu comande, <sup>c</sup>	
He zede to þe cherche, but lytyl to frame ;		†	Mes longement ad attendu,	7145
Whan he hadde long a bydē so,	9752		E nul mal li est auenu.	
And no skapē come hym to,			Chescun iur de pascherez	
bys þoghte he yn hys herte ful raȝe		†	Est en l'eglise entrez, <sup>d</sup>	
For he hadde þarfore no skape,		†		
He wende Gode hade hyt forȝete	9756	†	Quida le mal creistien	
		†	Pur ceo qe mal luy auint rien,	7150
		†	Qe deu sun peche vst vblie	

<sup>1</sup> Harl. omits 'he.'

<sup>a</sup> tele viltē.

<sup>b</sup> al eglise, ou estre al ostel. <sup>c</sup> liuere.

<sup>2</sup> Harl. gode.

<sup>a</sup> B. omits the next four lines.

<sup>d</sup> En seint eglise est a la messe.

As ouper men do þat haue forlete;  
 Or þoȝt þat he hadde hyt forȝyue, † Ou par auenture pardune;  
 And hym nedede nat þer of be shryue,  
 Ne shulde þerof come no myschaunce 9760  
 For he was of so longe suffraunce.  
 But Gode þat forȝeteþ no þyng,  
 He sente þarfore grete heuenyng;  
 Þe seuene day þys man deyde 9764 † Le setime iur est deuie,  
 As þe holy man vs seyde; † Sicum le seint nous ad cunte;  
 Sone aftyr þat byryede he <sup>1</sup> was † Mes quant fu en sepulcre pose, 7155  
 Veniaunce come for þat trespas;  
 Vpp of <sup>2</sup> hys graue a fyre vpp smote— 9768 † Vn feu de sa tumber est leue  
 Ful stynkyng and ful hote—  
 And brennede þat cursede body alle, † Qe sun cors ad tut deuore  
 And stone ande erþe boþe grete and smalle; † E la tere qe fu entur troue,<sup>e</sup>—  
 Alle was so brende yn to þe grounde 9772 † Char, ne os, rien remist  
 þat of hys body myȝt noȝt be founde. † Dunt veniance ne prist iesu crist. 7160  
 Here mow ȝe here apartly why † ¶ Vere poez apartement  
 God toke veniaunce greuusly, § Cum out peche malement,  
 þat God shewede so moche hys Ire, 9776 § Quant deu tele veniance perneit,  
 For he synnede þat tyme wyþ hyre † Pur ceo qe cele purgiseit  
 þat he <sup>3</sup> lyfte of þe fonte stone; † Qe de funz leue le aueit; 7165  
 Hyt ys a warnyng to vs echone  
 þat we kepe the sacrament, 9780 Nul nel fra, ki me creit.  
 Oure bapteme þat Gode hap sent,—  
 And þat we bettyr hyt holde  
 For þys tale þat y ȝow tolde.  
 ȝe, Iesu lordē, þou hyt graunte 9784 Par tant deuun nus estre amoneste  
 þat we mow holdē þat cunnaunte De garder nous de cel peche,  
 þat we at þe fonte stone make, Car lem dist qe <sup>f</sup> 'beal se chastie  
 Iesu to serue, ande satanas forsake. Qe par autre se chastie.' 7170

*Of Confirmation.**Confirmacio episcopi.<sup>s</sup>*

þe secunde sacrament, y vndyrstonde, 9788 † Ceo ert le secund sacrament,  
 Ys grauntede of þe bysshop honde, † Del euesqe cunferment,—

<sup>1</sup> he byryed. <sup>3</sup> *Harl.* omits 'he.'<sup>e</sup> Dunt la genz sunt mut espante.<sup>s</sup> Le secunde sacrament est confirmement.<sup>2</sup> Out of.<sup>f</sup> Kar hom dit et dirra tuz iurs de vie.

Men kalle hyt ‘confyrmacyoun,’  
 A sykernesse neuer more vndoun  
 Wyþ no lawe, ne wyþ no skylle, 9792  
 But 3yf 3e self algatē wylle; <sup>1</sup>  
 As 3yf þou boghetest house ande lande  
 Wyþ charter at þy negheburs hande,  
 þou mayst holde hyt for euer more,— 9796  
 So bapteme þe saueþ onēs þore,  
 Ande 3yf hyt be grauntede of þe kyng,  
 þat þou hast boghte, þan ys syker þyng;  
 Syker ys, þat yn rolle ys leyde, 9800  
 For þan may hyt neuer be wyþseyde;  
 þe rollyng fordopē croppe and rote  
 And ryȝt of þo þat wulde þe mote; <sup>piete</sup>  
 Rollyng, and þe grete assyse, 9804  
 Aftyr hem may no lawē ryse.  
 þus fareþ hyt of confyrmacyoun  
 Aftyr tyme þat bapteme ys down;  
 Confyrmacyun ys more ne lesse, 9808  
 But aftyr crystenyng, gode sykernesse;  
 þys <sup>1</sup> bapteme ys charter of ryȝt  
 þat fordopē Adams plyȝt,  
 And þat ys of grete pouste 9812  
 þat from þe fende hyt byeþ þe fre,  
 And defendeþ þe yn erytage  
 þat þou mayst holde hyt yn alle þyn age,  
 And saue þy statē euery deyl, 9816  
 3yf þou kepe þy charter weyl;  
 Ouer þys, 3yf hyt be þy lordēs wylle  
 þat he þy charter wyl fulfyle,  
 þan art þou stalworthe þurghe hys powere,  
 And þy charter made more clere. 9821  
 þe bysshope ys a <sup>2</sup> lorde or kyng  
 To conferme þy crystenyng,  
 He confermeþ þat we haue take 9824

<sup>1</sup> þy.    <sup>2</sup> See French, l. 7184, next page.    <sup>2</sup> as.

Whan we haue satan forsake,  
 Oure crystendom, þat hyt be sekȳr  
 To fende vs azens þe fendës bekyr,  
 þan ys oure charter quyte and clere, 9828  
 Confermyng wyþ þe bysshopes powere.

And 3e shul alle weyl vndyrstande  
 Whan chyldryn are blessedde of þe bys-  
 shopys hande,  
 þat <sup>1</sup> blessyng ys confermacyoun ‡ 9832  
 Azens þe fendes temptacyun, §  
 And makeþ vs stalwurþe yn batayle  
 Whan þe fende wyl vs asayle;  
 þan are we made Goddes champyons, 9836  
 Azens þe fendes, Goddys felons;  
 þan haue we receyuede fully myȝt ||  
 Azens þe fendë for to fyȝt;  
 And 3yf we be yn beleue stedfaste, 9840  
 We haue powere dowun hym to kaste.

Certes þo men moche mysdo  
 þat þey <sup>2</sup> a byde long are þey go þar to;  
 And wommen, gretely ouer alle þyng, 9844  
 þat wyl nat here chyldryn bryng |  
 To receyue þe sacrament \*  
 At þe bysshopes cofyrment; 9847  
 For some wete weyl þat chyldryn kepe,  
 þat many are drecchede yn here slepe, †  
 þe fende hem sheweþ grete affray, †  
 To some on nyȝt, ande some a day,  
 How þat he may hem greue 9852  
 To make oupere men mysbeleue;  
 Some men hyt here, and some men hyt sees,  
 Yn many stedys, vanytes,  
 More before þe sacrament 9856  
 þan aftyr <sup>3</sup> whan he ys shent;  
 Hys powere ys þan moche fordoun

<sup>1</sup> of bysshopes.    <sup>2</sup> 'þey' omitted.    <sup>3</sup> afterwarde.

‡ Quant poer est dune al enfant  
 De estre fort et vaillant  
 § Encuntre les engins del felun, 7175  
 Ceo est, del deable temptaciun;  
 Car, pus qe nessun de notre mere  
 Iesques nous seum mis en tere,  
 En forte bataille sumes mis,  
 Car wichus <sup>h</sup> est notre enimis. 7180  
 || Pur ceo, notre tres duz seignur  
 Nus puruist cest sucour,  
 Qe nous uencu ne seum  
 Si estre uencu ne volum.  
 Pur ceo, couient chescun hom 7185  
 Qe veindre vodra le felun,  
 Estre de euesqe cunferme,  
 Car dunk receuum poeste  
 En ceste bataille bien reter,<sup>i</sup>  
 E vencre le enimi de enfer. 7190  
 ¶ Cil peche en cest sacrement,  
 Qe atent trop longement  
 \* De lur enfanȝ cunfermer;  
 Malement poent par tant pecher.  
 ¶ Il auient souente fee, 7195  
 Qe l'enfant est trauille  
 Des engins al maufe <sup>k</sup>  
 Pur ceo qe il ne est cunferme.  
 ¶ Chescun qe eyne sun enfant <sup>l</sup>  
 Pour, sachez, auera grant 7200  
 Attender trop longement  
 Qe auer nel face conferment.

<sup>h</sup> guicheus.

<sup>i</sup> ben ester.

<sup>k</sup> Par le deble mauueite.

<sup>l</sup> Ky issi purloigne sun enfant.



þurghe þys confyrmacyun ;  
For þat oghte we to beleue ryȝt 9860  
þat þys sacrament haþ þat myȝt.

Anoþer poynt here to longeþ  
þat lewede men nat vndyrstandyþ,— 9863  
“ þou man or womman, be nat so wylde  
To holde to þe bysshope þyn ownē chylde,  
For ȝyf þou do, þou art commare  
To hym þat hyt gat or bare ;  
ȝyf a frende man holde hyt þore, 9868  
To wedde þat chylde he may neuer more ; †  
þys longeþ to þys sacrament,  
þarefor<sup>1</sup> ȝyueþ gode entent.”

Yn þys skylle as y kan, 9872  
Hyȝ ys grete perel to an vncouþe man  
A mayde chylde for to holde  
Byfore þe bysshope, as y er tolde,  
But ȝyf he askē fyrst byfore 9876  
What hyȝ ys, ande where was bore,—  
Elles perauenture yn hys lyue  
He myȝt haue þat chylde to wyue,  
Or ȝyf she ȝyue here to folye 9880  
He myȝt yn kas lygge herē by ;  
þys<sup>2</sup> ys nat often seen,  
But hyȝ may fallē, or haþ ben ;  
þarfore, noþer mo ne lesse 9884  
But ‘ wyys ys þat ware ys.’

Now of þys confyrmacyun †  
Wyl we leue oure sermoun ; †  
God ȝyue vs gracē for hys myȝt 9888  
Yn þe beleue to ferme vs ryȝt,  
þat þe holy gostē wyþ vs wone  
þat cump of þe fadyr and of þe sone.

¶ En cest sacrement cuntretum<sup>m</sup>

Espiritiele contagiun,<sup>n</sup>

Car enfant qe al euesqe tient 7205  
Espuser apres ne deit nient.

† De ceste confirmaciun  
† Plus a ceste fee ne dirrun.

<sup>1</sup> þarfore y rede.

<sup>2</sup> þys kas.

<sup>m</sup> est purchacee.

<sup>n</sup> parente.

*Of the Sacrament of the Altar.**Eukaristia, siue biaticum.º*

God almyȝty þat al þyng weldes,	9892	†	Duz deu <sup>p</sup> pere omnipotent	
Wyndēs, watrys, wodes, and feldes,				
As sobely as þou madest of noȝt		†	Qe le mund criastes de nient,	7210
Alle crēatures þat euer were wroȝt,	9895			
For ȝyue me, to day, Lorde, my synne,				
þat y þys wrþy sacrament mowe begynne,				
And wurschypfully þar of to speke		†	Donez, qe parler dignement	
þat we þe <sup>1</sup> beleuē neuer breke;			Pussum de cest haut sacrement !	
Ne for to tellē, yn þys long,	9900			
þyng þat falle—of may any wrong,				
But þat may be þe to queme,				
And vs yn stedfaste beleue to ȝeme.				
Goddēs sone of heuene a boue,	9904	†	Le fiz deu notre creatur,	
He shewede vs alle for gretē loue;		†	En signe de tresgrant amur,	
For whan hys passyun neygheede nye,		†	Quant sa passiun aprocha	7215
To hys dyscyplys þat were hym bye		†	A ces disciples sun cors duna;	
He gaue <sup>2</sup> hys body hem to fede,—	9908		Par tant lur vout il mustrer	
More loue ne myȝt he shewe yn dede,		†	Qe plus ne les poeit amer	
þat þey shuldē myndē haue				
On hym, þat he myȝt hem saue;				
ȝyt aftyrwarde he lete hym slo	9912	†	Qe duner sun cors treschier	
Wyþ ful vyle deþ and pynyng wo;		†	Si cruelement en croiz pener;	7220
For vs, ande hem, dede he þys,		†	Pur euz le fist, et pur nous;	
To brynge vs echone to blys,				
Ne more loue ne myȝt he do,	9916			
Ne neuere man myȝt so do;				
For vs he dede hyt, þys ys certeyn,				
þat we shulde loue hym weyl aȝen;			Mercier tut dis le deuums;	
þoghe we vs self ȝaf an hundryde syþe,	9920	†	Si cent fee luy pussum nous <sup>a</sup> duner,	
O poynt of loue ne myȝt we kyþe			Dignement nel pussum <sup>r</sup> guerdoner;	
Vn to þe loue þat he haþ vs down,				
For hyt ys oure saluacyun,				
And of vs askeþ he ryȝt noȝt	9924		Mes, par petite chose od bon qeor <sup>s</sup>	7225

<sup>1</sup> neuer þe.<sup>2</sup> ȝafe.<sup>º</sup> Le terce est le sacrement del auter.<sup>r</sup> ne ly pus.<sup>p</sup> Beu duz.<sup>a</sup> me puse a ly.<sup>s</sup> coe est, notre quer.

But þat may weyl y noghe be wrouȝt,  
 No þyng but loue longyng,  
 To loue hym weyl ouer allē þyng,  
 And for hys loue to leuē synne,— 9928 †  
 Hys loue, hys blis, þan mow we wynne; †  
 For þou mayst neuer haue hym to þe  
 But þou wylt fyrst synnē fle; 9931  
 Alle þyng he loueþ, but synne he hates,  
 3yf þou hym louest, wyþ synne þou wlates.  
 3yf þou loue one, þe behoueþ nedes  
 Forsake þat þyng þat he þe forbedes;  
 Elles hyt ys tolde no loue, 9936  
 And namēly to Gode a-boue.

Ande þou mayst nat loue hym wyþ no  
 greythe  
 But þou haue of hym gode feyþe,  
 þat ys to seye, to beleue hyt weyl 9940  
 Alle þat ys wryte of hym euery deyl—  
 Stedfast beleue, of loue hyt comes;  
 And of beleuē, loue men nomes.<sup>1</sup>  
 So ys þe toon wyþ þe touper, 9944  
 Wyþ stedfast beleue loue ys þe broþer.  
 To whom oghe<sup>2</sup> þan oure loue be went  
 But to þe beleue of pys sacrament?  
 Pys oghte to beleue euery crysten man, †  
 And lerne þe beleue of one þat kan, 9949  
 ‘þat þe brede þat sacrede ys †  
 At þe auter ys Goddys flesshe,’— †  
 Boþe flesshe and blodē þer ys leyde 9952  
 þurghe þe wurdes þat þe prest haþ seyde,—  
 þat lyzte wyþ ynne þe vyrgyne Marye, †  
 And on þe rode for vs wulde deye, †  
 And fro deþ to lyue he ros, 9956  
 God and man, yn myȝt and los.

Le purrum assez bien paer.

¶ Ki pur sa amur lesse de pecher  
 E se repente de fin qeor,  
 † Paie ad sun creatur  
 Qe morir voleit pur sa amur. 7230

¶ Sachez, qe cest haut sacrement  
 Demande al commencement,  
 Qe il seit bon creistien,  
 E en la ley afurme bien,  
 Ky<sup>t</sup> le cors deu vodra vser 7235  
 Ou le prestre qe le deit sacrer;

Car fermement deuez tenir—  
 Flechir mie<sup>u</sup> pur morir—  
 Qe ceo<sup>x</sup> qe est en l'auter sacre<sup>t</sup>  
 Est verreiment le fiz de, 7240

Ki fu de la nette pucele nee,  
 E pur nus en croiz pene;<sup>y</sup>

<sup>1</sup> O. gloss ‘taketh.’

<sup>2</sup> oghte.

<sup>t</sup> A. omits ‘ky.’    x-x Omitted.

<sup>u</sup> E point flechir.    <sup>y</sup> B. inserts—E mort suffri, pus est releue.

For who so beleueþ nat clere  
 Yn þe sacrament of þe autere,  
 He shal neuer þe blys a byde,  
 For no þyng þat may betyde.

† Ki fermement ce ne creit,  
 9960 † Sa alme perd, et ceo est dreit.

Yn þe olde lawe þus ys wryte,  
 Boþe Iewes and crysten weyl hyt wete,  
 "God seyde, and hyt was wrozt; 9964  
 He commaundede alle þyng of nozt." \*

þese wurdes are verry and clere,  
 Dauyde hem seyth yn þe sautere;  
 Syn he made alle þat nozt er was, \* 9968  
 Lesse maystry were hyt þan<sup>1</sup> yn kas

¶ De tutes choses ad deu poer— 7245  
 \* Cil qe de nient les poeit crier—  
 † Chescune furme en autre changer,  
 De ceo ne deit nul duter.

For to chaunge þe lekenes  
 Yn to an ouþer þyng þat es; †  
 þe lykenes of bred and wyne, § 9972 †  
 Yn flesshe and blode to turne hyt ynne; †  
 Yn flesshe and blode þe brede be brozt,  
 Syn he made alle<sup>2</sup> of nozt; \*

¶ Bien sauum, qe de un estreim  
 Purreit deu fere un blanc pain; 7250  
 Dunc, peot il le pain muer  
 En char, et en sun cors tres cher,  
 § E le vin vermail ou blanc  
 En sun precius sanc;

3yf þou se hyt nat wyþ bodly syzt, 9976  
 þy soule wyþ ynne shal beleue hyt ryzt;  
 And 3yf þou felē no sauour  
 But ryghtely wyne and brede of flour<sup>3</sup>,  
 þat ys þe wysdom of Goddys ordynaunce  
 For to saue vs allē fro þys chaunce; 9981  
 For 3yf hyt fyl as flesshe to take,  
 Wlate we shulde, and hyt forsake;  
 And for he wulde nat men hyt forsoke,  
 But þat alle men hyt vndyrtoke, 9985  
 þarfore hys wysdom, hys ownē rede,  
 Sauerþ hyt yn wyne ande brede;  
 Hyt semeþ bredē, as be syzt 9988  
 And as brede, sauer hap ryzt;  
 Noþyr þe<sup>4</sup> syzt, noþer þe<sup>4</sup> felyng,  
 Hap<sup>5</sup> þer of any certeyn þyng;

<sup>1</sup> þan were hyt.

<sup>3</sup> But ryzt brede and wyne of flour.

<sup>2</sup> al byfore of noght.

<sup>4</sup> þy.

<sup>5</sup> Hast þou on no.

What shal þan þe most saue,	9992	En ceste fey seiez a-furme	7255
But stedfast beleue þat pou shalt haue ?		Si vous volez estre sauue.	
Stedfast beleue of euery deyl,		¶ Sauer deuez uerreiment,	
þat shal þan saue þe weyl.		¶ Qe cil qe ne creit cest sacrement	
And some haue sey hyt bodyly	9996	Est pardu pardurablement	
To whom he shewede hys mercy ;		Si il ne vigne a amendement.	7260
Lo here a tale for of 3ow sum :		¶ Une cunte de grant auctorite	
þat y fonde yn 'vitas patrum.' †		En vn seint liure ai troue	
		† Qe 'vitas patrum' est apele,	
		E bien deit estre escute.	

*The Tale of the Priest for whom the Sacramental Bread and Wine were turned into a Child's Flesh and Blood.*

þyr was a man of relygyoun,	10000	† ¶ Iadis esteit vn veil hom	7265
Of almēs he hade grete renoun,		¶ Qe fu de grant religiun ;	
But for þe fende <sup>1</sup> wulde haue hym shent,		¶ Mes il entierement	
He beleuede nat yn þe sacrament,		† Ne crust mie cest sacrement,	
And seyde 'hyt was nat Iesu	10004	† Dist 'qe ne fu mie iesu crist	
þat conceyuede was þurghe vertu,		† Qe de la pucele marie nasquist,	7270
Ne Iesu was nat þe oble <sup>2</sup>		† Qe en furme de pain <sup>3</sup> veeit	
þat reysede was <sup>3</sup> at þe sacre, §		¶ Quant le prestre en mains le teneit	
And þo þat wurschep dede parto,	10008	¶ E al people mustreit,	
To beleue hyt, was nat to do. <sup>4</sup>		§ Ceo qe il a la messe sacreit ;	
Byfore twey abbotes þus he tolde ;		† Deuant douz seinz homes l'ad grante ;	
þese abbotes wryte þys tale to holde,		† De sa parole vnt auant mustre,	7276
Hyt oghte be tolde to euery wham	10012	† Qe tele chose ne deit estre celee	
þat ys azens þe crystendamb,		† Qe est encuntre crestienete.	
Tyl hyt be preuede wyþ <sup>5</sup> clergye			
Wheþer hyt be beleue or erysye.			
þese abbotes shewede hym þe ryzt weye		† Douz abbez de grant auctorite	
Wyþ alle þe ensamples þat þey coude seye, †		¶ De ceo li vnt aresune,	7280
And he seyde 'þat hyt was lye <sup>6</sup>	10018	¶ Mes le simple home lur ad iure	
But 3yf he saghe <sup>7</sup> hyt wyth hys ye.' †		'Qe ia ne crerra de verite	
"Doþe þan so þat y hyt se,		¶ Qe ceo le uerrai cors deu seit	
þan wyl y beleue þat hyt may be."		† Si il de oil nel veeit.'	
þe <sup>8</sup> abbotes preyde a ful seuen nyzt *		* Cels seinz homes, les douz abbez,	7285
		¶ La simeine vnt deu prie	

<sup>1</sup> Harl. þe; ? þe = they. <sup>3</sup> was reysede. <sup>5</sup> by.

\* ubble.

† hyt hyt.

<sup>6</sup> O gloss 'fals.'

<sup>7</sup> saye.

<sup>8</sup> pese.

\* par le deble entisement.

\* del obble.

pat Gode wulde shewe hym þurghe hys myzt	†	Qe il pur sa grant pite <sup>b</sup> Al simple <sup>c</sup> home mustrat verite;
Yn flesshe and blode on þe autere, 10024 To conferme hys beleuē clere; And hym self preyde speeyaly pat Gode wulde shewe hym also yn body, “Lorde,” he seyde “for no mysbeleue	†	“Deu” dist le veillard, <sup>d</sup> “bien sauez, Qe ne mie pur incredulitez, 7290 Mes pur ma grant simplete, Me dute de cest <sup>e</sup> verite, Pur ceo, sire, mustrez moi Qe <sup>f</sup> ceste chose crere dei;” Meme ceo unt prie 7295 Pur li les douz abbe.
pat þou shuldest wyþ me þe greue, 10029 But for to shewe þe ryzt soþenes pat þou art þe sacrament of þe messe, pat y may make ouþer certeyn 10032 Whan y wyþ yēn haue þe seyn!” þe <sup>1</sup> abbotes lay yn orysun	†	¶ Le dymeine vnt <sup>g</sup> al muster Cum il furent custumer; <sup>h</sup> Vne siege fu fete de iunc, Ou il sul treis sistrent en long <sup>h</sup> 7300
Tyl alle þe seuen nyzt were alle <sup>2</sup> doun; þe seuenþe day, to þe cherche þey cam, And þe touþer man wyþ hem þey nam; A sege was ordeynede for hem þre To beholdē alle þe pryuyte Of þat holy sacrament 10040 pat shewede was yn here present; Betwyxe hem sate þys ychē man	†	Deuant le principal auter Ou deueit le prestre sacrer; <sup>i</sup> Le veil home sist en mileu, Pur ki dunc furent venu. ¶ Quant le pain sur l'auter fu mis, 7305 A euz treis fu auis <sup>k</sup> Qe vn enfant vif giseit Deuant le preste qe sacreit.
Of whom þe myracle fyrst began. Whan þe vble was on þe autere leyde 10044 And þe prest þe wurdes hade seyde, Alle þre þoȝt þan verrylyk, Before þe prest pat a chylde lay quyk	†	¶ Quant il estendi sa main Pur depecer le seint pain, 7310 Vn angle de ceil descendeit Qe en sa main vn cutel teneit, Si ad l'enfant sacrifie E del cutel par mi trenche, Le sanc recust en le chaliz 7315
Yn feyrē forme of flesshe ande blode,— þys say þey þre, þere þey stode. 10049 Whan þe preste shulde parte þe sacrament, † An aungel down from heuene was sent † And sacryfyede þe chylde ryzt þare; † 10052 As þe prest hyt brak, þe aungel hyt share; þe blode yn to þe chaleys ran †	†	

<sup>1</sup> pese.<sup>b</sup> bunte.<sup>e</sup> simplicité Ke desir sauer la. <sup>h-h</sup> Vn see i aueit mis en lung<sup>2</sup> ‘alle’<sup>c</sup> a cel.<sup>f</sup> Coment.<sup>g</sup> vunt.

Ov sul eus iii seaiant dunk.

omitted.

<sup>d</sup> le simple hom.<sup>i</sup> le iur chanter.<sup>k</sup> Apres le sacrer est al simple hom auis.

Of þat chylde, boþe Gode ande man.  
 Þys man ȝede to þe heyȝest degre \* 10056  
 To housel hym as fyl to be,  
 Hym þoghte þe prest broȝte on þe pateyn  
 Morselles of þe chylde alle newē sleyn,  
 And bedde hym a morsel of þe flesshe 10060 †  
 Wyp all þe blode þer on alle fresshe. ȝ  
 þan gan he cry wyp loudē steuene ȝ  
 "Mercy! Goddys sone of heuene; ȝ  
 þe brede þat y saghe on þe auter lye, 10064  
 Hyt ys þy body, y se hyt wyp ye. ȝ  
 Of þe brede þurghe sacrament  
 To flesshe ande blode hyt ys alle went;  
 Þys y beleue, ande euer y shal, † 10068  
 For verryly we se hyt alle."

Whan he and þey were alle certeyn, †  
 Yn forme of brede hyt turnede aȝeyn; †  
 He dede hym housel as ouþer wore, 10072 †  
 And was a gode man for euer more;  
 And alle þe toþer<sup>1</sup> beþ þe better  
 þat heren þys tale or redyn þys lettyr.

þe prest þat sacrep Goddys body, 10076  
 Hym behoueþ be clene nedely: <sup>(a)</sup>  
 A lewede man þat shal hym receyue,  
 Alle maner of fylþe behoueþ hym weyue. <sup>(b)</sup>

Be þou neuer so gode a preste, † 10080  
 Ne so gretē wytte yn þy breste,  
 Y rede þe here how þe propertes are  
 shewede,

þoghe<sup>2</sup> the langage be but lewede.  
 þou wost weyl þat þe vblē 10084 †  
 Ys but a lytyl þyng to se;

<sup>1</sup> alle oupre. <sup>†</sup> Al simple homme ben sembla

<sup>2</sup> þoghe þat. Apres est cel simple hom ale.

<sup>m</sup> B. adds—Dunt il esteit mut espante.

<sup>9</sup> See English l. 10136-43.

<sup>o</sup> bleme De nul.

Qe deuant le prestre fu mis;  
 Quant le prestre le cors sacre  
 En petite peces ad depesce,  
 Maintenant l'enfant trencha,  
<sup>1</sup> Apartement lur resembla. 7320  
 Le veil home apres est ale<sup>1</sup>  
 Pur estre od les autres comunie;  
 Mes il se est aparceu,  
 † Qe sulement fu dune a luy  
 † Vn morsel de char ensanglente. <sup>m</sup> 7325  
 † Sa voiz ad maintenant leue,  
 † Merci pria le fiz dee.  
 † "Desore," dist, "fermement crerrai.  
 Qe le pain qe en l'auter vei  
 † Qe le cors deu est fet par sacrement,  
 En le chaliz sun sanc seurement." 7331

Quant le simple home out grante,  
 En semblance de pain est turne;  
 Si est dunc acomunie,

Deu ad mult regracie. <sup>n</sup> 7335  
 ¶ En l'ubble dunt le cors est fet,  
 Vere poez ci vous plect  
 Coment sanz peche deuez estre,  
 † Quel qe seiez lay ou prestre.

¶ Qe en ceo qe l'uble est blanc,<sup>9</sup> 7340  
 Poez vous vere par tant  
 Qe estre ne deuez entuche  
 De ledur de<sup>o</sup> charnel peche,  
 Cest a dire, de lecherie  
 Qe l'alme suylye, ne dutez mie. 7345

¶ En tant qe l'uble est petit,  
 Entendre vus fet iesu crist

<sup>n</sup> B. adds—

De coe k'il est si ben en foi ferme.

<sup>(a)</sup> E sachez ke chescun deit auer nettete,

Prestre ke le cors deu deit sacrer,

<sup>(b)</sup> E lays hom ke le deit user. f

So shal we be lytyl yn wyl, §  
 Lytyl and meke, wyþ outyn yl,  
 Nozt yn pryde, ne nazt<sup>1</sup> yn hegheþe, † 10088  
 For no wysdom ne for no slegheþe,  
 þat we ne falle wyþ Lucyfere, ∴  
 For proude men wonē wyþ hym þere. |  
 þe vble ys made of whete, \* 10092  
 þe louelyest corne þat men ete ;  
 So shal<sup>2</sup> we be meke and louely †  
 To allē þo þat beþ vs by ;  
 þys mekenes ys azens Ire, \* 10096  
 þat ys wyþ Lucyfere yn fyre. \*  
 † þe paste of þe vble nat ne oghe  
 Be made of any maner of soure doghe ;  
 For þe soure doghe makeþ alle soure 10100  
 þe swetnes þat cump of þe floure.  
 By þys soure doghe ys tokenyng  
 þat enuye ys a wykkede þyng,  
 For hyt fordoþe swetnes of dede 10104  
 þat Gode shulde 3yue for soulē mede ;  
 þarfore makeþ he none herbergerye  
 þere he fyndeþ<sup>3</sup> byfore enuye.  
 A vertu also yn þe whete ys 10108  
 þat ys moche azens sloghenes ;  
 For whetē cornē wyl nat prykke, ∴  
 As otēs dowün, or barlykke ;  
 Ne we shulde nat haue any prykyl 10112  
 Of ydylnes ouer mykyl ;  
 Ydylnes gruccheþ, and ys heuy of þo3t, †  
 And also sone wroþe for nozt, §  
 And þat wrappē cump of<sup>4</sup> sorowe 10116

§ Qe vus ne vus deuez engrosser,  
 † De vertue nul enorguller ;<sup>p</sup>  
 Deu tut dis ceo hay, 7350  
 ∴ Parunt lucifer de ciel chai ;  
 † Ki orgoillus est, li suera  
 | A vifs deables ou li ala.<sup>q</sup>  
 ¶ En ceo qe l'uble est runde,  
 Entendez qe deu qe tut le monde 7355  
 Fist la indiffinite,—  
 Qe verrai est, et bien prove,  
 Qe tut dis est parmainable,  
 E est, et fu tut dis, estable,—  
 Tut dis est, et ia serra, 7360  
 Qe en nul tens sa colur changera,  
 Ne nature, pussance, ne bunte,  
 Pus ceo est il alpha et ω apele.  
 † ¶ En tant qe l'uble tenue est,  
 Entendre poez si vous plect 7365  
 Qe estre ne deuez engurgite<sup>r</sup>  
 De glotunie le malure,  
 Si receiure volez dignement  
 Cest treshaut sacrement,  
 Meuz vaudrai qe nel herbigissez<sup>s</sup> 7370  
 Qe par glotunie l'engetissez.<sup>t</sup>  
 \* ¶ Qe furment est l'ubble<sup>s</sup>  
 Qe en l'auter est sacre,  
 Par tant nus veut deu enseigner  
 † Qe nus ne deuum estre cruel 7375  
 \* Cum est cil qe est irez,—  
 \* Car vere poez, si garde pernez,  
 ∴ Qe furment ne est mie poignant blez  
 ∴ Cum est seigle et orgez ;<sup>a</sup>  
 A dous chefs est, sanz aguillun,— 7380  
 Vere peot bien chescun hom ;—  
 Ne<sup>x</sup> vous ne deuez estre poignant  
 † Cum sunt cil qe vunt groignant,  
 § Fere les poez coruce

<sup>1</sup> 'nazt' omitted.<sup>2</sup> See French l. 7372-6.<sup>3</sup> shulde.<sup>r</sup> See French l. 7388-99.<sup>s</sup> fyndes.    <sup>4</sup> of a.<sup>p</sup> Ne de nule vertu en orgoillir.<sup>q</sup> En enfer ou il trebucha,

Ky led deble est, et tuz iurs serra ;

and all the next paragraph (ten lines) is omitted.

<sup>s</sup> See English l. 10130-5.    <sup>r</sup> engrote.<sup>s</sup> eusez herberge.<sup>t</sup> eussez engete.<sup>a</sup> See English l. 10092-7.<sup>a</sup> Cum sunt seigle et orgre medle.<sup>x</sup> A. has 'Qe.'



pat of wanhope wyl moche borowe.		De vn estereim qe fut moille ; <sup>7</sup>	7385
pys sacrament of þe messe		Chescun deit estre deboneire	
Louep noun swyche ydulnesse,		Qe le cors deu vodra receiure.	
Ne wyþ noun wyl he dwelle	10120	<sup>7</sup> ¶ Le uble ne est fermente	
But þere men of Ioyē spelle.		Qe le prestre ad sacre ;	
þe paste to þe vble seyde byforne		Par tant vus est signifie	7390
Shal nat be of no medel <sup>1</sup> corne,	*	Qe envie est malueis peche	
But alle onely of wete, §	10124	Qe est par ferment note,	
þe mastlyoun shul men lete ;		Car, solun seint pol l'apostle dee,	
pat yche meneþ, wyþ no wyse †		Ausi cum le furment en grist <sup>*</sup>	
We shul vs medel wyþ coueytise, *		Tut le past corrupist,	7395
And namely wyþ auaryce,	10128	Ausi les biens trestut honist	
For þat ys tolde a wykkede vyce.		Qe al alme dune iesu crist ;	
<sup>7</sup> Also þou seest þe vble ys þynne,		Pur ceo, ne veut estre herbege	
And grete dunhede ys noun þer ynne ;		Ou envie est auant troue.	
And þat wyl weyl sygnifye	10132	* ¶ Le past ne deit estre melle	7400
Azens þe synne of glotonye ;		* De nule manere de autre ble,	
For þere ne wyl þe sacrament reste		* Dunt est fet cel vble	
þere glotonye wyl hym oute kaste.		Dunt souent vous ai parle,— <sup>*</sup>	
<sup>*</sup> And þou seest þe vble ys whyte ;	10136	§ De sul furment deit estre fet ;	
And we shul haue noun delyte		Qe autre ble met, il mes fet ;	7405
Of no maner of fleshely lak,		† Par tant vous est signifie	
Of lechery þat makeþ vs blak.		Qe notre amur ne deit estre melle	
þese are þe seuene propertes	10140 †	* Del peche de <sup>b</sup> coueitise,	
Yn þe vble, as þou sees ;	†	Qe l'alme desturbe en meinte guise	
And euery properte þer ynne		Deu parfitement amer,	7410
Ys azens a dedly synne.		Qe fere peot nul auer,	
Azens pys sacrament þan do þo	10144	Qe, 'la ou sunt ces deners	
þat are yn synne, and þar to go,		La couendra estre ces qeors.'	
Or are yn wyl azen to wende		¶ Set choses vous ai ore cunte	
To synne and hemself shende ;		Qe vere poez en l'uble,	7415
Also a preste þat goþ syngēþ hys messe		Cum estre deuez purgez	
þat yn dedly synne ys,	10149	Des set criminals pechez	
		Si vouz volez dignement	
		Receiure cest haut sacrement ;	
		<sup>c</sup> Ki de ceo dust parler a clers,	7420
		Mettre purreit en douz vers	
		Cest set propretes del uble	
		Qe al auter de prestre est sacre,	

<sup>1</sup> medlede.<sup>7</sup> See French l. 7364–71.<sup>\*</sup> See French l. 7340–5.<sup>7</sup> estraim miele.<sup>7</sup> See English l. 10098–10107<sup>\*</sup> en egrit.<sup>—</sup> Omitted.<sup>b</sup> Oue lecherie ne oue.

An hunder folde he synnep more \*  
 þan 3yf he a lewede man wore. †  
 Alle þey þat receyue þys sacrament 10152  
 Yn dedly synne or wykkede entent,—  
 Yn any of þese yche seuene  
 þat þou hast me herde<sup>1</sup> neuene,—  
 Hyt ys to here dampnacyun 10156  
 And þerfore veniaunce shal be doun.  
 And here y shal telle a tale  
 How hyt ys to þo men bale.

*The Tale of the Priest who was enabled to  
 see people's sins in their faces.*

A parysshe prest was yn a tounne, 10160  
 A man of ful grete dyscrecyounne;—  
 Dyscrecyun a ryzt wyt ys  
 On boþe partys ryztly to ges;—  
 Of hys parysshene he vndyrstode, 10164  
 Whyche were yl, and whych were gode;  
 Tweyn he haddē for to gete  
 þat neuer wuldē synnē lete.  
 And fyl hyt at an esterne, 10168  
 þat a preste shul<sup>2</sup> none ouper<sup>3</sup> werne  
 But 3yf hyt be þe gretter synne,  
 As yn cursyng or yn vnbuxyme.  
 Þys prest was yn grete þoȝt 10172  
 Wheþer he shulde housel hem or noȝt;  
 He preyde Gode, of heuene kyng,  
 þat he wulde sende hym sum tokenyng  
 Wheþer he shulde hem forbede; 10176  
 To housel hem, he<sup>4</sup> þoȝt grete drede.  
 Fro Gode he hadē þys answeare  
 ‘ þat echone shulde hys owne charge bere,  
 And þat he shuldē warne hyt none, 10180  
 But 3yue hyt furþe to euerychone;’

<sup>1</sup> hast here herde me.

<sup>3</sup> housel.

<sup>2</sup> shuld.

<sup>4</sup> hym.

‘ Candida, triticea, tenuis, non magna,  
 rotunda,  
 Expers fermenti, non mixta, sit hostia  
 christi.’<sup>c</sup> 7425  
 ¶ Cil au meins encuntre funt  
 Qe en peche acomune sunt;  
 E prestre qe messe ad chante  
 Tant cum il est en mortel peche,  
 \* Cil cent d’uble plus malement 7430  
 † Peche qe la laye gent.

<sup>c</sup> Omitted, and next line is—

Encuntre cest sacrement cil funt.

" Do þou as Iesu dyde yn dede,  
 And þou shalt no man hyt forbede  
 Ne more þan he dede Iudas 10184  
 þat haddē do ful grete trespas."  
 He 3aue hyt to alle wyþ myldē mode  
 Whan brede was turnede to flessch and  
 blode.  
 For some þat hyt takeþ, hyt shal hem  
 saue, 10188  
 And some þarforē peyne shal haue,  
 Aftyr þey are of synne clene,  
 So shal hyt on hem be sene.  
 3yt preyde he Gode of morē grace, 10192  
 þat he myȝt knowē hem by face  
 þe whyche receyuede hyt wurþyly  
 And whyche to have hyt were wurþy.  
 And Godē grauntede hym hys wyl 10196  
 To knowe þe godē fro þe yl,—  
 þe folk þat to þe prestē went  
 For to receyue þe sacrament,  
 Of some þe faces were as bryȝt 10200  
 As þe sunne ys on days lyȝt ;  
 And some, here vysages al blake  
 þat no þyng myȝt hem blaker make ;  
 And somē <sup>1</sup> were as rede as blode, 10204  
 Staryng ryȝt as þey hade be wode ;  
 And sum were swolle þe vyseges stout  
 As þoȝ here yȝen <sup>2</sup> shulde burble out ;  
 And sum gnappede here fete and handes  
 As doggēs doun þat gnawe here bandes ;  
 And sum hadde vysages of meselrye ;  
 And some were lyke foule maumetrye :  
 Many wundrys were on hem sene, 10212  
 Mo þan he myȝt se at þat tyme.  
 þe prest, whan he say <sup>3</sup> alle þys,

<sup>1</sup> In *Harl.* the remainder of the line is scratched out.    <sup>2</sup> yen.    <sup>3</sup> saghe.

Of þat syȝt he gan hym grys,  
 For þat syȝt was hydous, 10216  
 And dreful,<sup>1</sup> and perylous.  
 ȝyt preyde he Gode wyþ gode entent  
 þat he myȝt wyte what al þat ment ;  
 And Gode almyȝty louede hym weyl 10220  
 And wuldē shewe hym euerydeyl,  
 “ þo men þat are so bryȝt  
 As þe sun on days lyȝt,  
 þo men are ȝyt yn charyte 10224  
 Ande clene of synne, and wurschepeþ me ;<sup>2</sup>  
 þo men þat were so blake  
 þat no þyng myȝt hem blaker make,  
 þey are lecchours foule wyþ ynne, 10228  
 And haue no wyl to leue here synne ;  
 þo men þat were<sup>3</sup> rede as blode,  
 þey are Irus<sup>4</sup> and wykkede of mode  
 Here euene crystyn for to slo 10232  
 Wyþ deþ, or wyþ pynē do wo ;  
 þo þat þou saghe wyþ swolle vysage,  
 þey are enuyous ouer outrage ;  
 And þo þat gnappede here finger endes,  
 Are bakbyters betwyxē frendys ;  
 þo þat þou saghe meselles be syȝt,  
 þey loue more gode þan God almyȝt ;  
 þo þat þou saghe lyke maumetrye, 10240  
 On worldly þyng þey most affye ;  
 More loue þey gode þat hé haþ sent  
 þan þey do hym þat alle haþ lent ;  
 þese maner men are ȝyt yn wyl 10244  
 Yn here synne to lyuē style ;  
 And þerfore shal þe sacrament  
 On hem aske harde Iugēment,

<sup>1</sup> dredful.<sup>2</sup> wurshype.

<sup>3</sup> In *Harl.* the words after ‘were’ have been scratched out, but a later hand has written ‘full of blode’ for them; an original ‘of’ can be made out before the ‘full.’

<sup>4</sup> yrous.

þat þey haue receyue<sup>1</sup> hyt vnwurþyly 10248

And seruede þe fende hys enemy.

þys tale y tolde for loue of þo

þat yn synne to housel go,

Or beþ yn wylle to turne aʒeyn, 10252

For alle here trauayle þey do yn veyn.

ʒyf þou, whan<sup>2</sup> þy housel shalt take,

Be yn wylle þy synne to forsake

For euermore yn stedfaste herte, 10256

þoghe þou synne sone aftyr<sup>3</sup> ande smert,

ʒyt Gode takeþ hyt nat to so grete grym

As ʒyf þou yn tresoun receyuedest hym.

Yn no þyng wote y more tresun 10260

þan brynge þy lorde to hys felun ;

And ʒyt men sey here synne ys grefe

þat bryngeþ a trew man on a þefe,

And ʒyf þou do þus, þy wytande, 10264

þan chargē men hyt most yn hande ;

þarfore loke þat þou wyte noʒt

No synne hyde yn herte ne þoʒt,

Ne weyl nat wyte for neuer more 10268

Whan þou receyuest Gode ryʒt þore.

Also þe clerk þat haunteþ synne,

† ¶ Nul clerc ne deit ministrer

But he leue and þer of blynne

He shal nat serue at þe auter,

10272 † Tant cum en peche est al auter,

Noþer halewede þyng to comē ner.

Y touchede langer of þys outrage

§ Car de vn deākene la sus cuntai

Whan y spake of sacrylage, †

‡ Quant de sacrilege parlai,

7435

þat þe holy gost shewede hym noʒt

10276 † § Pur ceo qe en sun qeor out folie,

For þe dekene synnede yn þoʒt, §

Le seint esprit ne aparust mie

Yn þe tale of Ion Crysostomus ;

† A la Messe, cum il soleit

þys tale ys tolde for ʒow and vs.

† Quant seint Iohan crisostome<sup>d</sup> chanteit.

Also he ys wurþy to be shent \* 10280

¶ ¶ Cum plus freschement ad peche 7440

þat sone aftyr þe sacrament

† † Apres ceo qe il est acomunie,

To foly and to synne hym draweþ, ||

\* Tant ad plus trespasse,

<sup>1</sup> receyuede.

<sup>2</sup> þyn.

<sup>3</sup> after synne sone.

<sup>d</sup> seint I. la messe.

Lytyl of Goddes veniaunce hym aweþ.		Chescun ceo sache de verite.	
3yf þou forgete or ouersyttes	10284 †	¶ Ceus qe lessent a nunchaler	
Tyme of housel þat þou weyl wytes,	†	Hure assise de acomunier,	7445
Lytel fors of hym þou 3yues,	†	Poi de force tenent de lur seignur	
þou louest hym nat þat þou by lyues,			
And ouer alle þyng he loueþ þe beste, 10288			
And þou ne wylt a nyztys geste		† Q'en l'an nel veillent herberger un iur.	
Lete hym herber yn hys hous;			
þou art vnkynde ryzt merueylous		¶ Plusurs vnt lesse de gre,	
þat alle þe 3ere þou latest hym weyue	10292 †	Pur ceo qe il sunt en aucun peche,	
And wyþ wurschyp þou wylt nat hyt re-		Qe a la pasche ne receiuent le cors dee,	
ceyue.		E issi vnt l'an vtrepasse;	7451
Gode manaceþ swyche for swyche en-		Teus ad deu mult manasse,	
chesun,			
And ryzt hyt wyl, and gode resun,		† E ceo est resun et equite;	
For swychē men are holde vntrewe	10296 †	Par la viel lai et le nouel	
Yn þe oldē lawe, ande eke yn þe newe.		Mustre peot estre lur peche mortel	7455
Comaundement yn þe olde lawe was		Ki al meins <sup>e</sup> vnt trespasse,	
Ones yn þe 3ere to shewe þy trespas;			
þe newe law ys of <sup>1</sup> more onour	10300 †	Qe seint eglise ad comande	
'Ones to receyue þy creatoure,'		Qe home de age chescun ane	
Ones yn þe 3ere to knowleche		Seit confes de tut sun peche,	
þy lorde, to pes for drede of wreche.		† En signe de creistienete	7460
þat prest y blame ouer alle þyng		Seit vne feize acomunie.	
þat wyþ oute skylle lettyþ to synge,	10304 †	¶ Prestre est mult plus a blamer	
For many a soule myzt be sauede		† Quant sanz resun lesse chanter;	
Wyþ þe messe þat he haþ leuede;		† Meint alme purreit deliuerer	
For al þat yn peyne ys		† Par <sup>f</sup> vne messe celebrer;	7465
Abydeþ þe socoure of þe messe,	10308 †	En purgatoire, nostre succur	
For euery messe makeþ memorye		† Les almes attendent nuit et iur,	
Of soules þat are yn purgatorye;			
Moche þanke shal þat prest haue	10312 †	Hautement ert mercie	
þat helpeþ hem for to saue,	†	Qe les ad de peine liuere,	
For no þyng may hem so moche auayle		† Rien ne les purra tant valer	7470
Of here peyne and here trauayle			

<sup>1</sup> of þe.

<sup>e</sup> Al commencement.

<sup>f</sup> De peine par.

As þe sacrament of þe autere, 10316 † Cum pur euz le cors deu sacrer.  
 Ne makeþ hem of peyne so clere.  
 And þat may y<sup>1</sup> shewe apertly  
 By a tale of seint Gregorye;  
 Seynt Gregory telleþ for þe same 10320 † ¶ Seint Gregoire cunte de un hom,

*The Tale of the Priest who was waited on  
 by a Dead Lord whom he afterwards  
 sang out of Purgatory.*

þer was a prest, Felyx was hys name;	†	Prestre fu, felix out nun;	
Bysyde hys wonyng yn a pap	†	Iuste luy <sup>s</sup> ou il maneit	
Was a wasshyng yn an hote baþ,	†	Vn boillun de chaut ewe surdeit	7475
þys prest þedyr <sup>2</sup> oftē ȝede §	10324	Ou la gent se alerent bainer;	
To wasshe hym whan he haddē nede,	§	Cel prestre i sout souent aler.	
þys prest þere euer redy fonde		Vn iur quant il est ale,	
A man þat seruede hym to fote ande honde;	†	Vn home encuntre luy ad troue	
He droghe hys hosen of, ande hys shone,	*	Qe le serui tut a sun gre,	7480
And eftē was redy hem on to done;	10329	Mes, 'qe il fust' n'ad nient demande.	
At euery tyme þat he þedyr cam,			
Hys shone and hys hosen of he nam,	†	Cest home le prestre dechauca,	
And seruede hym at euery a tyde,	10332	E sa vesture li bailla;	
Yn þe water, and eke besyde.			
þys prest þat cam þedyr so ofte,			
þat þys man seruede so softe,			
He ne askede hym neuer more	* 10336	Quant il del bain leua,	
When he was, ne how he come þore;	‡	Peniblement serui l'a.	7485
But euery tyme was redy	†	Chescune feiz qe al bain ala,	
And seruede hym peynybly. <sup>3</sup> ‡		Cest home prestement i troua.	
þys prest þoȝt he seruede hym weyl,	10340	Le prestre se mist a penser	
"Hys trauayle wyl y quyte sum deyl."	†	Coment il le pout guerdoner.	
On o day he þedyr þoȝt,	†	¶ Vn iur quant il al bain ala,	7490
And twey loues wyþ hym he broȝt;	†	Dous pains ouesqes sei porta;	
Yn to þe baþ ȝede þe prest,	10344 †	En le bain, cum fu custumer,	
And wesshe hym as he dydē neste:	†	Descendi pur sei lauer;	
þys man was þere hym aȝayne,	†	Cel home, cum fet out souent,	

<sup>1</sup> Harl. omits 'y.'    <sup>2</sup> ofte þyder.    <sup>3</sup> penyblely.

\* cel lu.

To serue hym weyl he dyde hys mayne ;	†	Le serui mult peniblement ;	7495
þys preste whan he shulde furbē go,	10348 †	Quant del bain est leue,	
He 3aue þe man þese louēs two	†	Les pains al home ad dune ;	
And þankede hym moche hys seruyse,	†	Mult li prie qe il prist a gre	
And more he wuldē ouper wyse.		Ceol petit dun a cele fee.	
þys man answerede þe prest a3eyn	10352 †	Mes cel home dist luy ad	7500
“ þys brede þou bro3test to me yn veyn,			
For neuer more shal y ete			
Brede, ne noun ouper mete.	†	‘ Qe pain, ne auter chose, ne maniad,’ <sup>h</sup>	
Y am a man þat ys dede,	10356 †	“ Car ie suy,” dist, <sup>i</sup> “ vn home mort,	
þat neuer more shal ete brede.”	†	Si quidez qe maniece, vus auez tort.”	
þe preste askede “ on what manere			
Ys hyt þat þou wonest þus here ? ”			
þys yche man answerede and seyde	10360	<sup>k</sup> Ceoluy qe il dunc veeit,	
“ Y was lorde here are y deyde ;	†	Seignur de cel luy iadiz esteit ;	7505
Ande þys seruyse þat y am ynne	†	La fu iuge de seruir	
Ys þe peynē for my synne ;	†	Pur ces pechiez punir ; <sup>k</sup>	
But y pray þe, pur charyte,	10364 †	Mult pria le prestre suppliciter <sup>l</sup>	
Offre on þe auter þese loues for me ;	†	Qe les pains offresist al auter,	
And y beseche þe, ouer alle þyng,	†	E pur luy deignast deu prier ;	7510
þat syxe messys for me þou synge,	†	‘ Si pur luy vousist messe chanter,	
For were þey sunge, y hope to wende	10368	Purreit il,’ dit, ‘ sa alme sauuer ; <sup>m</sup>	
Yn to þe ioie wyþ outen ende.	†	* Seur fust qe sa priere serreit oye	
Whan þe syxtē messe ys lefte,			
3yf þou ne fyndē me here efte,	†	Quant al bain nel trouast mie.’	
Know þou þan sopely ywys	* 10372		
þat for þy prayere y am bro3t <sup>1</sup> yn blys.”			
þys prest alle þat wokē long	†	¶ <sup>n</sup> Le prestre est al ostel ale,	7515
For þys same man preyde ande song ;	†	La symeyne ad pur luy chante ;	
And whan þe woke was allē goun	10376 †	Apres vt iurs <sup>n</sup> al bain est returne	
þe prest cam þedyr, ande fondē none.	†	Mes le home ne ad troue,	
He beleuede þan weyl þat he was bro3t	†	Par tant se est aparceu	
To blys, for he fonde hym no3t.		Qe cil de peine deliuere fu.	7520

<sup>1</sup> ‘bro3t’  
omitted.

<sup>h</sup> manga. <sup>i</sup> ioe suy l’alme de.  
<sup>k-k</sup> Mes ici suy iuge pur seruir  
Pur mes pechez grans espenir.  
<sup>l</sup> de bon quer.

<sup>m</sup> Dunke purreit ly ben sauuer  
E de tutes peines deliuerer.  
<sup>n-h</sup> Pus, kant messes out pur ly souent chante  
E deu requis.



By þys tale þan mowe 3e se,	10380	†	¶ Bien peot vere chescun par tant,	
þat hyt ys grete charyte		†	Qe ceo est almoine grant	
Messes for the dede to synge,		†	Messe pur les almes chanter	
þe soulës oute of pyne to <sup>1</sup> brynge ;		†	Pur lur peines aleger,— <sup>o</sup>	
Passyng alle þyng hyt haþ powere, §	10384		Duter ne deit nul crestien	7525
þe sacrament of þe autere,		§	Qe ceo ne surmunte tute rien	
Ande namely whan hyt ys doun			Quant les almes l'unt <sup>p</sup> demande,	
Wyþ godë mannes deuocyun,			Cum seint Gregoire nous ad cunte. <sup>p</sup>	
Hym wyl Godë sunner here	10388			
þan one þat ys nat hym so dere.				
Yn þe seuenþe comaundement				
Toucheþ to þys sacrament,				
Yn a tale of a knyzt,	10392			
How þe prest þat lyueþ nat ryzt,				
Of hys preyer ys lytyl prowē,				
And þere telleþ hyt weyl how ;				
And y shal telle a nouþer here	10396			
Of a messe of a frere.				

*The Tale of the Suffolk Man who was  
taken out of Purgatory by two Masses  
his wife got sung for him.*

A man yn souþfolke onës deyde  
Besydë Sudbyry, men seyde.  
For þat man swych grace was dyzt, 10400  
þat hym was grauntede to come a nyzt  
For to speke wyþ hys wyfe  
To amende þe defaute of hys lyfe,  
“ 3yf a messe were for me doun 10404  
Wyþ gode mannes deuocoun,  
Y hope,” he seyde, “ to blys go  
And be delyuerde of alle my wo ;  
Y prey þe, pur charyte, 10408  
To trauayle so moche for me.”  
She grauntede hym þat ychë bone,

<sup>1</sup> for to.

<sup>o</sup> A eus de peine gref deliuerer.

<sup>p</sup> souvent Tant se afient en le sacrement.

And ros vp on þe morne sone,  
 And vn to þe frerēs ȝede, 10412  
 For þere hopede she best to spede.  
 She cam<sup>1</sup> ande spak wyþ a frere  
 And preyde she myȝt hys messē here,  
 And for here housbunde soule to synge  
 And she wulde ȝyuē hym offrynge. 10417  
 þe frere dede here a messe  
 Yn comune, as þe seruyse ys ;  
 Whan þys messē sungē was 10420  
 She went home a godē pas.  
 þe nyȝt aftyr þan comē he,  
 "Slepest þou?" he seyde; 'nay,' seyde she,  
 'Be ȝe ȝyt,' she seyde, 'yn blys ? 10424  
 þe messē for ȝow sunge ys.'  
 "þe messe," he seyde, "þou dedyst be do,  
 A party hyt halpē þer vn to ;  
 My parte y hade of þat messe, 10428  
 As of þyng þat comune ys ;  
 ȝyf one for me were specyalē seyde  
 þat ouþer for me blys hade nede,—  
 ȝyf þe prest were of lyfe so gode 10432  
 þat Gode hys preyer vndyrstode—  
 Y hope<sup>2</sup> þan grace to haue  
 þat hys messē myȝt me saue."  
 Ofte he seyde to hys wyfe 10436  
 "A prest ! A prest ! of clenē lyfe."  
 On þe mornē sone she ȝede  
 To þe frerēs et god spede,  
 And shewede hyt to þe pryour, 10440  
 And preyde hym of socour  
 'ȝyf he had any broþer  
 þat he hopede were better þan oþer,  
 þat wyl synge me a messe 10444  
 For a man þat dede ys,

<sup>1</sup> com.<sup>2</sup> hopede.

And at myn ese he shal haue  
 To a pyttaunce þat he wyl craue.<sup>1</sup>  
 þe pryor spake vn to a frere, 10448  
 And preydē hym on alle manere  
 þat he wulde a messē synge  
 For þat soule þat she made preying.  
 þe frerē was an holy man, 10452  
 And ar þat he hys messe bygan  
 He preyde to Gode hys orysoun  
 Yn ful grete afflyccoun,  
 þat hyt myzt be hym to pay 10456  
 þe messe þat he shulde synge þat day.  
 Whan þe messe was do to ende,  
 He bade þe womman home to wende;  
 "And whan þou more efte heres, 10460  
 Cum and sey to ourē freres."  
 þe nyzt aftyr, lestenē now,  
 He come and seyde "slepest þou;" 10463  
 'Nay,' she sayde, 'how farē 3e?' <sup>most þou</sup>  
 "Weyl," he seyde, "and so wurþ þe."  
 'Were 3e payde of þat messe  
 þat for 3ow sungyn ys?'  
 "3e," he seyde, "grauntē mercy, 10468  
 þys messe to me ys more wurþy  
 þan alle þe worlde, an hunder syþe,  
 Ne myzt haue made me halfe so blyþe;  
 Hys preyer was to Gode so dere, 10472  
 þat he besoghte wyþ, wlde he here,  
 3yf he had preyde for an hundred mo  
 Fro pyne to blys he had broȝt þo;  
 For what þyng he hade askede bone 10476  
 Gode hade grauntede hyt hym as sone;  
 And haue gode day, for now y wende  
 To þe ioȝe wyþ outyn ende."  
 God late vs neuer þer of mysse, 10480

<sup>1</sup> Cum.

Wyp outyn ende to haue þat blys !  
 þys wyfe come sonē on þe morne,  
 And fyl on knees þe frere byforne  
 And toldē hym weyl euery deyl 10484  
 How he for hys prayer yn ioie was weyl ;  
 And þe frerē fulweyl þarby lete, <sup>wepte</sup>  
 And þankede Gode, and <sup>1</sup> for ioie he grete.  
 Weyl were hym at hys endyng 10488  
 þat hade swych a prest for hym to synge.

Yn þys tale þan shewede ys  
 Ouer alle gode þan ys þe messe,  
 For þe sacrament of þe autere 10492  
 Oueral passeþ hys powere ;  
 Yn þat messe þey hem affye  
 þe <sup>2</sup> soules þat are yn purgatorye,  
 For hyt makeþ mencyun of þe passyun 10496  
 As Iesu cryst to deþ was down ;  
 þe sone ys offrede to þe fadyr yn heuene  
 For þe <sup>3</sup> soules þat þe prest wyl neuene.

Also þys tale wyl mene 10500  
 þat þe preste be gode and clene ;  
 þan wyl Iesu cryst hym here  
 For what þyng he makeþ preyere.  
 Preye he for body, or for soule, <sup>4</sup> 10504  
 þat ys yn pyne, or here yn noye,  
 Boþe wyl Gode almyȝty saue  
 What so þe godē prest wyl craue.

Nat only for soules ys he herde, 10508 †  
 But also for vs yn þys worlde ; <sup>5</sup> §  
 Be a man yn sykenes, or yn prysoun,  
 Weyferyng, or yn temptacyun,  
 Or yn any ouþer trauayle,— 10512  
 þe sacrament wyl vs auayle,  
 Hyt wyl delyuer vs out of peyne  
 ȝyf oure beleuē be certeyne ;

¶ Nemie a mors sulement  
 Vaut cest treshaut sacrement ; 7530  
 § Einz fet a ceus qe sunt en uie ;  
 Duter de ceo ne dutez mie.

<sup>1</sup> 'and' omitted.<sup>2</sup> þo.<sup>3</sup> þo.<sup>4</sup> soule or for bodye.<sup>5</sup> us here yn þe werlde.

And þat was weyl shewede yn dede 10516      <sup>1</sup> E ceo vus confermeray  
Yn Inglande, so seyþ seynt Bede;      Par vne cunte qe cunterai. <sup>1</sup>  
Yn hys bokys wrytyn þyr ys  
A feyre myracle of þe messe.

*Bede's Tale of Jumna and Tumna; or,  
How an Abbot's Mass-singing made the  
Fetters fall off a Knight in Prison.*

What tyme seynt Bede was man lyuande  
Were many kyngës yn þe lande; 10521  
Betwyxë tweyn was grete batayle,  
For whych þyng y telle þys merueyle;  
þe toon hyghte Edfryde of þe norþe cuntre,  
þe toþer of Lyndeseye was he; 10525  
Edfryde hade grete seygnourye, <sup>1</sup>  
Seynt Audre housbonde of Ely. <sup>2</sup>  
þys batayle was <sup>2</sup> þurghe here boþe <sup>3</sup> assent  
Besyde a watyr men callë Trent. 10529  
Syre Edfrydes broþer hyzt Elfwynne,  
He was slayn þe <sup>4</sup> batayle ynne;  
On boþe partyys ne was none 10532  
So feyre a knyzt of flesshe and bone,  
Ne so doþty was of armes;  
þarfore seynt Bede pleyneþ hys harmys.

An noþer knyzt also was felte <sup>5</sup> dowun  
Almoste dede, and fyl yn swoun, 10537  
þe name of þys 3unge knyzt,  
'Iumna,' seyþ seynt Bede, he hyzt;  
Whan þys Iumna had long leyn, 10540  
He couerde and sette hym vp aþeyn,  
And stoppeþe hys woundes þey shulde nat  
blede,  
And as he myzt, þennë he 3ede  
To seke hym helpe agheer to haue, 10544  
Or frendës fynde þat hym myzt saue.

<sup>1</sup> seynurrie.    <sup>2</sup> husb. of St. A. of E.; l. 10690.    <sup>3</sup> Harl. omits 'was.'    <sup>4</sup> boþe her.    <sup>5</sup> pat.    <sup>6</sup> eke was feld.

<sup>1-4</sup> Omitted.

And as he wente wyþ moehē drede  
 He was take wyþ kyng Eldrede,  
 And broghte vn to a lordyng,      10548  
 An Erle þat helde of þat kyng.  
 Þe Erle askede hym ' what he was,  
 And where he hade be yn harde kas ?'  
 For drede of deþ he was affryt      10552  
 And durst nat sey he was a knyzt;  
 He seyde " seyre, 3yf þy wyl be,  
 Y am an husbāde of þe cuntre;  
 Y was wunt to lede vytayle      10556  
 To knyztēs þat were yn batayle,  
 And now y am a porē man  
 Yn þys maner fro þe batayle wan,  
 And wyl fonde to saue my lyue<sup>1</sup>      10560  
 Tyl y may comē to<sup>2</sup> my wyfe."  
 Þe erle þan made<sup>3</sup> a leche be stoundes  
 Tende to hym to hele hys woundes.  
 þat tyme were here many thedys,      10564  
 Many vsāges yn many ledys;  
 For euery kyng yn þat dawē  
 Beleuede on dyuers lawe,—  
 Sum were crystyn on oure fay,      10568  
 And some beleuede on paynymys lay,  
 þarfore þat tyme was mykyl þro  
 And ofte was boþē werre and wo;  
 3yf any kyng myzt of oþers men take      10572  
 He shulde hem selle, or yn servage make.  
 Wharfore y telle so of þys knyzt,  
 Þe erle dyde hym bynde euery nyzt  
 þat he ne shuldē fro hem fle      10576  
 Ne stele away to hys cuntre;  
 Noþele,<sup>4</sup> for alle þat þey myzt hym bynde  
 A noþer tyme lose þey myzt hym fynde;  
 So fast þey neuer hym bonde,      10580

<sup>1</sup> lyffe.      <sup>2</sup> unto.      <sup>3</sup> made þan.      <sup>4</sup> Notheles.

¶ Saint Gregoire cunte de vn prodom  
 Qe tenu fu en cheitiuesun,      7536  
 Ou il fu lie cum prisun  
 Sicum entre gent est custum.

þat lose a noþer tyme þey hym fonde.

þys boundē knyȝt hyghte Iumna,  
And hade a broþer þat hyȝt Tumna;  
þys Tumna was prest relygyous, 10584  
For he was abbot of an house;

So long he leuede yn þat estre  
þat for hys name he hyȝt Tuncestre;  
þat tounne, as y vndyrstande, 10588  
Hyt was yn northehumber lande.

þys abbot herde tydyng certeyn  
þat Iumna was yn batayle slayn,  
He come to Trent, þys abbot Tumna, 10592  
Ande fonde a body ryȝt lyke Iumna;  
Onourablye he dyde hyt graue  
Yn hys cherche, þere he wulde hyt haue,  
And song þarforē day ande ouper, 10596  
For he went he<sup>1</sup> hade be hys broþer.

þoghe þat Tumna hade chose wrong,  
Hys broþer hade þe godenesse of hys song;  
For Gode alle wote, ande wyst hyt þere  
For whom he madē hys preyere. 10601

How as euer men þys knyȝt at eue bonde,  
þe bondes on þe morne vndo þey fonde;  
Men myȝt neuer hym yn bondes so feste  
þat þey þat tyme ne gunne al to braste.

þo men þat hade þys man yn holde, 10606  
þys wundyr to þe erle þey tolde;  
þe erle hade þerof grete wundyr 10608  
þat hys bandes<sup>2</sup> were so a sunder,

He seyde hym self wulde wyþ hym speke  
To wytē why hys bondes dyde breke.

Before þe erlē was he fette, 10612  
And þe erle ful feyre he grette,  
“Sey me now,” he seyde, “bele amye,  
Kanst þou weyl on sorcerye?”

¶ Sa bone femme par certains iurs  
Messés fist pur luy chanter plusurs. 7540  
Après long tens reueneit  
De cheitiuesun ou il esteit,  
E sa femme ad cunte  
‘Qe ces liens sunt deslie  
Par certains iurs qe il nomeit, 7545  
E de ceo grant solaz aueit.’  
¶ Sa femme tuz les iurs ad note,  
E aparceue se est pur uerite  
Qe ces iurs fist ele celebrer  
Pur sun barun messe chanter 7550  
Cum solun sun cunte fut deslie.  
Del miracle<sup>3</sup> vnt deu regracie.

<sup>1</sup> hyt, but *he* is used for the neuter, see l. 10587, 10787, &c.    <sup>2</sup> bondes.

<sup>3</sup> Dunt souvent.

Sum wycchecraftē þou doust aboutē bere<sup>1</sup>  
 þat þy bondes mow þe nat dere. 10617

For soþe," he seyde, "sum what þou dos  
 þat euer more þey fynde þe los."

He seyde, "on whycchecraftē beleue y  
 noȝt, 10620

Ne for me shal none be wroȝt,

Ne wyl nat be<sup>2</sup> þurghe fendys crafte

Vnbonde, ne wyþ no whycchecraftē.

Syre erle," he seyde, "hyt ys a nouȝer ;

Yn my cuntre y haue a broȝer 10625

þat supposyþ weyl þat y am slayn,

For y come nat home agayn ;

For me he syngeþ euery day a messe ; 10628

Prest, ande abbot, for soþe he ys ;

Y wote weyl þat ys þe enchesun

þat my bondes are so ondoun,

For no þyng haþ powere 10632

Aȝens þe sacrement of þe autere ;

And ȝyf y were dede<sup>3</sup> yn ouȝer werlde,

Hys preyer shulde for me be herde

To bryngē me of pyne and woe 10636

And afterwardē to blys go."

Alle þe meyne þan, ande þe erle,

Supposede weyl he was no cherle

As he to hem byfore hadde seyde 10640

Whan þey on hym fyrst handēs leyde ;

By hys semblant ande feyre beryng

Hym semede weyl to be a lordyng,

By hys speche þey vndyrstode 10644

þat he was a man of gentyl blode.

þe erle toke hym yn pryuyte ;

Of when he was, telle hym shulde he ;

"Sey me þe soþe, ande as y am knyȝt 10648

þou ne shalt haue<sup>4</sup> for me skape ne plyȝt."

<sup>1</sup> about þou doust befe.    <sup>2</sup> *Harl.* omits 'be.'    <sup>3</sup> *Harl.* de.    <sup>4</sup> for me haue.



"Syn 3e me behete 3oure pes ande grythe,  
 Y am þe kyngës man Edfrythe;  
 Armës y bare yn þe batayle, 10652  
 Wyþ alle my powere hym to auayle."  
 "So me þo3t," seyde þe erle,  
 "þe semede nat to be a cherle;  
 But for þat y here þe seye 10656  
 þou were wurþy for to deye,  
 For þou hylpë þer to slo  
 þat alle my kyn ys dede me fro;  
 But, langer þat y sykerde þe 10660  
 Shalt þou haue no skape for me."  
 He 3ede and solde hym for raunsoun  
 At London to a frysoun,—  
 A frysoun 3e shul vndyrstande 10664  
 To a marchaunde of fryslande;—  
 þys frysoun wulde þys man furþe lede,  
 And dyde on hym bondës for drede;  
 For he ne shulde skape<sup>1</sup> by þe weye 10668  
 He dyde on hym bondes for to leye;<sup>2</sup>  
 But hyt auaylede hym no þyng  
 Neuer a day, þat byndyng;  
 For yn þat oure þat þe messe was sunge,  
 þe bondes to-braste ande alle to-sprunge.  
 þys frysoun þo3t 'how may þys be?  
 He may ry3t wëyl fro me fle;  
 Chaunsfullyche hyt vaylede no3t 10676  
 þe katel þat y wyþ hym<sup>3</sup> bo3t.'  
 þe frysoun seyde "wylt þou weyl  
 Restore a3en alle my katel,  
 And y shal 3yue þe leue to go 10680  
 To þy cuntre þere þou come fro;  
 But fyrst þou shalt me trouþë plyghte,  
 And trewly holde hyt at alle þy my3t,  
 To brynge þe katel ande 3yue for þe, 10684

<sup>1</sup> eschape.<sup>2</sup> He dede bondes on hym to leye.<sup>3</sup> hym wyþ.

Ande ellës y grauntë þe nat fre."

He grauntede hym alle þat he seyde,

And trouþe yn hande wyþ handë leyde.

þys Iumna went to þe kyng Loyre 10688

þat was kyng of Kaunterbyre,

He was seynt Audre syster sone

Ande Iumna was wonte wyþ here to wone;

Of alle hys state, boþe wo ande wele, 10692

Iumna tolde þe kyng euery deyl;

þe kyng þan 3aue hym hys raunsoun,

Ande he bare hyt to Londoun to þe frysoun.

Syþen 3ede he home, þys knyzt Iumna,

To hys broþer þe abbot Tumna, 10697

And tolde hym of alle hys wo fare,

And of alle hys cumforte yn alle hys care.

þe abbot ful weyl þan vndyrstode 10700

þat hys messe dyde hym grete gode,

And þat þe sacrament gan hym borowe

Oute of seruage ande out of sorowe.

þys tale telleþ vs seynt Bede 10704

Yn þe gestys of Inglonde þat we rede.

By þys talë mow men lere

þat þe messe helpeþ vs weyl here;

For vs lyuyng, hyt makeþ memorye, 10708

As weyl as for soules yn purgatorye;

Euery man shal beleue þat ryzt,

þat holpe wyl be, as was þe knyzt.

þys sacrament helpeþ nat 3yt a lone, 10712 †

But deuoute offrynges also echone;

Alle þat we offre at þe messe,

Alle oure saluacyun hyt ys;

Nat onely for to saue þo þat dede bep, 10716 †

But þe quyke also hyt saueþ<sup>1</sup> and redeþ; †

As weyl haue þe quyke þe pru,

As þe dede pereof vertu;

<sup>1</sup> hyt saueth also.

¶ E ne mie sul cest sacrement  
Mult peot fere a la gent;

† Qe<sup>s</sup> par chescune almoine qe frez, 7555

† Mult as almes profitez;

† E ceus ausi qe vifs sunt

† Sentent les biens qe lem pur euz funt.

<sup>t</sup> Pur ce, qe messes ne pet fere chanter,

• Mes.      t-t      Kar en vn liure escrit trouai  
Chose ke ioe vus cunterai.

Quayke and dedē, more and lesse, 10720  
 Alle are sauede þurghe þe masse.  
 þe offryng ys also a present  
 þat hyt be oure helpe, þe sacrament,  
 To þe fadyr of heuene bysyly 10724  
 For whom þou offrest to haue mercy.  
 A tale y fonde ones wryte,  
 And as y wote þan shul 3e wyte,  
 And weyl a-cordeþ yn allē þyng 10728  
 þat Gode ys payde of gode offryng.

*The Tale of the Miner, and how his Wife's  
 Offerings for his Soul fed him while he  
 was buried alive in a Mine.*

þyr was a man bezunde þe see, †  
 A mynour, wonede yn a cyte,—  
 Mynurs þey make yn hyllys holes, 10732  
 As yn þe west cuntre men seke coles—  
 þys mynur soȝte stones vndyr þe molde  
 þat men make of syluer ande golde;  
 He wroȝt on a day, ande holede yn þe hyl, †  
 A perylous chauncē to hym fyl, 10737 †  
 For a grete party of þat yche myne †  
 Fyl dowun yn þe hole ande closede hym †  
 ynne.  
 Hys felaus alle þat were hym hende, †  
 þat he were dede, weyl sobely wende; 10741 †  
 þey ȝede and toke hem alle to rede †  
 And tolde hys wyfe þat he was dede. †  
 þys womman pleynede here husbonde †  
 sore— 10744  
 Wulde Gode þat many swyche<sup>1</sup> wommen  
 wore!—  
 She hylpe hys soule yn allē þyng,  
 In almēs dede ande yn offryng; †

<sup>1</sup> swyche many.

De fere autre almoil ne deit lesser; 7560  
 Pur chescune aumoine qe frez  
 Ves amis mult eider poez.<sup>†</sup>

¶ En la tere par de la  
 Vn home pur sun viure trauailla,

En les muntaines miners<sup>u</sup> quist 7565  
 Dunt il apres argent fist;  
 Auint par mesaventure  
 Cum il metal foui un hure,<sup>z</sup>  
 Vne piece de tere en coust  
 Chai, et cel home encloust. 7570

Ces cumpainuns tuz alerent;  
 Qe il fu mort, bien quiderent;  
 A sa femme qe il auoit  
 Cunterent qei venu esteit.  
 La femme pleint mult sun barun, 7575  
 Car il esteit vn prodom;

Pensa qe pur sa alme freit  
 Tut le bien qe ele poeit,

<sup>u</sup> minere.

<sup>z</sup> fit argent a vn iure.

She offrede for hym to þe auter	10748	†	Offri chescun iur al auter	
Ful of wyne a pecher,		†	De bon vin vn picher,	7580
And a feyrē lofe wyþ alle,		†	E vn bon pain ensement,	
Euery day as for a pryncypalle;			Pur fere al muster beal <sup>7</sup> present.	
Alle þat twelue moneþ stabely,	10752	§	— Poi de si bones femmes trouum	
But o day þat passede forby.		‡	Qe si leaument eiment lur barun !—	
Fewe swyche wymmen now we fynde			Pur sun barun le offrendre fist,	7585
þat to here husbondes are so kynde !			Qe de luy ust merci iesu crist	
But þys wyfe, at alle here myzt,	10756	‡	Si sa alme fust en aucune peine ;	
Dede for hym boþe day ande nyzt.		§	Sa entente fu bone et seine.	
Fyl hyt at þe twelue moneþ ende †			Vn iur en l'an nepurquant passe a	
Hys felaws to þe mounteyne gun wende, :			Qe eole pur sa alme rien duna,	7590
And come to þe same stede efte	10760	†	<sup>a</sup> Lendemain sa almoine fut duble,	
þere þey last here werk lefte.		°	Rien vodreit qe fut vblie. <sup>a</sup>	
Ryzt þere þey fyrst bygan,		°	¶ A chief de l'an, en este,	
And percede þurghe vn to þys man ;			As muntaines fouir sunt ale	
þe man yn godē state þey fonde,	10764	†	Ces cumpainuns qe le mort lesserent	
Lyuyng wyþ outē wem or wounde ;		†	Quant al hostel de luy alerent.	7596
Euerychone þey hadde grete ferly,			¶ Tant vnt la minere depesce	
And þat was gretē resun why ;			Qe la pere par mi vnt perce ;	
Alle þo men were yn grete were	10768		Le home trouerent vif seant,	
How he hade lyuede alle þat zere.		†	Sein, e sauf, et vaillant,	7600
But he tolde hem euerychone		†	Qe ben quiderent vn an passe	
How he hadde lyuede þer alone,			Qe il mort fut pur verite ;	
“ Y haue lyuede gracyous lyfe	10772	†	Demandent ‘ coment il vesqui ; ’	
þurghe þe curtesye of my wyfe,		†	Le prodome lur respundi,	
For euery day she haþ me sent			‘ Qe pus qe le aueint la lesse—	7605
Brede ande wynē to present ;			Ia esteit vn an passe—	
But o day certys ete y nozt,	10776	†	Sa femme a manger luy enueia	
For no mete was to me brozt.”		†	Pain et vin, chescun iur li troua ;	
þey lede þys [man] vnto þe tounne †			Vn iur nepurquant del tut iuna,	
And tolde þys myracle vp ande dounne, §			Qe nul manger ne luy porta ;	7610
Fyrst þurghe þe cyte	10780		<sup>a</sup> Mes lendemain esteit duble,	
And seþ þurghe þe cuntre.		†	Pur ce la iune m'ad poi greue ; <sup>a</sup>	
þey askede hym at þe laste		‡	Quel iur ceo fu, les ad cunte,	
		§	E le prodom <sup>b</sup> ad ceo bien note.	
			Al hostel sunt apres ale,	7615
			E cel home sein mene ; <sup>c</sup>	
			Le merueille a tuz cunta ;	

<sup>7</sup> a deu beu.<sup>2-2</sup> Omitted.<sup>2-2</sup> Omitted.<sup>b</sup> ly prodomes.<sup>c</sup> et halegre amene.

pat day þat he dyde faste ;  
 He tolde hem þe days name, 10784  
 And hys wyfe seyde þe same ;  
 þat day she offrede neuer a deyl, §  
 þe gode fryday he myȝt be weyl.

Now mow ȝe here þat almēs dede 10788  
 Gostely a man wyl fede,  
 And so mow ȝe weyl vnderstande  
 þat Gode ys þayde of gode offrande.

But for alle þys tale, yn ȝoure lyues <sup>1</sup>  
 Truste ȝe nat moche on ȝoure wyues, 10793  
 Ne on ȝoure chyldryn, for no þyng,  
 But makeþ ȝe self ȝoure offryng :  
 For, so kynde a womman as y of tolde 10796  
 Lyueþ nat now, be þou bolde ;  
 Ne no clerk þat ryme redys  
 Shal fynde a womman of so kynde dedes.'

ȝe men þat are now yn present 10800  
 þat haue herde me rede þys sacrament,  
 How ouer alle þyng hyt haþ powere,  
 þe sacrament of þe autere,  
 As y haue here to ȝow shewede 10804  
 —Nat to lerede onely, but eke to lewede—  
 ȝe lewede men, y telle hyt ȝow,  
 þese clerkys kun <sup>2</sup> hyt weyl y now,  
 Pray we <sup>3</sup> alle oure creature, 10808  
 þe sacrament oure sauoure,<sup>4</sup>  
 þat body and soule he wyl vs saue,  
 And we hym loue, and he vs haue !

*Of Penance.*

þe fourþe sacrament ys penaunce, 10812 †  
 þat ys for synne a quyttaunce ;  
 God graunte vs alle penaunce to do, †  
 For we haue gretē nede þarto. †

<sup>1</sup> note.<sup>3</sup> Preye we now.<sup>2</sup> kunne.<sup>4</sup> sauveour.

Chescun plus qe autre se meruilla ; <sup>d</sup>  
 Del iur qe ceo fu, unt parle,  
 E qe ceo fu le iur vnt proue 7620  
 § Qe sa femme par ly nul almoine fist,  
 Pur ce tut le iur iun sist.

*De penitencia. °*

Le quart de set<sup>r</sup> sacramenz  
 Est penance, qe sauer deuez ;  
 † Le fis deu le nus doint auer, 7625  
 † Qe nus auum mult grant mester.

<sup>d</sup> Cum chescun iur manger et beuire auet.<sup>e</sup> Le quart sacrement est penaunce.<sup>r</sup> A. cet.

Azens þys þan, synne þo	10816	†	¶ Cil encuntre vnt trespasse	
þat to shryftē onely go		†	¶ Qe a confessiun sunt ale	
Wyþ oute any maner of smert		†	¶ Sanz nule contriciun,	
Of felyng of sorowe of hert;			¶ Qe auant deit auer chescun hom ;	7630
Euery man shulde haue a fore þoȝt	10820	†	¶ Car chescun deit estre purpense	
How and whan hys synne was wroȝt,			¶ Quant se confessera de sun peche,	
And beþenke hym weyl on <sup>1</sup> euery dede			¶ Ou poi de force tenent del sacrement,	
Fyrst are he to shryftē ȝede ;			¶ Cum vere peot hom apartement.	
Elles asoyledē may he nat be clene, —	10824	†	¶ ¶ De autre part nul ne le assoudra	7635
Of forȝetē synnes, y mene.		†	¶ Del peche qe vblie <sup>2</sup> auera,	
Ouer lytyl fors certys he ȝyueþ			¶ Pus qe ne se deigne purpenser ;	
Of any penaunce, or how he lyueþ ;			¶ Chescun home peot bien sauer	
Swychē men, here synne þey synke,	10828		¶ Qe meus lur vaudreit vblir	
þat recche nat þer on to þynke.			¶ Qe en confessiun a prestre cunter. <sup>3</sup>	7640
Some men, whan here synne ys wroȝt,				
Hyt no more <sup>2</sup> cumþ yn here þoȝt,				
And ȝyueþ no fors, <sup>3</sup> þat he forȝetē	10832			
Hys synne; and hym þe fend etēþ.				
Leuer ys hym late hem alle weyue				
þan any harde penaunce receyue.				
ȝyf þou wylt haue þe sacrament,	10836			
þe behoueþ ȝyue weyl bettyr entent,				
And recorde euery dede			¶ ¶ Mes ki se est bien purpense,	
Wyþ sorow of herte and wyþ drede,		†	¶ E ces pechez ad recorde,	
And forþynke wyth moche mone	10840	§	¶ Pus li ad mult peise	
þat þou ne mayst þenk on echone ;		§	¶ De ces peches vblie,	
And ȝyf þou shryue þe euery deyl			¶ E volunters se confessereit	7645
Of þo þat þe meneþ weyl,			¶ Si souenir li poeit.	
þat þou ne lette for no shame	10844	†	¶ De auter part ne ad lesse	
To telle opunly þy blame,—		†	¶ Qe ouertement ne deist <sup>1</sup> sun peche—	
Swyche a man þat þus ys shryue		†	¶ Pur nule hunte ne autrement	
May be asoyledē andē penaunce ȝyue.		†	¶ Qe la manere deist vtremet,—	7650
Penaunce may be ȝyue to none	10848	†	¶ Cestuy, pet hom, sicum ieo entenke,	
			¶ Assoudre tut hardiement	
			¶ De ces pechez qe ad cuntez <sup>k</sup>	
			¶ E ausi de ces vbliez, <sup>k</sup>	

<sup>1</sup> of.<sup>2</sup> De ses pechez ki cum fables auera<sup>1</sup> K'il ne ad cunte.<sup>2</sup> more eft.<sup>2</sup> B. adds—Les pechez k'il oblie auera<sup>k</sup> B. transposes these lines, and omits the next four.<sup>3</sup> force.

S'il poet en confessiun les mustra.

But he shryue hys synnes echone,  
And be of godē repentaunce,  
No prēst may elles ȝyue hym penaunce;  
Penaunce pyneþ þy flesshe and <sup>1</sup> þe fende,  
And plesyþ Gode ande makyþ hym frende.  
Aftyr, ȝyf þou þenk on þat  
Synne, þat þou yn shryfte forȝat, |  
þou art holde to telle hyt þy prest || 10856  
Whan þou hast mynde þer of yn brest. †

Whan þou hast þy synne forsake  
Ande þy penaunce þer forē take, \*  
Forȝete nat þan þat þou ne do § 10860  
þe penaunce þat ioynēþ þe to.  
ȝyf þou forȝetest, þou shalt bey<sup>2</sup> hyt harde  
Yn purgatorye aftyrwarde;  
For o day þat þou forȝetest here 10864  
A ȝere þere<sup>3</sup> þou shalt by hyt dere.

And ȝyf þou fallest eft yn synne, :  
Efte þy shryfte alle newe bygynne :  
And do gode dedēs þer wyþ alle : 10868  
For þat es of penaunce pryncypalle;  
ȝyf þou ne do, verrement  
þou synnest yn þys sacrament; †  
For of þat man hyt ys grete drede 10872  
þat wyþdragheþ hym fro godē dede.

Many man also þenkeþ þys þoȝt,  
‘þat werk of penaunce auayleþ noȝt  
þe whylys þat he ys yn synne;’ || 10876  
But þan hade he most nede to bygynne, |  
For gode dedes and penaunce  
Reysyn a man to repentaunce;  
For many þyngēs gode hyt ys † 10880  
þoghe hyt auayle hym naghte yn blys. †

<sup>1</sup> ‘and’ omitted.

<sup>2</sup> bye.

<sup>3</sup> Harl. omits ‘pere.’

<sup>1</sup> cel ur.

<sup>n</sup> A tut coe fere estes constraint.

\* ¶ Bone garde ausi pernez

Ke pus ke estes recheu en pechez.

<sup>p-p</sup> Omitted.

<sup>m</sup> A. E. ceo.

Car deu les vbliez pardurra 7655  
Ou a memoire les remeinera,  
Tant est grant de deu la pite;  
De seint ambrose pernt auctorite.  
¶ Nul deit nepurquant lesser  
Ces pechez vbliez cunter; 7660  
‡ Quel hure qe li souendra,  
‡ A prestre dire les, tenu serra.  
\* ¶ Apres ceo dolur,<sup>1</sup> deuez garder  
Qe vous ne lessez a nunchaler 7664  
§ Ceo<sup>m</sup> qe vus est de prestre enioint,  
Qe tant fere vous couient.<sup>n</sup>  
¶ Pus qe il vnt cunte a prestre,  
Quident les vns tut quites estre;  
Mes en purgatoire achaterunt  
Quant qe de lur penance lerrunt. 7670  
¶ Bien ausi garder deuez,  
: Apres qe estes rechaiez<sup>o</sup>  
: Qe de confessiun ne vous tenez,  
: Ne uos bons eoures entrelessez;  
‡ Si vous fetes, bien sachez 7675  
‡ Qe vous en cest sacrement pechez.  
<sup>p</sup> Cum plus sumes pecheurs,  
Plus bien fere par resun deuums,<sup>p</sup>  
E a chescune feze qe en bowe cheuim  
<sup>a</sup> Bien fesum si nus nus lauum; 7680  
Apartement veit chescun hom  
De ceste parole le aptaciun.<sup>a</sup>  
¶ Meint quide de verite,  
|| Qe tant cum il est en<sup>r</sup> peche  
Eouere de penance ne deit fere; 7685  
Mes ceo est grant folie a crere,  
| Dunc hom ad plus grant mester  
Bones oueraines multiplier,  
Sicun ieo vous dis premer,<sup>a</sup>  
‡ A muz des choses poent valer 7690  
‡ Tut ne vaillent a ciel auer.<sup>t</sup>  
¶ Qe ce fermement tenez,<sup>a</sup>  
Qe cil qe meort en mortel pechez<sup>a</sup>  
Sanz fin pur ueir ert dampnez,<sup>a</sup>  
En ceste fei flechir ne deuez.<sup>a</sup> 7695

<sup>a-a</sup> Fous estes si vus ne vus lavez;

Ausi confesser vus deuez

A chescune fiez k'en peche chaiez.

<sup>r</sup> A. cesse de. <sup>a</sup> These lines omitted.

<sup>t</sup> porchacer.

þe prest wote neuer what he menes	†	¶ Prestre ne deit estre trop leger
þat for lytyl curseþ hys parysshenes ; 10883	†	Ces parochiens escomenger,
þat yche sheparde 3yueþ no gode kepe	†	Ne est mie manere de bon pastur
þat betechep þe wulfe hys shepe ;	†	Ces ouailles comander al lu. <sup>a</sup>

At þe last acounte shal he mysfalle  
 Whan he shal answere for hem alle,  
 And þe lorde shal þe sheparde hate 10888  
 þat wastep hys store and bryngeþ o gate ;  
 þe lordē boȝt þe shepe ful dere,  
 Lese hem nat þan so <sup>1</sup> lyȝtly here ;  
 þoȝ þey outrage, ande do folly, 10892  
 He shal nat sle hem wyþ felony,  
 He shal hem chastyse wyþ smert <sup>2</sup> speche,  
 Wyþ small baytynges ande nat wyþ wreche.  
 As þe gode sheparde kepyþ hys shepe 10896  
 So shalle þe prest hys parysshenes kepe ;  
 þere shepe goun wrong besyde þe paþ  
 þe sheparde cryep for drede of skape,  
 And ȝyf þey wyl nat at hys crye 10900  
 Turne aȝen to here pasture nye,  
 þan setteþ he on hys hounde  
 And bayteþ hem a wel gode stounde  
 And bryngeþ hem to here pasture weyl,  
 Ne sleþ he ȝyt none neuer a deyl ; 10905  
 Wyþ þese prestes hyt shulde fare so  
 Whan here parysshenes oghete mysdo,  
 Wyþ feyre techyng, godē spelles, 10908  
 And stoutly whan þey wyl nat elles,  
 And wyþ ordynaryys of holy cherche  
 Tyl þat þey wyl ryȝtly werche ;  
 Nat wyþ cursyng, þat es <sup>3</sup> slagheter euyl,  
 So sone betake hem to þe deuyl. 10918  
 Haue to hem swych charyte  
 As þou wuldest Gode hadde to þe ;  
 Kowardyse hyt ys, ande foule maystry,

<sup>1</sup> Harl. noȝt so.<sup>3</sup> ys.<sup>2</sup> lewede.<sup>a</sup> Lur berbiz deliuerer a les lous; and the next four lines are omitted.



To þrowe a faucoun at euery flye;	†	Pur chescune musche oscir,	7700
Of flyes men mow hem weyl spourge		Ne treiez espe, cum funt il;	
And þrowe to hem naghte but a scourge,			
No more shal no prest þrawe,	10920	Plusurs ai veu de tiele manere,	
But a scorge ys loue <sup>1</sup> awe.		Desore se deiuent pur deu retrere.	
Lewede man, þou shalt cursyng doute,	†	¶ Mult deit home lay duter	
And to <sup>2</sup> þy prest þou shalt nat stoute,	†	Quant oyt le prestre escomenger,	7705
Be he wykkede, or be he gode,	10924		
þou shalt to hym be þolemode.			
Hyt ys nat a lytyl þyng	†	Ne est mie poi, l' alme de deu seuerer *	
For to falle yn cursyng,			
For hyt reueþ þe þy gostly frendes,	10928		
And betechþ þe vn to þe fendes,	†	E al deable comander ;	
And hyt forbarreþ alle gode dedes		Si est chescun pur uerite	
þat þe shulde helpe yn alle þy nedes		Qe de prestre est escomenge	
Tyl þou com to amendement	10932 †	Si il ne uigne a amendement ;	7710
Wyþ penaunce, þat ys þys sacrament.		Descrere ne me deuez nient.†	
Yn sacrylage, y tolde a tale			
How cursyng brewþ moche bale,			
þat alle þe 3ere hoppede aboute	10936		
þat wulde nat þe prestys byddyng doute.			
Now wyl we leue at þs tyme			
Of penaunce more for to ryme,			
For y shal telle þer of more	10940 †	Plus de penance dirrai	
At shryfte, whan y come þore ;	†	Quant de confessiun parlerai,	
Gode 3yue me grace so to telle,		* Car vne espece est de penance	
To shame alle þe fendes of helle !		Confessiun, sanz dotance. *	7715

*Of the Fifth Sacrament—Holy Orders.*

**Ordo Sacra.\***

Now of þe fyfþe sacrament, 10944  
 þe order of þe bysshopes presentement.  
 þys falleþ to þese lordynges  
 As popës, emperoures, ande kynges,  
 Ande to alle þat clerkys auaunce 10948

<sup>1</sup> love ys.

<sup>2</sup> 'to' omitted.

\* A. l'alme seuerer.

\*- Omitted.

† Crere me deuez seurement.

\* Le quint sacrement est saint ordre.

To holy cherches portynaunce;  
 Swyche men þat are of grete nobley,  
 Yn þys sacrament þan synne þey  
 þat þey graunte, for mede þat þey take,  
 Vnwurþyly a bysshope to make, 10958  
 Of whom þat ys þe fame ryfe  
 þat he ys of fehyl lyfe,  
 Or oper to auaunce, hyt ys folye, § 10956  
 Wypoutyn resonable clergie.  
 Clerk behoueþ<sup>1</sup> hym for to be  
 þat shulde receyue swyche dygnyte  
 For to gouerne holy cherche, 10960  
 Wyp clergie behoueþ hym algate werche.  
 But now ys fulfillede þe prophecy  
 þat sore wepyng seyþ Isaye  
 " Ryȝt swych shal be þe prest 10964  
 As þe lewede man lyue þou sest ;"  
 Lytyl kan lasse þe lewede man  
 þan some of þese prestës kan.  
 ? Who ȝyuen hem more to worldly þyng  
 þan prestes do for alle here prechyng ?  
 ȝyf he be clerk, ande euyl dous, 10970  
 Of hym ys nat to make no rous.  
 What vayleþ to vndyrstonde þe lettyr  
 And hys lyfe be neuer þe bettyr ?  
 Alle þat clergie, y telle it but lore 10974  
 When he lyueþ neuer þe bettyr þer fore.  
 But how seyþ Salamon yn hys spellyng,  
 " Wo þe lande þere chylde ys kyng !"  
 And wo þe folk þat kan nat lyue  
 Whan holy cherchë ys mys ȝyue !  
 Ande to þe husbonde, wo ys hys lyfe 10980  
 þat haþ yn hys<sup>2</sup> hous a fole to wyfe !  
 ȝe lordes, do ȝe Goddes ordynaunce,  
 And gode men ȝe shul auaunce ;

Cil al comencement  
 Pechent en cest sacrement

Qe prient pur home de male vie,

† Ou sanz renable clergie

Qe a seint ordre seit ordene

7720

† § Ou a dignete auance.

<sup>1</sup> behouede.

<sup>2</sup> 'hys' omitted.

To gode men ȝyueþ ȝoure benefyces 10984  
 þat kun hem kepe fro wykkede vyces;  
 þan make ȝe gode presentement  
 To order of þys sacrament.

Also, haþ he wykkedly doun § 10988  
 þat letteþ gode mannes eleccyoun; †  
 'Eleccyoun' ys weyl chesyng  
 A gode man to kepe holy þyng.  
 þese hyghee men do grete trespas ‡ 10992  
 þat chese nat ryȝt, alas! alas!  
 þát were wurþy, hem þey spare, ||  
 And þe vnwurþy auauuncede are;  
 Ande þat ys nat lytyl synne 10996  
 To hem þat hyt ȝyuen, ande eke so wyne;  
 Hyt may be tolde for symonye,  
 For ȝyfte to auauunce þe vnwurþy.

By a tale y may ȝow shewe 11000  
 þat hyt ys synne to chese a shrewe;  
 And ȝyt ys he yn wers entent  
 þat letteþ gode mannes auauuncement.  
 Seynt Gregory telleþ þarfore a tale 11004 †  
 þat telþ many one what grete ande smale,  
 He telleþ mo hymself a lone  
 þan alle þe doctours do echone.

*The Tale of Paschasius's Punishment for  
 not agreeing to the Election of the best  
 Man for Pope.*

Yn þe cherche of rome, he telleþ þus, 11008  
 A dekene was þat hyghete Pascasyus, †  
 A man of almēs þan was he †  
 þat ofte of þe porē hade pyte;  
 þat yche tyme was elleccyone 11012 †  
 To chese here pope, as er was wone;  
 Twey men were yn choys to take,

¶ Chescun home deit ausi sauer,  
 Qe electiun desturber \*  
 § N' est mie pur ueir petit trespas;  
 ‡ Hauz homes<sup>b</sup> le funt souent, allaz, 7725  
 || Car les dignes unt desturbe  
 E les febles<sup>c</sup> auance.  
 Ne est mie petit peche,—  
 Einz est mult grande pur verite,—  
 Prodome a scient<sup>d</sup> desturber, 7730  
 E mauēis home<sup>e</sup> auancer  
 A dignete, ordre, v a muster,  
 Ceo deit chescun bien sauer;  
 Qe ceo vus est bien conferme  
 Par vne cunte qe vus est cunte 7735

De seint Gregoire le clerc sene,  
 Qe si bien esteit de dampne de,  
 Cum ces miracles vnt proue.

¶ Un home esteit, paschasius,  
 Aumonier fu mult, et pitus, 7740  
 : Deakene esteit del eglise de roume,  
 Mult fut dit un<sup>f</sup> prodome.  
 C'est en vne electiun

\* de prodhom desturber.    <sup>b</sup> Grant gent.    <sup>c</sup> ydios.    <sup>d</sup> de gre.    <sup>e</sup> a scient.    <sup>f</sup> Si fut tenuz vn mut.

Oþer Laurence, oþer<sup>1</sup> Symake;

Hys felaus alle symakus chese, §	11016	†	<sup>s</sup> De estre pape; laurenciun	
So þat laurence hys voys lese;			Choisi, encuntre assentement	7745
Pascasyus grauntede neuer þartyl,		§	De ces cumpainuns utrement,	
But chese laurence at hys ownē wyl; †			Qe tuz symachun chosirent,	
He repentede hym neuer nozt,	11020	†	E qe il fut pape consentirent.	
But yn laurencē stode hys þozt. †			Mes paschasie choisi laurenciun,	
Yn þys popēs tyme, syre symakus,		†	Eslire ne vout symachun; <sup>s</sup>	7750
Deyde þe dekene pascasyus;			En tute sa vie ne se repenti	
þys dekene was an holy man	11024		Qe en laurence ne consenti.	
As yn þe cuntre þe fame ran,			Morust cesty paschasius	
Ande dyde þys myracle as 3e mowe here,—			En tens le pape symachus;	
A wode man touchede on hys bere		†	Tant cum en bere reposa,	7755
And a party of hys cloþyng,	11028		Sa vesture vn demoniac tucha,—	
Ande anone he hadde botenyng.		†	Meintenant fu sauue	
Longe aftyr þat þys was,		†	Par vertue de celui qe l'out tuche.	
Fyl of þys dekene a merueylous kas;			¶ Longement apres cel hure	
For þere besyde yn a pap	11032		Auint qe vn euesqe par auenture	7760
Was a wasshyng at an hote baþ;		†		
'Termes' men calle þat watyr wasshele		†	<sup>h</sup> A vn bain la pres soleit <sup>i</sup> bainer,	
For many one had þerat here hele.			'Termes' le soleint apeler, <sup>h</sup>	
þus þe holy bysshope seynt Germyne	11036	†	L'euesqe Germain out a nun,	
Com þedyr to be wasshe þer ynne;			De bone vie esteit, et seint hom;	
þere fonde he þys dekene Pascas,		†	Apres qe en l'ewe fust entre,	7765
And at þe <sup>2</sup> watyr seruyng was,			Paschasie qe fut deuie	
þys bysshope merueylede yn hys þozt	11040	†	En cel bain troueit seruisant,	
Wheþer hyt were pascas or nozt;			Dunt il merueille aueit grant,	
At þe last seynt germyne seyde				
"Art bou nat pascas þat deyde,		†	E 'qe la fist,' l'ad demande,	
þat we helde a man holy?"	11044	†	'Home de si grant seintete,'	7770
"3ys" seyde pascas, "hyt am y,		†	Paschasi luy respondi	
And at þys water serue y þus		†	'Qe pur autre chose ne serui	
For y grauntede neuer <sup>3</sup> to symakus,			Mes par ce qe eslu aueit	

<sup>1</sup> or.

<sup>s-s</sup> Si choisi a pape laurentium

<sup>h-h</sup> A vn bain ke termes est apele

<sup>2</sup> þat.

E elure ne vout simachum

Ou se ala lauer pur quer sante.

<sup>3</sup> nat.

Ky meindre clerc fu et plus prodhom.

<sup>i</sup> A. soleint.

But to laurence wyþ alle my myȝt	11048	†	Laurence, qe meins digne esteit	
þat was nat so gode yn Goddys syȝt ;			De estre pape qe symachus,	7775
Y ne repentede yn alle my hope, <sup>1</sup>			Qe tuz ces freres vnt esluz ;	
For y wulde haue hadde hym pope.				
But wuldest þou prey for me, Germyne,		†	Mult ad l'euesqe prie	
Y shulde come sone oute of þys pyne ;			Qe pur luy oraust dampne de,	
And þat mayst þou wete yn þys manere, <sup>2</sup>		†	' Seur fust qe sa priere serreit oie	
3yf þou fynde me no more here."		†	Quant al bain nel trouast mie.'	7780
þe bysshope Germyne, home he ȝede,		†	L' euesqe est al hostel ale,	
And preyde to Gode for hys mysdede. 11057		†	Si pria deu pur sun peche ;	
þe nextē tyme þat he come þore,		†	Tost apres al bain ala,	
Of Pascas saghē he no more.		†	Mes paschasie ne troua.	
Loke, <sup>3</sup> lordes, how ȝe mysdo *	11060		¶ Par tant peot sauer chescun hom,	
þat eleccyoun dystroubleþ so ;			Qe folement fere electiun,	7786
For a ȝyfte or a present,			E qe <sup>k</sup> dignes ne est de auancer,	
ȝe suffre holy cherche to be shent ;			Ou ki est dignes desturber,	
ȝoure synne shal be greuours,	11064	†	* N'est mie, par ueir, petite peche,	
Whan þys dekene pascasyus		†	Qe si greuement est venge ;	7790
For so lytyl to purgatorye ȝede,		†	† Car ceoly qe en bere miracle feseit	
For whom was shewede myracle yn dede. †			Pur tant en purgatoire esteit ;	
Aȝens Gode he ys nat quyte	11068		E plusurs sunt a deables ale,	
þat suffreþ for hys owne profyte §			Seur seiez, pur cel peche.	
Holy cherche wrongly be ȝyue			¶ L'entente de home ne est mie seine	
To þo men þat wykkedly lyue ;		§	Qe regard sun prou demeine	7796
þey shul be a-coupede of tresoun	11072		Quant aucun a ordre ueut auancer,	
As traytours yn eleccyoun ;			Ou rente de eglise deit <sup>1</sup> duner ;	
Many shul go a deuyl wey,			Ki ceo fet a nul iur	
Or be encumbrede or <sup>4</sup> þey dey.		†	Pur autre chose qe pur deu amur,	7800
ȝyt shal y telle among þese talys	11076		Auer purra mult grant pour	
þat now late fyl yn Wales ;			De encumbrement et de tristur.	
Yn þe tyme of seynt Daui				
Fyl þys þyng, a grete ferly.				

<sup>1</sup> nat in al myn hope.<sup>3</sup> Lokep.<sup>2</sup> Harl. omits 'bat.'<sup>4</sup> ar.<sup>k</sup> De teus ky.<sup>1</sup> Ou eglise a nul clerc.

*A Tale of Warning against buying Bishoprics and worshipping Bad Bishops' Bodies.*

As þe munkēs shulde do werche 11080  
 Werk þat fyl vn to here cherche,  
 As þey dalue dowun yn þe clay,  
 þey fonde a bysshope alle hole lay  
 Wyp flesshe ande blode and hole sendal,  
 And wyþ ouþer vestement alle, 11085  
 As fresshe as he were depeynt;  
 þey wende he hade be a corseynt;  
 þey toke hym vp euerychoun 11088  
 Ande leyde hym vpon a stoun,<sup>1</sup>  
 Ande wurschepede hyt moche wyþ alle  
 For þey wende myracles shulde falle.  
 At hyghe feste tymes of þe ȝere 11092  
 þey ensensede þe body as<sup>2</sup> þe hyghe autere;  
 A nyȝt, whan þe sekesteyn yn bede was  
 leyde,  
 Hym þoȝt one come ande to hym seyde,  
 "Ensense þe body no more so, 11096  
 Ne do no wurschep þar vnto."  
 þe sekesteyn, for alle pat defense,  
 ȝyt he ȝaue þe body ensense.  
 Anouþer nyȝt, for þat same 11100  
 Efte þe sekesteyn he gan blame,  
 Ande seyde "holde hyt no more yn prys  
 þat yche body þat þer lys."  
 þe munke seyde "telle me why 11104  
 þat he to<sup>3</sup> wurschep ne ys wurþy."  
 "Loke to morne, and þou mayst wyte  
 What lyþ yn hys mytyr wryte."  
 þe munke ros vp on þe morne, 11108  
 And fonde yn hys mytyr horne  
 þese verse wryte on a scrowe

<sup>1</sup> a tumble of stoun.    <sup>2</sup> sic in Harl.    <sup>3</sup> to be.

For þat he shulde þe bettyr trowe,—

þese are þo yche twey verse 11112

þat to holynes are reuers,

*Quem lapis ille tegit, sandalia viliter emit,*

*Estuat in baratro, pessimus ille latro.*

“ He þat þys stone hyleþ one<sup>1</sup> lyche, 11116

Wykkedly boȝt hys bysshopryche.”

Yn helle he wellet þyne<sup>2</sup> grefe,

For alperwerst þan was he þefe.

Alperwerst þen shal hem be 11120

þat for mede come to dygnyte.

Hyt ys nat to speke ne to<sup>3</sup> preche,

þe clergie werche<sup>4</sup> moche aftyr wreche.

Ne þou shalt no dede werche, 11124

Noper to iangle, yn holy cherche;

Namly yn tyme of holy feste,

þan shulde men iangle leste.

þat tyme make manyone gaderyng § 11128

Yn holy cherche of ydul þyng;

And of alle shalt þou zelde acounte †

To whos godenesse hyt shulde amounte.

Y haue touchede of þys<sup>5</sup> outrage 11132

Whan y spake of sacrylage.

Ne þou oghtes nat to be enchesun

To sturble mannys deuocoun. †

ȝyf þou ne wylte Goddes seruise here, 11136 †

Lete none ouper of here preyere;

Fole ys, þat foly þat<sup>6</sup> wyl nat drede,

And more þat letteþ alle oper gode dede.

Ryȝt so<sup>7</sup> seyþ salamon þe wyse 11140 †

Vs alle of foly to chastyse.

Clerk to bete, or handes on ley †

Yn vyolence, hyt ys grete eye;

Hyt longeþ to þys sacrament 11144

¶ Bien ausi garde pernez

Qe en eglise rien ne facez

Fors deu prier, ou de ly chanter, 7805

Ou de deu ducement penser;

Mes ore est lur folie si grant

Qe pur deu ne lessent tant ne quant

† En muster tut le iur iangler,

§ Noueles demander et cunter; <sup>m</sup> 7810

† Ki ce fet, resun rendra

<sup>a</sup> Al iur quant deu iugera,

Qe dunke deu demandera,

† E rendre resun couendra <sup>a</sup>

De chescune vdiue<sup>o</sup> parole, 7815

E coment de malueise et fole; <sup>p</sup>

Le deable vous rehercera,

Ieo crei qe poy vbliera.

† ¶ Nul home deit desturber

Le seruise deu al muster,

7820

† Ki bien sei memes ne vodra fere,

† Autre ne deit de bien retrere;—

† Ceo nous comand salomon,

Qe chastie en liure meint bricun.

† ¶ Ferir clerc apent a cest peche, 7825

<sup>1</sup> on. <sup>2</sup> yn pyne. <sup>4</sup> wercheþ. <sup>6</sup> Omitted.

<sup>3</sup> ‘to’ omitted. <sup>5</sup> swych. <sup>7</sup> Harl. omits ‘so.’

<sup>m</sup> escuter.

<sup>o</sup> ocieuse.

<sup>a-a</sup> Kant al iugement respundra.

<sup>p</sup> De mauueisee pense et fole.

purghe bysshopës commaundement ;

Yn sacrylagē þer y spake

Y touchede of þat ychē lak,

Ande yn þe ten commaundēmens. 11148

Y wene y touchede of þys defens,

þarfore now hyt ys beste

Of þys sacrament to reste.

God graunte þese lordynges 11152

Weyl to do yn alle þynges,

And late hem neuer here soulës lese

For wrongës<sup>1</sup> þat þey chese !

† Mes quant parlay de sacrilege

† De ce dunc vous deseï,

† Pur ceo si rehercer nel dei.

*Of the Sixth Sacrament,—Marriage.*

*Incipit de matrimonio.*<sup>a</sup>

The syxte sacrament ys matrymony 11156

þer hyt ys do ryztwusly ;

Gode comaundeþ yn hys boke

þat man shulde hyt weyl loke ;

For he stablede hyt yn paradys

Hyt ys holde yn þe more prys ; \*

Ande yn Kana Galyle

He turnede water yn wyne to be.

Azens þys yche sacrament

Do manyone verrement ;

Yn þys do þo men ful ylle

þat wedden any azens here wylle ; §

Here wyl behoueþ to gedyr consente 11168

Are þe prest do þe sacrament.

Ne þou ne shalt do þy myzt

þat two be weddyde wyþ vnryzt.

Synne þou wystest þat þey shulde nozt

Wyþ no skyl togedyr be brozt, 11173

þou synnest moche þurghe þys resun,

For þey mow neuer be weyl vndoun.

Ne þou shalt nat for no gode— 11176

þozt hyt be þyn ownē blode—

† Deu de ciel voleit mustrer

† Qe cest sacrement deuum ben garder,

11160 † Qant en parais l'establi, 7831

E nul autre, sachez de fi,

Ceo est a sauer, apartement,

\* Mult est dunc haut cest sacrement.

11164 † ¶ Encuntre funt al comencement 7835

Qe dunent consentement

§ Qe home ou femme seient assemblez

§ Tut encuntre lur volutes ;

11168 † Cunsentement i couent estre

† Auant qe seient espuse de prestre. 7840

† ¶ Cunsentir ne deuez nul hure,

† Qe assemble seient encuntre dreiture

Home ou femme, pus qe sauez

† Qe estre ne deiuent assemblez ;

† Le peche est pur ceo plus grant 7845

† Qe partir ne poent en lur viuant.

† ¶ Ne matrimoine ne deit desturber

Ki vodra estre sanz encumbrer,

<sup>1</sup> For no wrongs.

<sup>a</sup> Le sym sacrement est esposaille e matrimoin.



Dysturble hyt þere hyt oȝt to be,  
ȝyf þey haue do here wyl fre.

ȝyf þou wost þe soþe of euerydeyl, 11180 †  
þat two are weddyde, and oȝt nat weyl,— †  
But þou shewe hyt, þou dost grete synne  
To one þat may do bote þer ynne;  
For þus ys þe gospel sawe, 11184  
And þe same seȝþ landēs lawe,  
' þat who so consentē to a þefe, †  
Euene payne shul þey<sup>1</sup> haue grefe.'

Of folȝ trouþēs þat are ȝyue, 11188 †  
þare of byfore y haue ȝow shryue;  
Y haue tolde hyt as y couþe †  
How men falsen here trouþes wyþ mouþe;  
Whan y spake of lecherye, 11192  
Y spakē þere of þat folȝ,  
And yn þe syxte commaundment  
þere speķþ hyt of þys asent,—  
þarfore nedēþ me nat here 11196 †  
To speķē more of þys matere;  
But y pray euery man  
þat þys crystendom louēþ, or kan,  
þat þey neuer swych þyng graunte, 11200  
Two to wedde of fals cunnaunte;  
For many come neuer yn wedlak  
But for þe fyrst cunnaunt þat men spak.

Also, for men by-hete hem largely, 11204  
Are chyldryn weddede ofte for þy;  
For þyr are many weddede for gode,  
Ande for no stedfast loue of blode,  
Ande, þat ys no<sup>2</sup> ryȝt weddyng, 11208  
Hyt quemeþ nat to heuene kyng.  
Manyone weddeþ euerydeyl  
For þe loue of syre kateyl,  
Whan hyt ys go, and ys alle bare, 11212

<sup>1</sup> þey shul.

<sup>2</sup> *Harl.* þe.

' Ou nel serreit al primer,  
Cest peche qe le fist de geor.' 7850

¶ Quant home seet<sup>a</sup> pur verite  
Qe a tort sunt aucuns espuse,  
Si nel mūstre a seint eglise  
Quites ne est en nule guise;  
Qe ceo ne<sup>t</sup> fet, est cunsentant, 7855  
E malement pet pecher par tant,—  
<sup>u</sup> Qe oelement deuient estre puni,  
Larun, et ki consent a li.<sup>u</sup>  
¶ De fole fiance deimes nus,

Solun ceo qe sauïoms, 7860  
Quant de lecherie parlames  
E de ces racines<sup>z</sup> tretames;

Pur ce, de matrimoine plus ne dirrai,  
Qe la trouerez assez ieo crei.

<sup>r-r</sup> Omitted.      <sup>a</sup> *A.* fet.      <sup>t</sup> 'ne' omitted.

<sup>u-u</sup> Kar ky a larun consent ou consenti

Ouele paine auera oue ly.

<sup>z</sup> de .x. commandemenz,

þan ys þe weddyng sorowe and kare;  
 Loue ande catel þan ys away,  
 Ande 'welaweye' þey cry ande sey.

Ande 3e men þat brekyn cunnaunte,  
 3e selfe falsen þat 3e fyrst graunte; 11217  
 þan ys weddelak þurghe 3ow shent,  
 þat was þe fyrst sacrament;—  
 3e shende hyt wyþ 3oure fals behetyng,  
 And þey noȝt weddē but þe þyng; 11221  
 So, betwyxe fals ande coueytous,  
 Ys welaweyē broȝt to hous.  
 Of þys myȝt men moche speke, 11224  
 But leuer ys me my mouþe to steke  
 þan y spak oȝt oute of skore,  
 For sone y myȝt be blamede þarfore.  
 God ȝyue hem grace, þo þat shul wedde,  
 Yn ryȝt wedlak be broȝt to bedde; 11229  
 And delyuer hem of here wyues  
 þat oute of skyle chyden ande stryues!

*Of the Seventh Sacrament,—Aneylyng or  
 Extreme Unction.*

*Incipit de extrema unctione.*

Now of þe seuene sacrament;—	11232 †	Ceo est le drein sacrament,	7865
þese clerkys kalle hyt 'oynement,'	†	Qe est apele seint oignement;	
On englys hyt ys 'aneylyng'			
Whan man shal make hys endyng;		§ Seint iake l'ad comande	
Seynt Jamē stable[de] hyt for to be §	11236	Qe fu l'apostle dampne de,	
A sacrament þurge crystyanye.		E seint eglise l'ad conferme <sup>a</sup>	
		Pur mult grant vtilite.	7870
ȝyf þou aske hyt wyþ gode wyl,	†	¶ Ki de bon qeor receit cest sacrament <sup>a</sup>	
Of wykkede gostes gest þou noun yl,		Deuant sun deuieiment,	
Ne þe fende haþ no powere	11240	Mar datera l'encumbrement	
þy body for to comē nere.	†	De l'enimi, le viel serpent;	
ȝyf þou of dedly synne be shryue,		Car par tant ces venials pechez	7875
þo þat are venyal bep þe forȝyue; §		Serrunt a chescun pardunez;	
þou mayst þan sykerly go þy weye	11244	Ki des mortels est bien confes,	

<sup>a</sup> Le setime sacrament est saint oignement.

<sup>a</sup> comande.

<sup>a</sup> le oignement.

What tyme as euer þat þou shalt deye.		Plus seurement peot murir apres.	
3e þat loue þys sacrament,	†	¶ Quant a cest haut sacrement,	
Here mowe 3e lerne, 3yueþ gode entent.	†	Vus frai vn amonestement,	7880
þat tyme þat <sup>1</sup> þou shalt wende,	11248		
And dragheest vn to þy lyuës ende,	†	‘ Qe vus le demandez deuoutement	
þou shalt aske deuoutely		Quant morir deuez seurement,’	
Anelyng to þy body ;			
þoȝt hyt be broȝt redy to þe,	11252		
Askede behoueþ hyt algate be.			
3yf þou vnwetyng hyt haue,	†	Ne vous vaut tant a salu	
Hyt helpeþ þe nat so moche to saue		Quant lem le vous fet sanz votre su,	
As 3yf þou askede hyt by name,—	12256 †	Qe quant le auez demande	7885
þus seȝþ þe apostle seynt Jame ;		E lem le vus fet de votre gre.	
For whan þou askest hyt wyþ gode wyl,			
þou mekyst þe þan to fulfyl			
þe sacramentes of holy cherche	11260		
Wyþ beleue, ande gostely to werche ;			
þan ys holy cherche holde þurghe ryȝt			
To pray for þe boþe day and nyȝt.			
Hyt ys to be holde yn prys, <sup>2</sup>	11264	¶ Pur bien del alme fu establi,	
For hyt saueþ man on twey partys ;		E pur sancte del cors autresi ;	
þe soule hyt bryngeþ to saluacyoun,		Si deuoutement le receuez,	
And for hele of body hyt ys down.		Alegge mult vous senterez.	7890
But manyone þus hope and seȝe	11268 †	¶ Les vns quident folement,	
‘ Anele hem nat but þey shulde deȝe,	†	Qe pus qe receu vnt le seint oignement <sup>b</sup>	
For 3yf he turne aȝen to lyfe			
He shulde lygge no more <sup>3</sup> by hys wyfe.’	†	Lur femmes ne poent aprocher, <sup>c</sup>	
Al þo þat beleueþ þys,	11272	Ne sun barun la mulier ;	
Wykkedly þey beleue <sup>4</sup> a mys			
Holy cherche makeþ no menyng		E ceo ne trouum mie escrit	7895
For swyche þyng defende anelyng ;		Qe nul seint ne le dit ;	
But yn euery an euyl strong—	11276 †	En chescune maladie mortel	
Lygge þou shortē whyle or long—			
þou shalt aske þys sacrament,	†	Se pet hom, et deit, enoiller,	

<sup>1</sup> þou trowest þat.<sup>3</sup> no more lygge.<sup>b</sup> cel sacrement.<sup>c</sup> tocher.<sup>2</sup> yn gret prys.<sup>4</sup> beleueþ.

Wyþ gode wyl and gode entent,  
 Syn hyt auayleþ but lyghtely 11280  
 But hyt be askede derwurly.<sup>1</sup>  
 þy gode wyl shal stonde for oghte  
 3yf þou hyt aske ande haue hyt noȝt;  
 For some are now a lyue þou seest, 11284  
 And dede are he may haue þe preste;  
 þarfore, aske hyt be tyme,  
 For deþ cumþ now as yn swyme;  
 Yn euery sykenes, aske hyt al weys, 11288  
 God almyȝty ys ryȝt curteys,  
 He seep þy wyl, what þou wuldest haue,  
 Hys mercy ys þe more þe to saue.

Iesu, y þanke þe of þy grace, 11292 †  
 þat hast lent me<sup>2</sup> wyt ande space †  
 þys yn englys for to drawe  
 As holy men haue seyde yn sawe;  
 For lewede men hyt may auayle, 11296  
 For hem y tokē þys trauayle.  
 Of þys sacrament wyl y blynne; §  
 Of shryfte to telle y wyl bygynne;  
 Gode ȝyue me gracē so to seye 11300  
 Of shryfte to shewē þe ryȝt weye<sup>3</sup>  
 þat we receyue are we be went  
 Wyþ outē synne þys sacrament.

### Here bygynneþ shryfte.

þe lyȝt of grace þat neuer haþ ende, 11304 †  
 From whom al cumþ, ande to al men sende;  
 Of alle godenes, wel ande bygynnyng \*  
 Ys Gode of heuene, and of erþe kyng, §  
 Hym wurschepeþ alle, as wel ys wurþy,  
 Gostly þynges as weyl as dedly, 11309 †  
 Alle creatures doun hym onoure,

<sup>1</sup> derwurpely.

† Omitted.

\* ainz ke vus die de.

\* B. has the next 42 lines as an Intro-

<sup>2</sup> me lent.

b nesent.

c pulent.

d ly immortal.

duction to the *Vertuz* only of *Confession*,<sup>3</sup> shewe ryghtely weye.

\* A. treis.

and heads this first part '*Un Oreison*.'

Quant signe verra apert de mort,  
 Ki nel fet, il ad tort. 7900

¶ Iesu crist seit gracie,  
 † Qe nus ad si auant mene  
 § Qe les sacremens auum termine;  
 E plus ne dirrum de peche;  
 Mes, auant qe mette<sup>2</sup> confessium, 7905  
 Vus dirrai vn petit sermun  
 Pur qei vous ne deuez pecher,  
 Si ducement volez escuter;  
 Mal fist peche, et tuz iurs fra,  
 Ki crere me uout, se gardera. 7910

[For the 'petit sermun' on the Fear and Love of God, the fear of Sudden Death, the Last Judgment, &c., lines 7911—8596, see the Appendix, Part II.]

### Le prologe de confessiun.

Lumere indeficient, 8597  
 Qe enlumines tute gent  
 Qe neseient<sup>b</sup> en cest mund dolent,<sup>c</sup>  
 Nomement la seinte gent! 8600  
 \* Fontaine des biens originel,  
 § Qe reis est de tere et de ciel!  
 Tei aurent les mortels,  
 Si funt certes les nent mortels,<sup>d</sup>  
 Qe de tuz<sup>e</sup> biens estes auctor, 8605

Iesu þat ryche emperoure ;  
 þou, Iesu, lyzt my soule wyþ ynne, 11812  
 And graunte me swychē to bygynne  
 þat hyt mowe be þe to queme  
 And vs alle fro synnē ȝeme !  
 Namly, of shryftē so<sup>1</sup> to seye 11816  
 þat we mow make vs redy wey  
 Azens þe fende þat ys oure fo,  
 parto Gode graunte vs alle to go.  
 \*Twelue poyntes þyr are yn shryfte, 11820  
 And twelue graces of here ȝyfte,  
 And yn alle þese are but þre \*  
 Whych are to do, and whych are to fle.  
 To telle hyt shortly alle<sup>2</sup> at gesse,—11824  
 þe fyrst ys þe grete godenesse, †  
 How hyt ȝyueþ hem grace to þryue,  
 þo men þat wyl bleþely hem shryue ;  
 Syþen, fro what þyng men shulde hem loke †  
 þat shryftē blely vndyrtoke ; || 11829  
 And, how many þynges behoueþ hem haue §  
 þat ryztly here shryfte wyl craue. |  
 Yn tokenyng to holde vs lowe, ° 11832  
 Ande oure wykkednes for to knowe,  
 Hyt ys ordeynede þurghe Goddys ȝyfte †  
 To man for to knowe oure shryfte.  
 For vnbuxumnesse of oure fadyr Adam,  
 And Eve,—þurghe pryde þat fyrst cam \*  
 þat goddēs commaundement þey brake— †  
 Knowlachyng behoueþ vs allē make ;  
 And þurghe a nother resun ryzt gode, 11840  
 Syn Iesu cryst toke flesshe and blode °  
 And was clopede yn oure man-hede  
 And wyst oure wykkednes and oure nede,

† Iesu, li riche empereur !  
 † Ma alme, duz sire, enluminez,  
 † E chose dire me grantez  
 † Dunt vous, iesu, a-paiez  
 † Seiez, et tun people amendez,— 8610  
 † De confessiun nomement,  
 Dunt mester vnt tant souent.  
 \* ¶ Treis choses desir dire,  
 Si pleisir vous fust, duz sire,—  
 Confessiun lire tant auant,<sup>f</sup> 8615  
 † E mustrer la bunte grant.  
 † ¶ Pus vodrei mustrer,<sup>g</sup>  
 † Des quels choses se deit garder  
 || Ki dreit se vodra confesser  
 || E de peche aquiter.<sup>h</sup> 8620  
 § ¶ La tierce chose qe voil cunter  
 § Est cum bien des choses deit auer  
 | Ki dreit ces peches vout cunter<sup>i</sup>  
 | Quant il se deit confesser ;—  
 Comencum dunc de par iesu, 8625  
 De confessiun dire la vertu.

¶ Pur qey confessiun fu establi.<sup>k</sup>  
 ° En signe de humiliaciun  
 † Establi deu confessiun,  
 \* Pur ceo qe ne furent obedient  
 \* Par orgoīl, le premer parent, 8630  
 ° Quant debruserent le comandement  
 ° Dampne deu omnipotent.  
 Par fine resun couient,  
 ° Pus qe deu home deuint  
 ° Apres le in-carnaciun, 8635  
 ° Qe home fest a<sup>l</sup> autre confessiun—  
 Pus qe en char uenu esteit  
 Cil qe tres bien nos mals saueit. 8638

[A. (*Harl.* 273) proceeds with the 'graces' or virtues of Shryfte (lines 8639–9632, printed here after the poyntes), putting the 'Virtues' first, and the 'poyntes' afterwards. B. (*Harl.* 4657) has the same arrangement as Roberde of Brunne,—the requisites for the act first, and

<sup>1</sup> now. \* See French, line 9641,<sup>2</sup> al. next page, n.<sup>f</sup> La primere est, confessiun loer.<sup>g</sup> La secunde chose dunt voil parler.<sup>h</sup> This line omitted.<sup>i</sup> mustrer.<sup>k</sup> De confessiun e de ses uertuz.<sup>l</sup> A. omits a.

To man behouep vs to telle oure trespas  
 Syn he knew alle þat yn man was. 11345  
 For whan we shryue vs to þe preste,  
 To God we shewe vs yn mannes<sup>1</sup> breste  
 þan wote boþe Gode and man 11348  
 Oure lyfe, þat alle may wete ande kan;  
 Now we shul telle 3ow sone,  
 What ys to leue, and what to done.

**The fyrste poynt of shryfte.**

þe fyrst poynt of þy shryfte oweþ<sup>2</sup> to be, †  
 Wyþ þy gode wyl ande hertē fre 11353 †  
 Whan þou art yn þy lyfē best,  
 Away þou shalt þy synnē kest;  
 For þan wurschepest þou Gode aboue 11356  
 And forsakeþ þy synne for hys loue.  
 Daudye seyþ yn wurde to fulfyl †  
 Gode shrofe hym wyþ gode wyl; †  
 Abyde nat tyl þou most nedly, 11360  
 For þan hyt ys wyþ fors ande maystry;  
 þou shryuest þe þan for drede,  
 Nat for loue, but more for nede;  
 þan semeþ hyt þat hyt shulde be 11364  
 þat þy synne forsakeþ þe.  
 Swyche shryfte made Acor þe þefe; ∴  
 Whan he shulde go to pynē grefe ||  
 He shrof hys synne, how he hadde stole |

<sup>1</sup> Harl. goddes. <sup>2</sup> Harl. owey.

<sup>h</sup> tun.

<sup>i</sup> et sanz. <sup>k</sup> Confesser couent par. <sup>l</sup> A. omits 'E.'

¶<sup>f</sup> La manere dirrum ore, coment 9633  
 Confesser se deiuent la gent;  
 Ceo est le tierce qe vus promis; 9635  
 Retenez le pur deu tutdis.<sup>f</sup>  
 ¶ Deu de ciel couient reqere—  
 Sanz ki rien ne purrum fere—  
 Qe il nus grante par sa pite

<sup>f</sup> De confessiun pur coe dirrum  
 Si cum promis vus auom.

**Ci comence de confessiun.**

Primes, de sun<sup>h</sup> ein degre 9647  
 Sanz force et<sup>i</sup> necessite,  
 Mes par ta bone volunte  
 Cunter deuez tun peche; 9650  
 Le seint prophete dampne dee  
 † Qe le rey dauid est apele,  
 Dist qe a deu de maiste  
 † Se confessereit par sa<sup>k</sup> volunte.  
 ∴ ¶ Ceo ne fist mie achor le cheitif, 9655  
 Qe, apres qe il fu pris,  
 || E<sup>l</sup> de larcine ataint cum felun,  
 | Dunc primes fist confessiun.  
 Qe, quant le dustre del peple dee  
 Qe out a nūn sire Iosue 9660  
 Prist iericho la cite  
 Ouesqe sa gent qe il ot mene,  
 Sun people deffendi estreitement  
 'Qe il ne coueitassent nient 9665  
 Qe fust troue en la cite,  
 Mes tut remist escomenge.'  
 Achor vn de ceus esteit

Chose dire dunt seit pae. 9640  
 ¶<sup>s</sup> Dusze choses couient auer  
 Qe dreit se voderā confesser;  
 Tant cum purrai, apartement  
 Les cunterai, et breuement.  
 Garde pernez en oient, 9645  
 Car le profit e mult grant.

<sup>s</sup> B. has here the heading 'Coment hom se deit confesser.'

pre þyngēs þat he hade forhole,	11369	Qe iosue cel hure meneit ;	
A mantle of skarlet, a rolle of golde, *		Encuntre le comandement	
Ande syluer, he hydde vndyr molde ; §		Fist achor apartement ;	9670
Yn þe byble men mow hyt se	11372	* Vn mantel d'escharlet embla,	
Yn þe story of Iosue.		E vne reule d'or qe il coueita,	
		§ E vint souz de argent qe il troua,	
		De suz la tere tut musca,— <sup>m</sup>	9674
<hr/>			
Nul home ne l'apardeueit,	9675	A force li couint cunter,—	
Car priuement le feseit.		Qe il ne vot auant granter,—	
<sup>a</sup> A la bataille est ale,		Coment il le mantel embla,	9710
Le people de israel fu clame,		E la reule de or qe coueita,	
Vencu furent <sup>a</sup> par douz fee,		E les deners qe enporta,	
Qe deu od euz fu coruce.	9680	E ou en tere le musca.	
Iosue esteit mult dolent		Iosue ad tut troue	
Qe en bataille pardi sa gent ;		Sicum achor aueit cunte ;	9715
Ducement ad deu prie		A sun people ad comande	
'Qe il dist pur qei douz fee		Qe achor fust lapide,	
Sun people en bataille fu uencu.'	9685	Qe, ataint esteit cum larun ;	
Deu lu ad respundu		E pur ceo fist confessiun,	
'Qe vn del host vst trespasse,		Ne mie de sun ein degre ;	9720
Qe il aueit chose emble		Pur ceo fu deu coruce.	
De ceo qe fu escomenge ;—		¶ Achor sunt <sup>p</sup> trestuz cil hom	
Iesqe tant qe il fut troue	9690	Qe confessiun funt de larun ;	
Cil qe out fet cest peche,		Qe iesques point de la mort	
E digne peine susfresist		Ne se confessent, il vnt tort ;	9725
Pur le trespas qe il fist,		Qant ne quident eschaper,	
Sun people ne eidereit		Dunc se veillent confesser ;	
Ausi cum il auant soleit.'	9695	Ceo vient, me semble, de pour,	
¶ Mut esteit sire Iosue		Nemie de duz iesu amur. <sup>a</sup>	
En sun geor angusse ; °		Pur ceo vus ad amoneste	9730
Estreitement se purpenseit		Salomon li sene,—	
Coment cely trouereit		Vif et sein vus confessez,	
Qe fet aueit cel peche	9700	E seurement morir vous poez ;	
Dunt deu esteit tant coruce.		Quant le cors est enfebli	
¶ Par sort al drein qe ad iete,		E les senz sunt enmorti,	9735
Achor le larun ad troue.		Melement se peot dunc purpenser	
Meintenant l'ad comande		E sa vie recunter,	
Qe il cuntast sun peche.	9705	Car le plus de sun geor	
Quant achor vist qe il fu pris,		A la maladie couient duner.	
Eschaper ne poeit li cheitifs ;			

<sup>m</sup> mussa.

<sup>a-a</sup> Kant a la bataille sunt venu  
Le pople de israel esteit vencu,  
E coe esteit.

<sup>o</sup> anguisus et ire.

<sup>p</sup> suent.

<sup>q</sup> B. omits the next ten lines.

## The Secunde poynt of shryfte.

De secunde poynt ys next þyr by,  
 ' þat þou shalt shryue þe hastyly ; '  
 For whan þou doust yn longe respyte, 11376  
 Hyt ys forȝete þat long ys olyte.  
 Seynt Bernarde þarfore to swych chyt, \*  
 Ande seyþ ' moche forȝyt þat longe abyte.'  
 Anouper skyl ys þat þou shalt hyt haste, †  
 For yn þy synne þy lyfe ys waste ; 11381

## Hastue deit estre confessiun.

† Le secund de confessiun 9740  
 Deit estre acceleraciun ;  
 Car, acuntes mis en delay,  
 Mult sunt vbliez, creez mei ;  
 \* Le seint m' ' ad tesmoine  
 Qe ducement parole de dampne de. 9745  
 ¶ Par vn autre bone resun  
 † Hauster deuez confessiun  
 Apres ceo qe aueras peche,  
 Car, pur chescun hure a dampne de

Rendre sanz dute resun deuez 9750  
 Iesqe vus vus confessez,  
 Si oportunité trouez †  
 Qe confessez vous poez.  
 ¶ Pur la tierce resun ausi  
 Tost vous confessez, c'en vous di ;" 9755  
 Car, tant cum en peche mortel  
 Gisez, de la cumpainie de ciel  
 Seuerer<sup>x</sup> estes, et de seint eglise ;  
 Duter ne deuez en nule guise.  
 Part ne auez, tant ne quant, 9760  
 Des biens qe ele fet auant ; †  
 Ne bien tant cum a cel hure frez  
 Qe en mortel peche gysez,<sup>†</sup>  
 Ne vous purra pur veir valer  
 A la grant ioie de ciel auer ; 9765  
 Pur ceo confessiun deuez haster.  
 \* Par ensample vous voil mustrer  
 A ces qe voillent escuter.  
 ¶ Si de lepre fussez feruz,  
 E mesel de tute gent tenuz, 9770  
 E pur ceo fussez seuerer  
 E esclos en vne bele cite,  
 Reuili de tuz, et pain querant,  
 Cum sunt li autre mendiant,—  
 De tant cum vous fussez deuant 9775  
 Plus riches et plus vaillant,  
 De tute la gent plus honure  
 Qe menoient en cele cite,

Tant plus harrez, ne dutez<sup>b</sup> mie,  
 Longes gisir en meselerie ; 9780  
 Votre sante mult tost querrez  
 Si vous pussez estre saner.  
 ¶ Ausi, pur fere aptaciun,  
 Crere deit et sauver chescun,  
 Qe home en peche mortel 9785  
 Est vn leprus espiritel,  
 Hors de vne grant cite  
 Par sun peche est engete,  
 De seint eglise, ou regne dee,  
 Qe est cite apele,— 9790  
 Car cite est en propretez  
 V plusurs par vne ley sunt gouvernez,—  
 Ausi tute seinte eglise  
 En la qele est diuerse seruise,  
 Par vne lai est guie, 9795  
 Duter deit nul creistiene ;  
 La ley est charite et amur  
 Parunt la guie le creatur.  
 Ki plus est parfit en charite,  
 Plus est par dreit honure 9800  
 Pur sun poer et sa bunte ;  
 Mes quant il chiet en peche,  
 Esclos est de ceste cite.  
 Mult est dunces a blamer,  
 Quant se targe confesser 9805  
 Pur estre reconcilie  
 A seinte eglise, la bele cite

† La secunde chose ke apent a confessiun est, haster.

\* bernard.

† ioe vus pri. See English, l. 11386 next page.

† Si lu et tens troue aiez. \* A. Seur, and omits 'et.'

† qe hom fet, vaillant vn gant.

\* B. omits this line.

<sup>b</sup> 'dut' in MS

\* B. omits from here to line 9820.



For as moche as þe tyme dop amounte,  
 For euery oure shalt þou ȝelde acounte  
 ȝyf hyt so were þou myȝtest hade space  
 And wuldest nat come to shryfte ne grace.

ȝyt þyr ys þe þrede resun <sup>m</sup> 11386  
 þat hastyly shal þy shryfte be doun;  
 For yn þat tyme þat þy synne <sup>1</sup> ys 11388  
 þou art departede fro heuene blys,  
 And fro alle þe felawrede  
 þat shulde þe helpē at þy nede,  
 And fro þe preyers of holy cherche, 11392  
 And fro alle gode dedes þat men þer  
 werche;

Alle þe prayers wyþ outē fayle  
 To þe blys of heuene þe mow nat auayle.  
 Algate y rede þou do gode dede; 11396  
 To ryse fro synne hyt wyl þe spede,  
 And bettyr wyl hyt pay Gode almyȝt,  
 And þy penaunce shal be þe more lyȝt,  
 Ande þe more grace shalt þou haue 11400  
 þe for to shryue and saue.

### The þrede poynt of shryfte.

þe þryde poynt of þy shryfte, †  
 ‘Opunly þyn herte vp lyfte;’  
 So byt Gode to me and þe, 11404  
 þat opunly shal þy shryftē be.  
 Salamon to vs seyþ and <sup>2</sup> kalleþ \*  
 ‘Seuene tymes on a day þe ryȝtwys man †  
 falleþ;’  
 As oftē þan behoueþ þe ryse † 11408  
 ȝyf þou lyue yn ryȝt seruyse;  
 þus seyþ þe clerke seynt Austyne  
 þat was a mayster of dyuyne, <sup>3</sup>

Ou il esteit tant honure  
 Cum cil qe serui dampne dee;  
 Mes esclos est par sun peche, 9810  
 Cum leprus des seinz engete.  
 Mult est a blamer plus  
 Qe ne est certes vn ord lepruz,  
 Qe sante purreit quere  
 Mes par peresce nel uout fere, 9815  
 De tant ad plus grant blame.  
 ¶ Pur ceo, est sante espiritel  
 Plus a quere qe corporel;  
 Deu est certes maupaie  
 Qe salu del alme est tant vblie. 9820  
 ¶ Par meinte resun vus purra prouer  
 Qe tost vus deuez confesser;  
 Mes ceo sachez certainement,  
 Qe chescun plus legerement  
 De sun peche releuera, 9825  
 E dampne deu meuez paiera,  
 Plus legerement penance fra,  
 E meus de pecher se destendra,<sup>c</sup>  
 Plus grant grace receuera,  
 Ki plus tost se confessera 9830  
 Apres qe en peche est chاوز;  
 Ki ceo ne fet, il est decuz.

### La tierce chose, ke ta confessiun sait drait.<sup>d</sup>

Souernele<sup>e</sup> deit estre confessiun,  
 Ceo deit sauer chescun hom;  
 Qe set fe le iur pechum, 9835  
 Sicum nus dist salomon,—  
 Neis<sup>f</sup> home qe est dreiturels  
 Ne dust<sup>g</sup> mie des pechez mortels;—  
 A tant de feize couent leuer †  
 Si grace de deu vot purchacer;— 9840  
 Car, souent les mains couent lauer  
 Qe nettes les vodra garder;  
 Apres chescune suillure  
 Couient auer vne lauure;  
 Ausi, apres qe vus pechez, 9845  
 Chescune fee confessiun qerez.

<sup>m</sup> See French, l. 9754, &c. last page.

<sup>1</sup> Harl. shryfte. <sup>2</sup> seyþ and to us. <sup>3</sup> deuyne.

<sup>c</sup> defendra.

<sup>e</sup> Overte.

<sup>f</sup> Mes ne.

<sup>d</sup> A. has no heading.

<sup>f</sup> Veire ly.

' 3yf þou to many prestes atwynne \* 11412  
 Al holychē wylt shryue þy synne,  
 þou shalt fynde grace ande forȝyuenes ‡  
 And mede to þe for þy mekenes.'

þre þynges mayst þou fynde 11416  
 þat wyl þe oute of synnē bynde,—

þe fyrst ys, þat þou mayst lere §  
 And many dyuers samples here

Of euery prest a lessoun 11420  
 To knowe þy saluacyoun; ||

3yf þou haue herde of many a-prise, †  
 þe more þou canst of queyntyse.

þe touþer me þenkeþ a gode resoun ° 11424  
 þat quyteþ þe fro dampnacyoun,  
 þe ofter þat þou shewest þy blame  
 þe more me þenkeþ þou hast of shame; |  
 þe shame þat þou hast yn þy shewyng,  
 Hyt ys forȝyuenes to gode endyng. : 11429

þe þrede ys þat þe weyl weres,<sup>1</sup>  
 For þou shalt be yn alle preyers \*  
 Of alle þe prestes þat þe haue shryue 11432

As longē tyme as euer þey lyue,  
 For þey are holdē þar vn to,  
 þe order of prest wyl hyt be so ;

þe mo prestēs þat for þe prey † 11436  
 þe sunner art þou yn gode wey, ‡

And at þe day of Iugēment §  
 To Gode þey shul make þy present

þat þou were clenē shryue, || 11440  
 And þat þey mow be þe forȝyue.

¶ Ki eime espiritele beaute,  
 Souent se confesse de gree ;  
 Car, beaute et confessiun  
 Sunt entreiure cumpainun. 9850

¶ Autrement face souernele  
 Confessiun, qe bien veut fere ;  
 \* Tant cum a plus prestres mustrez  
 Vos pechez, tant meuz frez,  
 ‡ Plus tost vous erent pardonez,— 9855  
 Ceo dist seinte austin li lettrez.

¶ Par autre plusurs resun  
 Fere le deit chescun hom.  
 § ¶ La premere est pur cointise,  
 Car chescun prestre en sà guise 9860  
 Vous mustra voie et salu<sup>h</sup>

|| De eschure enferral fu ;  
 † E cum de plusurs auez aprese,  
 ‡ Plus purrez sauver de cointise.

° ¶ Pur hunt est l'autre resun, 9865  
 Qe est en chescune confessiun  
 La greignore partie, ben sauum,  
 De peche satisfactiun ;

| Tant cum a plusurs vus mustrez,  
 Plus souent hunte auerez ; 9870  
 E cum plus souent hunte ad hom,  
 : Plus seur seit il de pardun.

¶ De auter part, pur oreisuns  
 Dunt nous grant mester auums ;  
 \* Car, cil qe ta confessiun orrunt, 9875  
 Pur vous prier tenu serrunt ;

† E cum plus auerez intercessurs,  
 ‡ Plus de pardun seiez seurs ;  
 † Car, ausi cum dist seint austin,  
 Estre ne peot a nule fin 9880  
 Qe meus en priant ne seient oy,

Tant est deu plein de merci.<sup>i</sup>

¶ Il ausi tesmoinerunt  
 Qe confessiun orrunt,  
 Deuant le iuge dreiturel § 9858  
 Quant al drein iur vendra iuger,

|| Qe confes estes pleinement,  
 Dunc passerez plus seurement.  
 ¶ Mult auerent dunc acusurs,  
 Allas, cheitif pecheurs 9890

<sup>1</sup> Glossed 'kepy' in *Harl.* by a later hand.

<sup>h</sup> veie de salu.

<sup>i</sup> Omitted.

þo þat þou hast here hyde,  
 þurghe alle þe werlde þey shul be kyde,  
 And askē domē on þe þere 11444  
 þat þou of hem neuer shryuē were;  
 For allē þyng þat euer 3yt was ||  
 Shal þe acoupe of þy trespas;  
 þe synne hymself shal forwreye; § 11448  
 þyn Inwyt on þe self þe dome shal leye. |

## þe fourþe poynt of shryfte.

þe fourþe poynt, ful feyre hyt ys,  
 'Yn shryfte to haue mekenes.' \* 11452  
 She chese þat vertu, oure lady, :  
 So seyþ "magnificat," here owne storye, :  
 'þe gretē mekenes many folde  
 Yn hys hand-mayden Godē wlde beholde; †  
 Syn mekenes ys so noble a 3yfte, 11457  
 For 3ete<sup>1</sup> hyt nat yn 3ourē shryfte.  
 So spekeþ þe gospel of þys vertu,—  
 How a mesyl come to Iesu, † 11460  
 Wyþ gode wyl, and on knees hym sette, :  
 And ful myldely Iesu he grette,  
 "Lorde," he seyde, "þou mayst me saue  
 3yf þou wylt, ande y hele haue." †  
 Iesu saghe hys myldenes, 11465  
 And seyde "y wyl hele alle þy sykenes." §  
 He þat ys yn dedly synne, \*  
 Gostely he ys a mesyl wyþ ynne; \* 11468  
 He þat wyl hys helē seke,  
 To hys prest he mote be meke; ||  
 3yf þou meke þe to þy prest  
 þou mekēs þe to Goddēs brest, 11472

Ou li ad deu fet deshonor,<sup>j</sup>  
 Qe, en le leu deu le prestre assis,—9980

<sup>1</sup> Forȝetep.<sup>j</sup> See English,  
L. 11473-6.<sup>k</sup> encuse, encuserunt.  
<sup>1</sup> ici.

De tute rien qe est crie,  
 Serrunt dunqe acuse;<sup>k</sup>  
 § Lur pechez les acuserent,<sup>k</sup>  
 E il memes se iugerunt,  
 | E lur demeine conscience 9895  
 Encuntre euz durra sentence.  
 Allaz, qe vnqes furent nez  
 Qe ensi<sup>1</sup> celent lur pechez,  
 E mult sunt cil benurez  
 Qe bien confes sunt deiuez. 9900

La quarte chose est humilite.<sup>m</sup>

\* La bele vertue de humilite  
 En confessiun ne seit cele,  
 Pur ceo qe ele est tresbele vertu,  
 : La duce dame l' ad eslu;  
 : En 'Magnificat' qe ele feseit, 9905  
 : Dist qe 'deus regardereit  
 † De sa ancele la<sup>n</sup> humilite;  
 † Par tant nous ad ensample dune  
 Cum deuum ceste vertue amer,  
 E<sup>n</sup> en confessiun nient vblier. 9910  
 ¶ Deus nus ad ausi mustre  
 Qe en confessant eyme humilite;  
 Qe, en l' euangelie, cum est venu  
 † Vn leprus al duz iesu,  
 : En genuz deuant li se mist, 9915  
 : Pus apres li ad dist  
 'Qe si li plust, qe pust munder,  
 † E sa Maladie saner.'  
 § ° Iesu li respundi  
 Cum cil qe plein fu de merci, 9920  
 § "Munder vous voil, sachez, net,"  
 Cel tres duz seigneur seit benet. °  
 \* ¶ Chescun en peche mortel  
 \* Est vn leprus espirituel;  
 Quant vient a confessiun, 9925  
 Mettre se deit a genulun<sup>p</sup>  
 || Deuant le prestre sun confessor,

Pur luy iuger, est la mis,  
 Quant qe luy fra de humilite, 9932

<sup>m</sup> A. omits this heading.<sup>o</sup> Omitted.<sup>n</sup> Omitted in A.<sup>p</sup> genoillum.

3yf pou be to hym ful stour		A deu fet pur verite ;	
pou doust to Gode grete dysonour ;		<sup>a</sup> Pus deit cunter humblement	
He sytteþ pere yn Goddys se,		Cum cil qe atend sun iugement ;	
To deme þy synne he haþ pouste ;	11476	Sun peche deit encuser	9935
3yf he blame þe for þyn euyl		§ E ne mie sei escuser,	
þat pou hast seruede moche þe deuyl,		Cum la sus vus disei	
Defende nat þy folye §		Quant de ceste matere parlay ; — <sup>a</sup>	
Yn pryde ne yn ypocrysye.	11480	Ceo serreit ausi ypocrisie,	
Noper on þy self lye pou no3t *		Pur ceo ne le facez mie.	9940
To seye þyng þat pou neuer wro3t ;		* Mensonge nepurquant granter	
Ne forsake nat þy synne to wreye,		Ne poez mie, sanz pecher ;	
More and lesse behoueþ þe seye. †	11484	† Mes plus tost deuez plus cunter	
		Qe tropoi, pur seurte auer.	

þe fyueþe<sup>1</sup> poynt of shryfte.

Go we now to þe fyfþe <sup>2</sup> poynt,		¶ Qe confes ne deit auer nule hunte. <sup>r</sup>	
To þe þrydde hyt ys a ioynt,		Le hunte auant vous disei	9945
þere y spake of ofte shryuyng		¶ Quant de ceste matere parlai ;	
To telle many prestes a þyng.	11488	¶ Qe a plusurs se deit home confesser	
		Pur sa vie <sup>a</sup> meuz amender,	9948

E meuz venir a saluaciun		Trere les peot a confessiun, —	
Par itele confessiun,	9950	Ore vnt pour de la gent,	
Ceo est hunte en confessiun.		Ore pour de dreit nient,	9970
Apres peche ne peot nul hom		Ore pour de penance,	
<sup>t</sup> Venir a plener pardun		Ore pour de parlande,	
Si primes ne ait confessiun ; <sup>t</sup>		Nule hunte <sup>r</sup> vous retigne	
Pur ceo ne deuez lesser	9955	En confessiun qe la vigne,	
Pur hunte vus confesser.		Qe ne diez tut vtremet	9975
<sup>a</sup> Quant le prodom ad peche,		Quant le geor vous reprent ;	
E hair vus ad fet peche,		<sup>a</sup> E ceo neis qe vous dutez	
A luy <sup>a</sup> pur hunte ne lessez nient		Si peche seit ou nun, dire deuez. <sup>a</sup>	
Confesser vous deuant la gent.	9960	Si vnqes pur hunte lerra,	
¶ Qe ces <sup>a</sup> plus custumablement		Al iugement honi serra ;	9980
Se confessent, et plus souent,		Car, <sup>a</sup> ausi cum en le sermun disei	
Ki meinz vnt peche priuement,		Quant del iugement parlai,	
E pur la gent ne lessent nient ;		A cel hure ert <sup>a</sup> mustre	
Ces qe le deable ad plus lie	9965	Qei qe vnqes fut dit <sup>b</sup> ou pense ;	
De la greue hard de peche,		Vnqes si priue rien ne fu	9985
A peine nule predicaciun		Qe apartement ne serra veu, —	

<sup>1</sup> þe fyfþe. <sup>a-a</sup> Pus vus deuez encuser,

<sup>2</sup> Harl. fyfþe. E nent votre peche excuser,  
Ne defendre pus plus pecher.

<sup>a</sup> alme.

<sup>t-t</sup> Omitted in A.

<sup>a-a</sup> E.

<sup>a</sup> Cil ke.

<sup>r</sup> pour ne.

<sup>a-a</sup> Omitted.

<sup>a-a</sup> Kar dunke serra.

<sup>b</sup> Kuant qe fu dist, fet.

<sup>r</sup> La quinte chose, ke ta confessiun deit estre hontouse.

What men are þo þat shryue hem bleply  
 But þo þat synne but lyztly ?  
 For þo þat haue do synnës grete  
 Vnnep<sup>1</sup> wyl þey any lete. 11492  
 3yf þey here any predycacyoun  
 Or sum ouþer chaunse be down,  
 3yt wyl þey neuer shryue here shame,  
 So are þey bounde yn þe fendës hame.  
 And somë lette for harde penaunce 11497  
 For to telle here grete cumberaunce.  
 And somë lette here synne to seye  
 For doute of prest þat wyl hem bewreye :  
 No shame myzt to mochë be 11501  
 To þe<sup>2</sup> prest þat telleþ þat pryuyte.  
 Letteþ nat 3oure synne to telle,  
 þenkeþ on þe peynes of helle ; 11504  
 What day þat 3e dyde 3oure synne,  
 And how long 3e haue lyuede þer ynne,  
 What tyme, ande how, hyt was wrozt,—  
 Alle hyt nede<sup>3</sup> þurghout be soghte. 11508  
 Seynt Dauyde, þe holy prophete,  
 Seyþ þese wurdes full swete,  
 “ Alle my shryftë ande my shame  
 Hap so couerde ande hyde my blame †  
 þat þe fende may haue no syzt § 11513  
 Me to bewreyë wyþ no plyzt ;  
 Ne Gode of heuene wyl nat se ||  
 Any þyng þat wyl dampnë me.” 11516  
 3yf þou shryue þe apertly,  
 þou mayst be sekyl to haue mercy.

### The sixte poynt of shryfte.

þe syxtë poynt ys sorowe of herte ;  
 þat oghte to be bytter and smerte | 11520

\* Ki le fist, quant, et coment,  
 \* Ou, et cum longement,<sup>c</sup>  
 Purgei, ouek ky<sup>d</sup>, et cum souent,—  
 Tut serra veu apertement ; 9990  
 Ni ad si petite pense  
 Qe del deable pet estre escuse,  
 Si ci primes ne seit couert  
 Qe la ne serra veu apert ;  
 E nepurquant, de nul peche 9995  
 Dunt home seit auant purge,  
 Ni auera hunte ne hydur,  
 Einz auera ioie et honur ;  
 De<sup>e</sup> ceo qe il est deliuere  
 Ert il ioious et mult lee, 10000  
 Qe la hunte qe il auet  
 Quant il a prestre se confesseit,  
 Ly<sup>e</sup> couera, cum vn beal mantel  
 D'escharlet ou de vn vermail cendal,<sup>f</sup>  
 Qe sun peche ne seit veu 10005  
 Ne del deable seit conu ;  
 Pur ceo nel purrunt encuser  
 Ces enimis,<sup>g</sup> ne encumbrer,  
 Ne deu<sup>h</sup> sun peche verra,—  
 Qe par confessiun couert serra. 10010  
 Ceo dit le prophete dampne dee  
 Qe seint dauid est apele,  
 † “ La hunte et la confusiun<sup>i</sup>  
 De ma face, en confessiun  
 † De tutepars m'ad couert 10015  
 Qe mun peche ne seit apert  
 § Qe deables nel veient pur encuser,  
 || Ne deu nel veie pur mei dampner,  
 † Ne de ces qe i erent assemblez  
 Ne seit mun peche reprouez ;”<sup>k</sup> 10020  
 Tiel purra passer seurement  
 A cel estreit iugement.

### Amere deit estre confessiun.<sup>1</sup>

| Ta confessiun deit estre amere,  
 E doleruse seit ta chere

<sup>1</sup> *Harl.* Vnnep.    <sup>c</sup> This line omitted, and after the next is ‘A cel grant assemblament ;’

<sup>2</sup> ‘pe’ omitted.    then lines 9991—9994, ‘Ni’—‘apert,’ are left out.    <sup>e</sup> *A.* Qe.

<sup>3</sup> nedep.    <sup>g</sup> Les debles.    <sup>h</sup> de deuz.    <sup>i</sup> roueisun.    <sup>k-k</sup> Omitted.

<sup>1</sup> La syne chose ke apent a confessiun est, ke ele sei amere.

Whan þou þenkest on þe gode dedes  
 þat Gode haþ do for þy nedes,  
 And þou hast do, as þou weyl wost,  
 þyng þat he hateþ moste. 11524  
 No creatures ne hateþ he noȝt,  
 But synne þat ys do or wroȝt;  
 Ne he hateþ nat þe fende of helle,  
 þe crēature of hym y telle, 11528  
 But þe wykkednes pryde ande synne  
 þat yn hym ys, ande wyl nat blynne;  
 Ne was þyr neuer aungel so bryȝt,\* 11532  
 Ne man so weyl wyþ Gode almyȝt,  
 þat ȝyf he hade synnede dedly,†  
 To helle pyne he was wurpy; ‡  
 þat oghte þey boþe to sorowe and kare  
 þat yn dedly synnē are. 11536

God hym<sup>1</sup> self of mageste,  
 Vnto hys lykenes he formede þe;  
 He made þy soule boþe fayre and clene  
 And to hys ownē godhede sene; 11540  
 And whan þou synnest, þou turnest wyk,  
 And makest þy soulē black as pyk;  
 þat Gode hade made to hym so weyl,  
 þou makest hyt lyke þe fende echedeyl.  
 Sorowe oghete þan þyn hertē bynde 11545  
 þat þou art to hym so vnkynde;  
 þou dysonourest hym yn þat outrage,  
 And reuylyst hys feyre ymage. : 11548

Of þys þyng þan ȝyuest<sup>2</sup> þou leste  
 Whan þou cumst lagheyng to þe prest,\*  
 Euyl oghetest þou laghee, coudest þou se §  
 How þou bryngest þy dome wyþ þe; 11552  
 Aboute þy nekke hanggeþ a wyþþe :  
 þat haþ þe departede fro Goddys grypþe,  
 þy self beryst þan on þy bak

Quant vus a confessiun venez, 10052  
 E a prestre mustrer vus deuez.  
 ¶ Pur ceo sunt mult a blamer  
 Cil qe se veillent confesser  
 \* En riant,—qe ne deiuent mie,  
 Car ceo est, sachez, mult grant folie.  
 ¶ Il funt a deu deshonor, 10031  
 Si escharnissent notre seignur.  
 De rire aueroit petit talent  
 Ki pensoit del turment<sup>m</sup>  
 Qe le rey haut de maieste 10035  
 Ad pur sun peche coruce,  
 Allaz, ceo si greusement,  
 Quant il ne durra<sup>n</sup> nient  
 Sa ymage en te<sup>o</sup> ieter  
 : E de ces piez defoler; 10040  
 \* Ieo crei qe n'est angel en ciel  
 † Qe ust fet tiel peche mortel,  
 Qe dampne ne fu en fu ardant  
 ‡ Od apolin<sup>p</sup> et teruagant.

¶ De autre part, si bien pensez 10045  
 Quele peine vous auerez  
 Si en uotre peche morisez,<sup>q</sup>  
 Pur ceo qe deu as corucez,  
 § De rire aueras petit talent,—  
 Ou fous estes verreiment; 10050  
 Car cil par ueir est<sup>r</sup> bricun  
 : Qe le hard porte, cum larun,  
 Dunt il en enfern serra pendu  
 Od le deable sanz fin en fu,  
 Si nel oste<sup>s</sup> de sun col, 10055  
 Malement dust rire le fol,—  
 Cum solomon dit, li bien lettre,<sup>t</sup>  
 Cel hard est mortel peche  
 Qe l'alme ad cheitiument lie.<sup>t</sup>  
 Trauaillez dunc qe seit oste; 10060  
 Venir dussez tut enplorant  
 Al prestre, qe est deu seriant,  
 Car il ad de deu le peor  
 Vous de la hard deliuerer.

<sup>1</sup> Harl. hym hym.<sup>m</sup> enterement.<sup>\*</sup> vil tai.<sup>q</sup> morgez.<sup>s</sup> Si la harte ne hoste.<sup>2</sup> ȝyfst.<sup>n</sup> chaitif ne dota.<sup>p</sup> Ove le deble.<sup>r</sup> fous est et.<sup>t</sup> This line omitted.

py vylē synne þat makeþ þe blak ; 11556  
 May none fro þat dome þe borowe  
 But 3yf hyt be wyþ byttyr sorowe.

Goddys treytour, ande ryzt vyleyn,  
 Hast þou no mynde of Marye maudeleyn,  
 How she sozt oure lorde Iesus 11560  
 Yn symundēs hous leprous ? ||  
 Opone þyn herte, py gostly eres,  
 And þenke on herē byttyr teres ! § 11564  
 She cam nat lagheyng to þe<sup>1</sup> feste  
 Noþer for game noþer for geste,  
 She com wepyng wyþ here yne †  
 Of Iesus to haue medycyne, 11568  
 She brozt a smel of grete sauour †  
 þat tokenēþ loue ande grete onour ;  
 Wyþ here terēs þat she lete,  
 þarwyþ she wysshe Iesus fete,— | 11572  
 So behoueþ vs wyþ here to grete  
 3yf we oure synne wyl truly lete ; °  
 And but we haue sorowe wyþ here<sup>2</sup> synne.  
 þe mercy of Gode mow we nat °  
 wyne. 11576

### Te<sup>3</sup> seuenþe poynt of shryfte.

The seuenþe poynt ys a gode resun,  
 ‘ þat þy shryfte be wysly down,’  
 þat ys to sey, to a wys-man  
 þat þy shryfte vndyrstondē kan, 11580  
 Nat to one þat haþ no wyt  
 Of vndyrstondyng of holy wryt ; \*  
 Seynt Austyn seyþ þys skyl, †  
 Do þyr after who so wyl, 11584  
 ‘ Of synnē who so wyl hym lese, §  
 A wyse shryftfadyr behoueþ hym chese ; †  
 Ande þat may bynde ande vnbynde, †

<sup>1</sup> com . . . to þat.

<sup>2</sup> for oure.    <sup>3</sup> þe.

<sup>4</sup> Omitted in A.

<sup>5</sup> A. tan.

¶ Ensample nous ad bien dune 10065  
 La magdeleine benure,  
 Quel dolur vus deuez auer  
 Si bien vus volez confesser.

§ Ces lermes<sup>u</sup> poent tesmoiner  
 Quel dolur fu en sun qeor, 10070  
 Qe a la funtaine de pite  
 † Vint sei lauer de peche,  
 Ceo est iesu, le duz fiz de,  
 † Qe de la nette pucele fu nee.

|| A la feste ou il seeit 10075  
 || Marie Magdeleine ueneit ;  
 Tant de ameres lermes lessa  
 | Qe les duz piez iesu laua,

‡ E de oignement qe ele porta 10080  
 Les oint, terd, et beisa.  
 Deu ! tant<sup>x</sup> od dolur et amerte  
 Quant si ad hunte vblie ;  
 La feste sanz somunce entra,  
 Qe nul home ne la pria ;  
 Hunte n’out des conuieuz, 10085  
 Tant ot dolur de ces pechez ;—<sup>y</sup>

Conue fu en la cite  
 Cume riche femme et honure,—  
 Pardun iesu li duna  
 Qe ele finement ama. 10090  
 ° De ceste dame bien pensez,  
 ° E meuz sachez vous confessez.

La setime chose est ke ele sait sage.<sup>z</sup>

† ¶ Confessiun deit estre sage ;  
 Qe cil fet mult sun damage  
 \* Qe se confesse a nun-sachant, 10095  
 Poi vaut plus apres qe deuant.  
 † Vn bon clerc, seint austin,  
 Qe esteit si bon diuin,  
 Vous aprent qe deuez fere  
 Si a deu voderas plere. 10100  
 ¶ Il dist, ‘ qe se vodra confesser  
 § E deuant deu grace trouer,  
 † Prestre qerge, si il pusse auer,  
 † Qe sache lier et deslier,

<sup>y</sup> ‘Pur ses pechez tant dolosait,’ and the next two  
 lines are omitted.    <sup>z</sup> A. has no heading.

Swych a man behouep hym fynde." \* 11588

A prest þat ys no clergye ynne,  
How can he weyl dystyncte þy synne?  
But now ouer alle se we mowne  
An holywatyr clerk of a tounne 11592  
þat lytyl haþ lernede yn hys lyue,  
He ys ordeynede a prest to shryue.  
ȝyf he shulde a shryfadyr be,  
Hym behouep haue lernede of sum degre,  
Or lernede or herde of some þat couþe  
Ar he hade be prest yn hys ȝouþe;  
And moche behouep<sup>1</sup> hym stody ande se,  
Or lerne at sum yn pryuyte. 11600

He may lyue as a gode man  
þoghee he lytyl clergye kan;  
But for to preche, or herē shryfte,  
Of clergye behouep hym sum þryfte. 11604

And allē prestes haue nat powere  
For to assoylē þe ryȝt clere, †  
But hyt be þy parysshe preste, §  
Or haue hys leuē at þe leste, || 11608  
Or at þy parsonē or vycary,  
For þese haue of þy soule maystry;  
Aske hem leue, and haue no gylt,  
And shryue þe þan where þou wylt. 11612

### The eyȝte<sup>2</sup> poynt of shryfte.

The eyȝteþe poynt of þe twelue,  
'þy shryfte shal be alle of þy selue,' †  
Of þyn ownē proper dede, †  
Ande bewreye noun ouþer, y þe forbede. †  
þyn ownē folȝ þou shalt seye, 11617  
And none ouþer body bewreye.  
Daȝyde seyþ yn þe sautere †  
þese wurdes þurȝhe Goddys powere, 11620

<sup>1</sup> behoued.

<sup>2</sup> eyȝheteþe.

E ouesqe ceo eit le poer,' 10105

\* A tiel vous deuez confesser;  
Car, ki entur sei est negligent,  
Duter purra tut seurement  
Qe cil a nunchaler le lerra  
Qe a confessiun le amonesta, 10110  
E l'atend si ducement,  
Ceo est deu omnipotent.

¶ Tuz qe vnt ordre de prestrage  
Ne sunt mie oelement sage;  
Ne chescun n'ad nient le poer 10115  
† Chescun home confesser.  
§ Votre prestre parochien  
Vous purra assoudre bien,  
|| E nul autre sanz cunge  
Si il ne seient priuilege, 10120  
Cum sunt austins,<sup>a</sup> prechurs, et menūrs,  
Euesqes, qe sunt greignurs,  
E ki de euz sunt licenciez,  
Seculers, ou reulers;<sup>b</sup>  
Sage seiez en lisant, 10125  
Car muz vunt le siecle deceuant.

### Propre deit estre confessiun.<sup>c</sup>

Bien deit sauer chescun hom  
Qe propre deit estre confessiun;  
Qe autre ne deuez encuser  
Quant vus vus deuez<sup>d</sup> confesser; 10130

Pur ceo le psalmistre dit  
En le sauter qe il fist,

<sup>a</sup> Omitted.

<sup>b</sup> prestres ou ordinez.

<sup>c</sup> Le vtime chose est, ke ele sait propre. <sup>d</sup> uolez.



He spekep<sup>1</sup> as weyl to lernede as to lewede<sup>1</sup>

“Myn owne lyfe, lorde, y haue þe shewede, †  
None ouþer mannes y wyl dyscrye,  
For þat were boþe synne and vyleynye.” †

3yue gode tent to þys poynt 11625

þou prest þat art a-noynt;

3yf a man telle þe hys synne

Ande a noþer be mengede þer ynne, 11628

—As 3yf hyt were yn lecherye,

Or hylp to sle, or robborye,

For þese may nat a man weyl do

Alone, but ouþer be þar vnto,— 11632

Aske aftyr noun ouþer name,

But lestene wyl hys ownē blame;

For 3yf þou any ouþer man namest,

Y dar weyl seye þou hym dyffamest; 11636

Hyt ys grete synne to hym ande þe

To aske or telle þat shulde nat be;

Hyt ys bakbytyng, ande no shryfte,

Hyt ys a spyce of euyl þryfte. 11640

þou lewede man, y forbede þe weyl,

þoghe þe prest aske, bewreye þou no deyl;

Bewreyē weyl þyn ownē dede,

But none ouþer, y þe forbede. 11644

Y toldē langer yn myn auys,

Loke algate þy preste be wys.

Do nat as þe pharysu, †

Preydē Gode azens hys pru; 11648

He 3ede to þe cherche wyþ a man †

þat men calle a publycan,—

A publycan ys yn oure saue

A synful man oute of þe lawe,— 11652

þys pharysu ys to mene byfore

As forby alle, ande fro oure shore,—

þys pharysu bygan to prey,

<sup>1-1</sup> to lernede as weyl as lewed.

“A tei ma vie ai cunte,

Deu, qe estes roi de maieste.”

‘Ma vie,’ dist, ne mie autrue, 10135

Car ceo est peche et vileinie;

Vous memes deuez confesser,

E tuz autres lesser ester.

¶ Ceo ne fist mie li phariseu

De ki nous cunte dampne deu, 10140

Qe od vn publican en temple<sup>e</sup> entra,

Mes pourement il espleita,

“Deu,” ceo dist, “seiez gracie<sup>f</sup>

Qe si bien me auez garde

Qe ieo ne suy cum autre gent, 10145

Lechur, auerus, nomement,

Cum est cestu publican!”—

Ore oiez le orgulus vilain,

<sup>e</sup> le eglise. <sup>f</sup> See English, lines 11657-60, next page.

And seyde as a shrewe shulde sey	11656	§ Cum il ad autres depreise <sup>f</sup>	
“Lorde, þankede mote þou be, <sup>z</sup>		‡ E sei memes auante;—	10150
Y am nat, as y ouper se,		* “Ieo iune, <sup>s</sup> ” ceo dist, “dou fee	
Coueytous, ne lecherous of flesshe,		Chescune symeine pur dee,	
And nat as he þys publycan ys;	11660	+ E qant qe ai en possessiun,	
Euery woke y faste twys, *		Demi doine, cum produm.”	
And 3yue my types of rychē prys.” †		¶ Le publican loinz esteeit,	10155
Loke how he made hys auauntement ‡		A peine leuer ces oils oseit,	
Of þat gode þat Gode hadde hym sent;	11664	° Sun piz bati souent le iur,	
3e, syre, on a wykkede wyse		: Dusement pria notre seignur	
Oper men for to despyce;		: ‘Qe pite ust de li pecheur.’	
Hys owne godenes coude he nat sey		E deu, li rois de ducur,	10160
But algate ouper behouep <sup>1</sup> hym wreye. §		^ Cunte qe cil fu iustifie,	
Besyde stode þe pupblycan,	11669	^ E l'autre remist en peche;	
And knew hym self a wykkede man,		* Ke, ‘ki se enhauce, humilie	
And durst nat loke to Gode vpwarde		* Apres serra pur verite,	
But knockede on hys brest ful harde, °	11672	z E ki qe se humiliera,	10165
And seyde wyþ herte ful dredfully		z Apres enhauce de deu serra.’	
“Lorde, þou haue on me mercy!” :		¶ Oiez cum deu prist a mal	
þe publycan hade mochē þanke; ^		Ceo qe li orgoillus vassal	
þe pharysu, byfore Gode he stanke. †	11676	De ces biens se auanta, <sup>h</sup>	
þys seyþ þe gospel þat we alle knowe		E autre gent encusa;	10170
“Who so makeþ hym hyghe, he shal be		Par tant se deit chastier	
lowe; *		Chescun de autre encuser.	
And who logheyþ hym yn skylle,		¶ Mes ces biens ne deit cunter	
Gode heghenes he shal come tylle.” ‡	11680	Ki dreit se vodera confesser;	
Some, whan þey here synne bygynne,		Ces mals deit rehencer,	10175
He shal hepe on Gode hys synne,		E de ces biens nient <sup>i</sup> tucher;	
Ande seyþ algate, ‘he ne may noȝt		Mes si le prestre l’ad demande,	
Kepe hym but synne be wroȝt.’	11684	Ces biens peot cunter sanz peche.	
Ande some sey whan þey do euyl,		¶ De ceo se garde tuz iurs bien,	
<sup>z</sup> See French, <sup>f</sup> despise.		Qe de autre ne die rien <sup>k</sup> ;	10180
lines 10143—47, <sup>s</sup> iunc.		Mes, si autre <sup>l</sup> ne peot estre,—	
last page.		Car sauer couient <sup>m</sup> le prestre—	
<sup>1</sup> behouede.		<sup>n</sup> Pur aucuns qe vera	
<sup>1</sup> E ces bens de ren.		Nomer aucuns couendra, <sup>a</sup>	
<sup>k</sup> Ke autre hom ne encuse de ren.		Dunc les deuez vous nomer,	10185
<sup>1</sup> autrement. <sup>m</sup> ne couent.		E sul vous memes acuper. <sup>o</sup>	
		<sup>n-n</sup> E pur akun resun ke uerra	
		Nomer akun vus comandra.	
		<sup>o</sup> encuser. B. adds—Akuns se uolent confesser	
		Si ne se seuent encuser	
		Dient k’il ne se poent detenir	
		K’il ne pechent pur lur grant desir.	

Hyt was algate purghe þe deuyt;  
 And some sey, as y haue herde,  
 'A! syre! so synneþ alle þe worlde.' 11688  
 Of þy self shal nat be seyde,  
 On þe shal alle þe blame be leyde;  
 God blameþ þe for þy mysdede,  
 Why seyst þou þan,<sup>1</sup> 'þe behoueþ nede',  
 Ne no fende may but temptē þe, 11693  
 þe dede shal alle þyn ownē be;  
 Ne at þe worlde mayst þou noȝt kest,  
 Do þy self weyl, hyt ys þe best; 11696  
 Here mayst þou se wyþ godē skyl  
 Alle hyt ys at þyn ownē wyl.

The nyȝnþe poȝnt of shryfte.

þe nyȝnþe seyþ 'hyt ys foly §  
 On þy self for to lye.' 11700  
 Sep of þy self no<sup>2</sup> trespas,  
 Ne more synne þan þou doun has; †  
 Ne forhele nat þy mysdede;  
 Goddes veniaunce shalt þou drede. 11704

*The Bible-Tale of Ananias and Sapphira.*

Seynt luke seyþ hys autoryte, ||  
 Yn þe bygynnyng of crystyanyte ||  
 þe apostoles wente<sup>3</sup> aboute to preche—  
 þe crystyndom for to preche<sup>4</sup>— 11708  
 How men shulde þe worlde forsake,  
 And what mede þarforē take;  
 Ryche men solde here lande and fee |  
 And come to þe apostoles yn pouerte. 11712  
 A ryche man þat hyghte Ananye,  
 He solde hys godē plenerlye;  
 þe syluer þat he þarfore tolde,  
 þerof a party he dede wypholde;— 11716

<sup>1</sup> hyt behoueþ be nede.

<sup>2</sup> A. confesser.

<sup>3</sup> se confessent a.

<sup>4</sup> Si uolez estre sanz achesun.

<sup>2</sup> to. <sup>3</sup> jede. <sup>4</sup> teche.

<sup>2</sup> La nouime chose, ke ele sait verrai.

<sup>4</sup> ne retindrent.

† ¶ Aucuns le deble encuser<sup>p</sup> vodrunt;  
 Qe il les fist pechier, dirrunt;  
 † Aucuns confessent<sup>a</sup> tut le mund,  
 'Issi vnt fet,' dient, 'cum tuz funt;' 10190  
 Tiele confessiun ne facez;  
 Si vous fetes, vous pechez.

Verreie deit estre confessiun.

Uerreie seit ta confessiun  
 Si des pechez qerez pardun;  
 Qe uerite ne deuez tere 10195  
 En nule guise pur plus mesfere;  
 § Ne mentir sur vous ne deuez mie,  
 Car ceo serreit peche et folie;  
 † Plus ne vous deuez encuper  
 Qe tes pechez ne mustrent en qeor, 10200  
 Car peril, sachez, est mult grant,  
 Mentir al prestre en confessant.  
 ¶ De ceo aum auctorite;  
 Car seint luc nous ad cunte,  
 || Quant comenca la creistienete 10205  
 Apres qe deu en ciel fu munte,  
 Tuz cil qe furent baptize,  
 —Par cunsail des apostles dee,—  
 Cil qe plus riches esteient,  
 Possessiun et teres auient, 10210  
 Vendirent pur suffrable pris,  
 E as piez les apostles l'unt mis;  
 As poures et as meseizez  
 Vnt il les deners donez.  
 Tuz vesquirent comunlament, 10215  
 Rien se retint<sup>t</sup> priuement;

Hys wyfe cunseylede wel þar to þat he shulde nat away alle do ;— þe touper partē alle he lete *		Car li apostle surent bien Qe ceo estoit vie de creistien. ¶ Vn home vne tere auet <sup>9</sup>	
And keste hyt at seynt Peter fete. †	11720	Qe ananie nome esteit ;	10220
Seynt petyr parceyuede anoun þat þer was gyle down ;		La tere vendi, si se retient Del pris priuement,	
He seyde “ y comaunde þe, §	11723	* “ L'autre partie des deners As apostles vout duner ; ”	
Alle þat þyr was, þou shewe hyt me.”		† Deuant seint pere les ad gete —	10225
Ananyas þan swore hym þore He solde hys þyng for no more.		Le vicaire fu dampne dee— § Mes seint pere li ad comande	
Seynt peter þan seyde <sup>1</sup> astyt :		Qe il deist tut verite,	
“ Why lvest þou on þe holy spyryt ? ” †	11728	‘ Si sa tere pur tant vendi.’	
þys ananyas fyl dowun dede As blak as any lede.		“ Oil, sire,” l'autre respondi.	10230
Men toke þe body asswyþe :		Seint pere ad entendu Qe ananie le out mentu ;	
Ande byryede hyt þat ychē syþe. ‡	11732	: Pur ceo, al hure li dist, “ Pur qei mens al seint esprit ? ”	
Hys wyfe come byfore hem alle,		+ Quant ananie la parole oy,	10235
Saphyra, men here calle ;		+ Deuant seint pierre mort chai ;	
She cunseylede þat hyt was hyde, *		: E bachelers vindrent auant : Qe le fouirent <sup>2</sup> maintenant.	
But she ne wyst what was betyde. †	11736	b Vn poi apres est entre b Sa femme, saphim apele,	10240
Seyn peter askede here þe soþe ywys †		Mes ele rien ne sauait + Qe sun barun mort esteit ;	
“ Hast þou no more þan now here ys ? ” §		* Nepurquant, fu par sun su Qe les deners furent retenu.	
Saphyra answerede ande seyde “ Y haue no more þan here ys leyde.”		† Seint pere la demandeit	10245
“ þou lvest,” he seyde, “ þe soþe y se, And nat 3yt al onely to me, But þou lvest vnto þe holy goste þat alle þyng wote, ande myȝt haþ moste.”		§ Pur la tere qe sun barun vendi Fors tanz cum il porta a luy.’	
Asswyþē yn a lytyl stounde	11745	“ Nun sire ” dist ele “ sachez defi.”	
She fyl dowun dede vnto þe grounde. †		Seint pere sout ben qe ele menti ;	10250
Men byryede sone here body Besyde here husbonde anany.	11748	2 Pur ceo, tantost luy dist,   “ Tu mens al seint esprit.”	
Here fore y rede þat þou soþe seye		† A tant freid mort chai, + E iuste sun barun est enseuili. *	
		¶ Pur ceo, chescun ki me creit,	10255

<sup>1</sup> seyde þan.<sup>2</sup> “ L'autre part de deners vout apporter  
As apostles k'il enfeiseient lur uoler.<sup>3</sup> ly enterrentent. <sup>4</sup> oue mal destine.<sup>5</sup> Pur quei menz tu, seint pere li dist,  
Neut a hom, mes al seint esprit.<sup>6</sup> fui. <sup>7</sup> See English, l. 11713-16, p. 368.

To þy prest, as þou shust deye;	†	Al prestre ne mente, pur rien qe seit,—	
Yn þy shryfte lye þou neuer a deyl,	†	En confessant nomement,	
Holy wryt forbedeþ hyt weyl.	11752 †	Qe seint escripture le defend;	
þou seyst hyt nat vnto þe preste,		En leu de deu est le prestre mis,	
þou shewest hyt vnto Goddys breste; *	†	E pur nus veir dire, la <sup>b</sup> assis;	10260
Boþe to Godē and to man		Verrai facez confessiun,	
þat oure defaute seep alle, and kan.	11756 *	A deu parlez, nemie a hom.	

God graunte vs þe soþe to sey,  
And clene be shryuē ar we dey.

þe tenþe poynt of shryfte.

Qe deit estre confes.:

þe tenþe poynthe of shryfte þys ys,—	§	Ne, seit ta confessiun,	
' 3yf þou shalt haue for3yuenes,	11760 †	Si de peche requerez pardun;	
þy synne nakede shalt þou make,	§	Ouertement deuez cunter	10265
And opunly hyt forsake:'		Quant qe vous vendra en qeor,—	
Hyle hem nat wyþ feyrē wurde †		Dunc a dreit <sup>d</sup> vous confessez	
þat semeþ to gadyr þy synnes to hurde;		Quant nuement dites vos pechez.	
Yn tyfede <sup>1</sup> wurdys þat slykede are, *	11765	¶ Mult ad il entente fole	
Semeþ þy synnes þat þey noȝt were;	†	Qe sun peche qeoure par bele parole;	
Yn swyche wurdys þe fende ys queynte	†*	Parole atiffe et feitiz	10271
To make þy shryftē fals and feynte.	11768	En confessiun ad le deable apris.	
No queyntyse makē þou þerynne,			
But sey ryȝt as þou dedyst þy synne.			
þou mayst nat þy synnēs wryte,	†	¶ Ne par escrit <sup>e</sup> vus poez	
Yn shryfte þe so to quyte,	11772 †	Vus confesser de vos pechez,	
3yf þou mayste speke, ande haste space	†	Si present ne seiez	10275
To fynde a preste yn any place,		E de buche al prestre cuntez;	
Wyþ mouþe to speke ande nat to hyde,		E ceo vous enseine seint austin	
Elles hyt ys a spyce of pryde;	11776	Qe fu si tres bon diuin,	
Seynt austyn seyþ algate þy lyue :		Tuz iurs bien receuerez	
Wyþ mouþe opunly þou þe shryue. †		Qe ouertement vous confessez;	10280
		<sup>f</sup> Qe deu ne poez ensophimer,	
		Qe de tuz conust le qeor. <sup>f</sup>	

þe eleuenþe poynt of shryfte.

Obeir deuē a confessiun<sup>g</sup>

þe elleuenþe poynt shul we <sup>2</sup> knowe,	†	Chescun obeir deuera	
' To þy prest þou bere þe lowe, †	11780	A ceoly qe le <sup>h</sup> confessera;	

<sup>1</sup> tyffede.    <sup>b</sup> pur ueir dire a ly est.    <sup>d</sup> Due manere.    <sup>f-f</sup> Omitted.    <sup>h</sup> A. se.  
<sup>e</sup> we shul.    <sup>c</sup> La dime chose, ke ele sait nue.    <sup>e</sup> Ke par coe ne.    <sup>g</sup> La unzime chose, ke ele sait obedient.

Blelyche yn <sup>1</sup> penaunce for to do		§ E receiure deit de borre geor	10285
Alle þat he ioynep þe vnto. §		§ Qant il le demande iuner,	
pou shalt make no fals delay		§ E autre peine ensement,	
penaunce to takē at þy pay;	11784	* Car ceo demand le sacrement.	
Hyt ys sloghenes and feyntés		* Seint austin nous ad enseigne	
To take penaunce at þy dyuys;		Qe tut en la volunte	10290
For þy synne, þe ryȝt penaunce		Vus metez del vicaire de,	
Shal be þe prestēs ordynaunce;	11788	De fere qe il vous ad comande;	
þus seyþ þe clerk seynt Austyn *		Qant le frez <sup>i</sup> pur eschaper	
“ þe prestes mercy þou do þe ynne,		Ta mort, <sup>k</sup> pur ta vie sauuer,	10295
þe prest ys crystys vycarye,		Fere deuez pur purchacer	
Do þe alle yn hys mercy.”	11792	Ta vie perdue espiritel; <sup>k</sup>	
3yf þe prest be of any resun,		Mes encuntre ceo funt plusurs,	
He wote weyl what shal be doun;		E ceo est pite et dolurs; <sup>1</sup>	
He wote what penaunce þe falleþ to haue,		Qe, si la fieure ague auient,	
And what þy state ys, and what hyt wyl		<sup>m</sup> Diz iurs vin deportereient	10300
craue.	11796	: Par cunsail de vn fisicien,	
And þus þou wost weyl at gesse,		: Pur la fieure eschaper bien;	
3yf þou were now yn a sykenes, :		Vn sul ne veillent deporter	
And wuldest þou do for to lyue		Pur quant qe le prestre pet comander.	
Alle þat þy leche wulde þe 3yue;— :	11800	¶ Aucune femme se rereit,	10305
To þy soule do þe samē wyse		E ces trescis <sup>n</sup> demeine ostereit,	
þy penaunce as þe prest seyse.		Si de fisicien fut cunseille,	
Many aȝens þe prest þey kaste		Pur meuz recouerir sancte;	
þat þey mowe noþer bydde ne faste, 11804		Mes pur le prestre ne vout lesser	
But 3yf þey algate penaunce <sup>2</sup> shul do,		De autru crinz sa teste farder; <sup>o</sup>	10310
þan pay seye hyt behoueþ be so,—		Partant poez uere apartement,	
No þyng after hys dedys ylle,		Par mult forcible argument,	
		Qe ceste vie temporele	
		Plus eiment qe l'espiritele,	
		E del mund la vanite	10315
		Plus qe nel funt le regne dee.	
		¶ Aucuns se veillent taxer	
		Cum bien il vodrunt iuner,	

E quantes pater noster dire,  
E lur penances tut descrire,— 10320  
Ceo ne deuez fere pur rien  
Si bon estes crestien;

En le prestre tut <sup>p</sup> metez,  
E plus seurement, sachez, frez.  
¶ Ne pur quant, le poez cunter 10325  
Votre feblesce et nunpoer,

<sup>1</sup> þy.<sup>1</sup> Kant ke fras, freez.<sup>m-m</sup> xv iurs ou xx deportereint Mangers.<sup>2</sup> Harl. omits 'penaunce.'<sup>k k</sup> et ta vie ben garder<sup>n</sup> ioe quid sereit Ke ses treches.

Coe est ta vie espirituel

<sup>o</sup> De autri chevelur lur teste fauser.

Ke dunkes daies recouuerer.

<sup>p</sup> la garde al prestre vus.<sup>1</sup> Dunt pite et dolur est greinurs.

But algate at hys ownē wylle. 11808  
 Wenest þou so to come to heuene,  
 Wyþ lyghte penaunce as þou wylt neuene?  
 But y warne þe of þys cas,  
 þarto ys many a streytē pas. 11812  
 Ne manhede of Gode wulde noȝt  
 Haue heuene, but hyt were boȝt.  
 What wenest þou haue hyt for so lytyl here  
 Whan Gode and man boȝt hyt so dere?  
 By heuene wyþ þy penaunce, 11817  
 Or ellēs where kepe harder chaunce.

þe twelueþ poynt of shryfte.

þe twelueþe poynt of oure resun,—  
 ‘Alle holy oweþ þy shryfte be down; § 11820  
 No poynt þou shalt wyþ holde,  
 For alle holy hyt oweþ to be tolde;’ §  
 And þat shal y shewe þe  
 Ontwo maners; þy shryfte al hole shall be. †  
 ȝyf þou þe shryue by parcelles, 11825 †  
 þe holy man seyþ, þy shryfte þou steles;  
 ȝyf þou shewe one o party,  
 And anoper prest þou tellest anoper foly,—  
 þat shryfte ys noȝt, þy soule ys betrayde,  
 And Gode almyȝty ys mys payde; \*  
 For to echoun þyn herte was stoken,  
 A synne þou heldē þer ynne loken; 11832  
 þat þou wyþ helde was nat forȝyue,  
 þou shewedest hyt nat, hyt ys vnshryue.

Body ne soule ys paydē weyl  
 Tyl þou haue tolde þy synne<sup>1</sup> eche deyl;  
 Telle alle þy synnes and wyþ holdē noun,  
 Or elles, y seye, shryfte ys þyr noun; †  
 For ȝyt haþ þe fende pouste  
 For to make sorowe yn þe. 11840

<sup>1</sup> Harl. soule.    <sup>2</sup> E querez s’il. [Gures=guere.]  
<sup>3</sup> De la peine k’il.    <sup>4</sup> De fere penance ici.

Pus de bon qeor receuez 10327  
 Quant qe il vus ad chargez.  
 Gures<sup>2</sup> ne vus ad alege  
 Qe votre peine<sup>3</sup> vus ad change, 10380  
 La petite en greignure,  
 Temporele en future;  
 Ki crere me vodra,  
 Si fere penance<sup>4</sup> eslira;  
 Kar quant qe ci meinz fra,<sup>5</sup> 10335  
 En l’autre siecle achatera—  
 N’ert ia si grant prodom<sup>6</sup>—  
 Pur vne maille ou vn botun.<sup>7</sup>

Entiere deit estre confessiun. w

§ Ta confessiun deit estre entere,  
 † E ceo en duple manere; 10340  
 Primes, qe entierement  
 Ta vie mustrez vtremēt  
 A vn prestre, ou plusurs  
 Pur estre de pardun plus seurz.  
 Si par parcelles auez mustrez 10345  
 A diuerses prestres vos pechiez,  
 Ta confessiun est depece,  
 \* Dunt deu ne est nient paie.  
 A plusurs, pur meins hunte auer,  
 Se veillent les vns confesser. 10350  
 ¶ Ausi en vn autre manere  
 Deit ta confessiun estre entere;  
 Qe en nule manere lessez  
 Qe vos pechiez seient cuntez,—  
 Pur pour ne pur huntage,— 10355  
 Qe mult frez votre damage.  
 Nul peche luy est pardune  
 Qe ascient ad un sul cele;  
 Ne circumstance, ne nule rien,  
 Celer deit bon creistien; 10360  
 † mesfēt auera.    <sup>2</sup> Ia ne pus tant ici pardun achater.  
<sup>3</sup> ov pur 1 denier.    <sup>4</sup> La dizzime chose, ke ele seit entere.

Lo here ensample þat ys certeyn,  
 þat noun<sup>1</sup> may seye þer aȝeyn;  
 ȝyf þou yn þy body haue woundës fyue  
 þat þe lestë may for-do þy lyue, 11844  
 And hele hem allë but o wunde,  
 ȝyt may þat on, brynge þe to þe<sup>2</sup> grounde.

Iesqe tut seit hors gete,  
 Ne ert le qeor apese.\*

*The Tale of how Shrift made a Woman's unconfessed Sin fly out of her Mouth as a  
 'Blak,' a 'Fende of Helle.'*

Of a womman y herde onys spelle	+	¶ Kar 1 fole femme iadis' esteit	
þat alle here synnës wulde nat telle; 11848			
þys wumman hadde do a synful dede,	+	Ke vne chose fet auet,	
Here shamede to tellë hyt for drede;	+	Pur hunte ne se pout confesser,	10365
On a <sup>3</sup> day grace was here ȝyue		Ne cel peche a prestre mustrer.	
þat she þoȝte she wulde be shryue; 11852		Al prestre <sup>2</sup> est maint an uenu,	
þys womman come vnto a frere		Mes ces peche ad retenu.	
And preydë hym here lyfe to here; †		Par la grace iesu crist,	
As she sat here shryftë ynne,		Vn iur grant talent li prist	10370
She þoȝte vpon þys ychë synne, § 11856	†	A l frere se confesser,	
þe frerë cumfortede here weyl,	§	E cel peche a ly mustrer.	
Boldely to sey euery deyl;	†	Tant cum ses pechez <sup>4</sup> cunta,	
Hys cumforte made here ryȝt bolde,		De cel peche se remembra.	
So þat she furþe þe <sup>4</sup> synne tolde 11860 †	†	Le frere <sup>b</sup> le reconforta,	10375
þat she hadde longe forhole,	†	E ke tut deit, le comanda.	
þurghe cunseyl of þe deuyl stole;		Tant la ad reconforte,	
But at þat ychë breyde		Ke cele cunta sun peche	
þat she furþe þe <sup>5</sup> synne seyde,— * 11864	†	Ke tuz iurs avant out <sup>c</sup> cele	
Come fleyng oute at <sup>6</sup> here mouþe a blak †		Par hunte et par nicete.	10380
Ryȝt as she þe wurdë spak;		¶ Ore oiez meruaile grant!	
þe frerë saghe hyt apertly, §	*	Kant cel peche vint avant,	
And þankedede Gode of hys mercy. 11868	§	Al prestre <sup>d</sup> semblait ouertement	
	†	Ke vne cornaille apartement	
		De la boche a la femme uolait,	10385
		Ke trop hidus et neir esteit.	

<sup>1</sup> no man.

<sup>2</sup> 'þe' omitted.

<sup>3</sup> o.

<sup>4</sup> þat.

<sup>5</sup> þat.

<sup>6</sup> of.

\* The thirteenth century writer of A. (*Harl. MS.* 273) ends here; the rest of the MS. is in an Edward-the-Second hand, and with later forms. I have therefore had the next 32 lines, and all after the end of the English text, printed from B. (*Harl.* 4657), which is not later than Edw. I. (A.D. 1307.)

<sup>7</sup> A. vne iadis fole.

<sup>2</sup> A. confessiun.

<sup>4</sup> A. les autres.

<sup>b</sup> A. prodhome.

<sup>c</sup> A. moutz anz out einz.

<sup>d</sup> A. Au frere.



pat ychē blak, y dar wel telle  
 pat hyt was a fende of helle,  
 pat myȝt no lenger yn here reste \*  
 Whan þe synnē oute gan breste, 11872  
 But as longe as she þe synne forhale  
 þe deuył helde ful styлле hys stale;  
 For euer more he wyl a-byde  
 Whyl o synnē may hym hyde; 11876  
 And, for pat yche resun why,  
 Shryue we oure synne alle holy,  
 Nat by parcelles to prestes atwynne,  
 To one alle holy shryue þy synne; 11880  
 To o preste telle<sup>1</sup> hyt euery deyl,  
 þan art þou shryuē holy weyl:  
 At oure shryfte Gode ȝyue vs myȝt  
 þese poyntes to kunne and shewe hem  
 ryȝt. 11884

Now haue ȝe herde þe poyntēs twelue  
 How euery man shal shryue hym selue,  
 Ande of þese<sup>2</sup> poyntes lernede sum deyl  
 How ȝe mow shryue ȝow weyl. 11888  
 prestēs oghete hem alle to kunne,  
 Lewede men to teche ande monne;  
 And but þey teche hem þys lore,  
 þer perel ys weyl þe more. 11892

Moche ys shryftē for to preyse,  
 þe dede to lyue he may vpreyse;  
 A soulē þat ys dede þurghe synne,  
 þurghe shryfte comþ grace þer ynne. 11896  
 Many godenesse myȝt men telle  
 How shryfte confoundeþ þe deuył<sup>3</sup> of helle.  
 Lesteneþ, gode men, to lere,  
 þe grace of shryftē ȝe mow here. 11900

<sup>1</sup> telle you.

<sup>3</sup> fende.

<sup>2</sup> 'þese' omitted.

† Coe est<sup>b</sup> le deble, ben le sachez,  
 Ky en sun cors<sup>c</sup> fu reposez;  
 Vnkes ne vout remuer  
 Pur kant ke se pout confesser 10390  
 Tant cum l peche fust cele;  
 \* Mes kant plenerement out cunte,  
 \* Dunke s'en est le deble ale;  
 A mal seit il comande.<sup>d</sup> 10394

[For the next 40 lines in B., the Oreison, &c., see Le Prologe de Confessiun, p. 348-9, l. 8597-8626. The text following here is from A. (Harl. 273).]

<sup>b</sup> A. Ce fu.

<sup>c</sup> A. Qu'en soun cuer.

<sup>d</sup> A. adds—Vncore vist le prodhoum  
 Qu'oi la confessioun.

MS. Bibl. Reg. 20, B. xiv., has after 'reposez,'  
 l. 10388,—

Kar par faus confessiun  
 Le deble en-getter ne poet nul hom;  
 Tant cum nul peche hon cele de gre  
 A debles est tut comande.  
 Mes kant la fem out tut conte,  
 De lui est issu le malfe.  
 Ceste cunta le prodrom  
 Ky oist la confessiun.

**The fyrste grace þat shryfte ȝyueþ.**

þe fyrst grace þat þy shryfte shal ȝyue, \*  
 He makeþ þy soulē for to lyue.  
 Whan þy mouþe wyþ shryfte ys opun, †  
 Deþ ande synne are boþe oute lopun. 11904  
 Salamon seyþ, þat ys wys,  
 Yn a boke of prouerbyys |  
 “þe weye of lyue wyþ outyn ende §  
 Oute of ryȝtwys mannes mouþe shal  
 wende.” † 11908  
 Of þe mouþe þat ys vnryȝt  
 Hyde hys synne fro grace ande<sup>1</sup> lyȝt;  
 þy mouþe no grace cump ynne  
 Whan þyn herte ys dede yn synne, 11912  
 Deþ ande lyfe ȝe mowe weyl se,  
 To gedyr mow þey neuer be.<sup>2</sup>  
 For somē, whan þey come to shryfte,  
 No more wyl þey here herte vp lyfte 11916  
 To Gode for grace, but beþ harde as stone,  
 So longe haue þey wyþ here synne gone;  
 Sorowe of synnē haue þey noȝt,  
 So ys here soule beneþē broȝt. || 11920  
 For a lymme þat ys dede or drye  
 þurghē sykenes, or smete yn palleseye, \*  
 þoghe men prykke hyt wyþ oghete, \*  
 For hyt ys dede, hyt feleþ noȝte,— 11924  
 No more of grace þe soule may fonge  
 þat haþ ley yn synne so longe;  
 But Iesu cryst þat none wyl tyne,  
 He boghete alle mankynde wyþ pyne, 11928  
 And graunteþ hym grace hys shryfte by-  
 gynne,  
 And yn hys shryfte to sorowe hys synne.

<sup>1</sup> of. \* See French, l. 10435, &c. next page.<sup>2</sup> neuer mowe þey be.

\* La primere vertu.

† A. la.

\* vaie.

**De confessiun l'alme diuifie.\***

Mult fet confessiun a preiser, 10395  
 Ce pus bien par resun mustrer;  
 Mes ni ad nul de mere nee  
 Qe par-cuntaust sa bunte.  
 Ore oiez ces propretez,  
 Qe meuz confessiun desore amez,— 10400  
 Confessiun primes uiuifie  
 \* Alme par peche enmortie.  
 † Qant la buche ouerez  
 † A chescun confessiun qe frez,  
 Mort s'en ist od le peche, 10405  
 E la vie del alme ert entre.  
 Iesu crist est sa<sup>f</sup> vie,  
 Qe rois est de seignorie.  
 Salomon nus ad ceo conferme  
 | En vn liure ‘prouerbes’ nome, 10410  
 § ‘La veine<sup>s</sup> de vie perpetual  
 † Est la buche’ dist ‘del dreiturel,  
 Car la buche del pecheur  
 Descouerir sun peche est entur;  
 Car chescun cele<sup>h</sup> qe il retient, 10415  
 Dunt confesser le ueut nient,  
<sup>i</sup> Apartement luy serra mustre,  
 E sun damage nel ert cele.<sup>i</sup>  
 Ore oiez cum il funt grant folie  
 Qe ne lessent entrer lur vie, 10420  
 Qant lur buche ne veient ouerir  
 De lessir le peche<sup>k</sup> issir.  
 Signe de cel<sup>l</sup> enmortissement  
 En confessiun ueum souent;  
 Car aucuns venent enmortiz 10425  
 Qe de lur pechiez ne sunt contriz,  
 || Les mortels plaies de pechez  
 Ne sentent, dunt sunt plaiez,  
 Mes sodeinement en confessant  
 Receiuent grace maintenant 10430  
 Si vnt dolur de lur pechez,  
 Qe signe est de vie, ne dutez.  
 \* Car, membre mort ou enmorti  
 Par la maladie del paralesi,

<sup>1</sup> De vant tute gent ert ben mustre

Le iur de iuise a cele asemble.

\* vaie.

<sup>h</sup> peche.<sup>k</sup> lur mort.<sup>i</sup> B. inserts ‘est coe.’

burghe swyche sorow, cump þe lyfe of  
grace

þe deþ of synne away to chace. 11932

þan ys þys a feyrē 3yfte,

þe lyfe of euer, þurg þy shryfte;

þy soule þat was for synnē lore,

þurghe shryfte haþ grace ande lyfe byfore;†

þys ys þe grace and þe fyrst vertu, 11937

þat shryfte doþ to þy soulē pru. \*

### Te secunde grace þat shryfte 3yueþ.

A noþer 3yfte he 3yueþ large,

Hyt aleggeþ þe of heuy charge; 11940

For euery synne as hyt amounteþ

Shalt þou haue whan deþ acounteþ;

But yn<sup>1</sup> euery tyme þat þou shryuest þe, †

Of pyne shalt þou vnchargede be; 11944 †

For þe prest haþ powere

To asoyle þe quyte ande clere.

3yf þou for synne mayst haue sorowe, °

Fro heuy pyne hyt wyl þe borowe; | 11948

Body ande soule moche ys a-leggede

Whan of<sup>2</sup> synne þou art a-breggede;

Kyndly ys þat man heuy

þat haþ synnede wykkedly; || 11952

Lokewhat Iope seyþ, þat was of suffraunce, †

He spekeþ to Gode for swyche a chaunce, §

“Lorde,” he seyþ, “weyl y hyt se

My synne ys alle azens me; 11956

For whan y þenke on my synne, \*

Ful of angwys y am wyþ ynne; †

For heuy byrdoun þat y of hem bere,

Y am confoundede my self to were.” 11960

<sup>1</sup> ‘yn’ omitted.

<sup>2</sup> of þy.

<sup>m</sup> Prendre.

<sup>n</sup> A. puts ‘qe alme’ into the line above.

<sup>o</sup> l’alme ben.

Poindre<sup>m</sup> poez a uotre plaisir, 10435

Mes nule pointure ne pet sentir;

Ausi, ne dutez mie

Qe alme<sup>n</sup> qe ad perdu sa vie

Ne sente nule contriciun

Qant vient a confessiun, 10440

Desques grace seit receu

De deu le donur de vertu.

\* ¶ Ceo est dunk le primer bien

Qe confessiun fet a crestien,

Quant sa alme<sup>o</sup> viuifie 10445

† Qe par peche fu enmortie.

### Qe confessiun descharge.<sup>p</sup>

Le secund bien est deschargance,

Qe confessiun est sanz dotance;

Car, pur chescune peche qe home fra

Peine rendre couendra; 10450

Mes aucune fee qant vus confessez,

De ceste peine vus deschargez. <sup>q</sup>

Ceo fet le absoluciun

Qe vus meine a saluaciun;

° E, par hunte qe auiez 10455

° Aucune feze qant vus confessez,

Mult est, sachez, amenuse

| La peine due pur tun peche;

Car le plus de satisfaciun,

Ceo est hunte et contriciun. 10460

Mult est la conscience esee

Qant<sup>r</sup> en douz manerez est alege.

Ioious deit estre chescun, et leez,

Quant ensi est deschargez.

E naturelment est dolent 10465

|| Ki ad de peche l’encumbrement;

† Pur ceo dit iob le pacient,

§ Si parole a deu omnipotent,

“Mis me as contraire a tei,

E porter mei memes ne poei, 10470

† Tant suy pesaunt et angusse

\* Qant me record de mun peche.”

<sup>p</sup> La secunde vertu.

<sup>r</sup> Kar.

<sup>q</sup> B. adds—Kar le prestre ad le poer

De ceste paine vus aleger.

Ande y haue oftē herde men seye,  
 And y wote my self þe certeyn wey,  
 þat when men haue synnede dedly,  
 Here soule ys mornying ande heuy 11964  
 And cumbrede ful of þoȝt and drede,  
 Ne he haþ no wyl to do gode dede;  
 But whan þey haue be clenē shryue  
 And do þe penaunce þat was hem 3yue,  
 Hem þoȝt hem self wundyr lyȝt 11969  
 And lesse dremede on þe nyȝt.

Yn alle þys worlde ys<sup>1</sup> so heuy þyng  
 As yn synne to haue dwellyng; 11972  
 þe synne Gode hateþ þat on hem hangeþ,  
 And Goddēs hatrede, helle hyt fangeþ;  
 þan ys wundyr þat þe erþe hym bereþ,  
 But onely þat Goddys mercy hym wereþ,  
 And wyl [nat] þat he were cumbrede or  
 shent,

But a-bydeth hys amendement,—  
 So ys þe 3yfte of shryftē large  
 And leseþ men of heuy charge; 11980  
 Y rede we loue hyt at alle our myȝt,  
 For body and soule hyt makeþ lyȝt.

### The prede grace pat shryfte 3yueþ.

þe prede grace of hys 3euyng  
 Ys as hyt were anoyntyng;<sup>2</sup> † 11984  
 Anoyntyng ys gode for body sore,  
 And shryfte<sup>3</sup> ys a noyntyng for euermore;  
 For shryfte ys<sup>4</sup> a sacrament, §  
 Hyt ys a grace to alle men lent; 11988  
 And who so cump weyl þar tyl,  
 Foure þynges he haþ þurghe skyl;—  
 þe fyrst þyng þou shalt beleue ynne,

<sup>1</sup> Neither of the MSS. <sup>2</sup> Harl. anoytyng.  
 have a 'no.' <sup>3</sup> shryte. <sup>4</sup> ys as a.

¶ Aucune gent ont esproue  
 De confessiun la legerete  
 Qant il furent encumbre 10475  
 De aucun horrible peche;

† A lur est vis, qant sunt confes,  
 † Qe deliuere sunt de pesant fes  
 Cum si vne meule fust remue  
 De lur col dunt erent presse. 10480

### Qe confessiun quart grace a la gent.<sup>1</sup>

† La tierce vertue de confessiun,  
 Si escuter volez, vous dirrum,—  
 † Ceo est, sur sei auer anoitement  
 De grace, qe se confesse souent;  
 § Car confessiun est vn sacrement, 10485  
 Qe quert grace a la gent  
 Quant home vient dignement  
 A confessiun, et humblement.  
 † Mes qatre choses auer deuez  
 Si dignement venir volez,—  
 † ¶ Primes, fey de remissiun; 10490

<sup>1</sup> ou fu pose. <sup>2</sup> La terce vertu.

To haue for3yuenes for þy synne § 11992 Car crere fermement deuum,  
 3yf þat þou truly þe shryue † Si leaument nous confessum  
 And weyl holde hyt yn þy lyue. § De nos pechez auer pardun.  
 \* ¶ La secunde chose est humilite; 10495  
 Mekenes ys þe touper, men telle, \*  
 And yn gode hope to dwelle, 11996 Qe home quide en verite  
 þat þe shryfte þat we to go Qe del sacrement eit mester,  
 Alle oure synne may quenche and slo. : ¶ La tierce est, qe il eit desir  
 þe prede ys, þat he shal fonde : | Hors des liens le deable issir. 10500  
 To brynge hym oute of þe fendes bonde, | Si a ceo ne eit volunte, "  
 For þus hyt seyþ weyl y wote 12001 "Deu, qe sanz nus nus cria,  
 Yn a boke þat seynt Austyn wrote || Sanz nus ne nus rectificera,"  
 'Yn wey to heuene may no man be || Ceo dit seint austin, le clerc parfit, 10505  
 But he haue wyl hys bande to fle.' 12004 En vn liure qe il escrit.  
 þe fourþe þyng þat shal be dy3t, : ¶ La qarte chose est la dreine,  
 Alle hole þy wyl to Gode almy3t † Qe notre entente seit bone et seine,  
 Hym to wurschepe ouer alle, + E naturels uers deu seum, 10510  
 þat he wulde to shryfte þe calle, 12008 E grez de fin qeor li rendum  
 Ande brynge þe a3en to hys grace Ki a confessiun nus ad apelez,  
 þat þou lostest wyþ þy wanlace. A gratitudine, sachez, x apent,  
 Whan þou art 3olde to be hys seruaunt, Qe a deu couenant tenez, 10515  
 Fals hym nat, but holde hym cunnaunt; E de rechaer vus gardez.  
 Hyt ys alle hys þat þou lyuest by, 12013 Si ces qatre vertuz auez,  
 Serue nat þan hys enemy. Dignement a confessiun venez,  
 E grace de deu receuerez,—  
 Duter de ceo ne deuez. 10520

**The fourþe grace þat shryfte 3yueþ.****Qe confessiun le deable confunde. y**

þe fourþe grace ys weyl to telle,  
 How shryfte shendeþ<sup>1</sup> þe fende of helle. † Le deable pur veir est confundu  
 3y[f] þou wylt make þe deuyl shent 12017 † Par confessiun et sa vertu;  
 And wyþ-stondē hys tycement, † Pur ceo, si le maufe haiez,  
 Wyþ no þyng mayst þou do hym so wo † Volunters vus confessez;  
 As louē ofte to shryftē go; † 12020 Car, le enimis bien veit 10525  
 þan ys he a-shamede to temptē þe, † Qe ses maus engins<sup>2</sup> aparceit  
 For þat þou bewreyyst hys pryuyte; | † Home qe se confes souent;  
 þys seyþ Salamon þe kyng | Pur ceo, si hardiement  
 Ne le<sup>3</sup> tempte cum il fist deuant,  
 Qant sun secre cunte auant; 10530

<sup>1</sup> shent.<sup>2</sup> B. has 'bone desirée,' omits the next two lines,  
and has 'Sicum' for 'Ceo' in the one after.<sup>3</sup> gratitude, ausi.<sup>4</sup> A. ces egins<sup>5</sup> La qarte vertu.<sup>6</sup> A. Li.

‘3yf þou shewe þy frende a þyng § 12024  
 And he þat pryuyte bewreye,  
 þe loue betwenē 3ow shal deye.’ †  
 Sykyr þou be certeynly ∘  
 þe fende þe fleþ ful hastyly ∘ 12028  
 Whan þou shryuest þe for hys shame, ∴  
 þat ys shenshepe vnto hys name,—  
 Hym shameþ þat he ys<sup>1</sup> ouercome, †  
 For þan ys moche of hys myȝt<sup>2</sup> ouernome, †  
 Ande euermore he ys þe more cowarde  
 For to tempte þe aftyrward.

Syn þat Gode haþ swyche grace lent  
 þurghē oure shryfte to make hym shent,  
 Fonde we þan, ande leuē noȝt, 12037  
 þat he were to shamē broȝt;  
 Certys we shulde haue gode wyl  
 To shendē hym þat wulde vs spyl. 12040 †

Anouþer cumfort ys wel to mene, †  
 þat shent þe fende ande doþe hym tene:—  
 3yf he ys aboute to tempte þe  
 To any synne, what so hyt be, 12044  
 3yf þou wyþ stonde þe temptacyoun †  
 Ande parceyuest what he wilde haue down,  
 þan halt he hym shamly dysceyuede §  
 þat of hys queyntyse þou art parceyuede; †  
 Ne he shal neuer efte haue<sup>3</sup> þat powere 12049  
 Of þat synne to tempte þe neere; \*  
 For þy wyþstondyng haþ hym rafte  
 Of hys temptyng alle þe crafte. 12052

Blessede ys shryfte wyþ Gode almyȝt,  
 For hyt confoundeþ þe deuyl down ryȝt;  
 Gode 3yue vs grace þe fende to shende,  
 And vn to shryfte oure wyl alle wende. 12056

Car issi trouum en escrit,  
 En vn liure qe salomon fist,  
 ‘Ki reuele,’ dist il, ‘secre  
 § Qe sun ami li ad mustre,  
 † Perdre couient le amiste 10535  
 † De ce li de ki esteit priue.’  
 ∘ Pur ceo ne dutez tant ne qant,  
 ∘ Qe le deable ne fuit maintenant  
 ∴ Quant en hunte<sup>b</sup> de luy vus confessez  
 ∴ E sun secre decouerez; 10540  
 † Car, malement se tient vencu  
 † Qant ces engins sunt aparceu.  
 † Poer n’ad mie pur ceo si grant  
 † Apres en home cum out deuant;

Pur ceo, si auter chose ne fust, 10545  
 Confesser chescun home se dust  
 Pur confondre le malure  
 † Qe nus somunt a peche.  
 † ¶ Ore vus dirrai vn grant cumfort,—  
 Ki le vblie, il ad tort. 10550

Sauer deit chescun hom,  
 † Qant restiet a temptaciun,  
 \* Iames ne auera plus poer  
 \* De cel peche vus tempter  
 Le deable qe vus tempta deuant; 10555  
 § Car il auera<sup>c</sup> hunte si grant  
 † Qe ces engins sunt aparceu,  
 E qe il est en temptant vencu.

<sup>1</sup> ys so.<sup>2</sup> ys hys myȝhte moche.<sup>3</sup> haue efte.<sup>b</sup> despit.<sup>c</sup> A. al.

## The fyfueȝ grace ꝑat shryfte ȝyueȝ.

Qe confessiun apese dampne deu.<sup>d</sup>

ȝyt þyr ys a feyre ȝyfte  
 ꝑat vs purchaceȝ þe grace of shryfte ;  
 Hyt makeȝ vs lefe þere we were loþe,  
 Hyt peseȝ Gode whan he ys wrope. 12060 †  
 Wrope shul we neuer hym make †  
 But hyt were for synnē sake ;  
 ȝyue þou þe shryue ande mercy cry,  
 Gode forȝyueȝ all þy foly. 12064 †  
 Weyl oȝt we loue hym as lorde ande syre †  
 ꝑat wyl so sone forȝyue hys yre ;  
 þarfore seyȝ seynt Bernarde \*  
 ꝑat noun to shryfte be sloghe ne harde.  
 Haue þou mekenes wyȝ repentaunce 12069 †  
 Ande hope yn shryfte gode affyaunce,— †  
 How þou hast myȝt merueylusly †  
 Ouer Gode ande hyse ꝑat are hym by, 12072 †  
 Ande ouercomest hym gracyously †  
 ꝑat noun may wynne wyȝ maystry ; †  
 For alle þyng for drede hym douteȝ, ||  
 And to hys domē alle þyng louteȝ. 12076 ||  
 Shryfte, þou art of grete vertu, †  
 Ande purchacest to vs grete pru,  
 For whan þou comst byfore þe kyng  
 Forȝyuenes ys þyn askyng ; 12080  
 Ande ꝑat yche kyng loueȝ þe so wel  
 ꝑat he forȝyueȝ þe euery deyl.

Shryfte, þou art Goddes messangere, §  
 þou makyst synful aungelys pere, 12084  
 þou purchasest vs pes<sup>1</sup> ande gryȝ,—  
 So seyȝ to vs þe prophete dauyde, :  
 Whan he was yn synnē shent  
 Ande dampnable yn Iugēment, 12088 †  
 A wurde he seyde to þe prophete †

<sup>1</sup> pees.

Confessiun apese a dampne deu  
 Quant vers pecheurs est offensu ; 10560  
 Autrement nel peot nul corucier,  
 Seur seiez, fors par pecher.  
 Merci criez en confessant,  
 E deu vus pardoine maintenant.  
 Mult dussum tiel seigneur amer. 10565  
 Qe si est duz, et pitus de geor.  
 ¶ Pur ceo dist de confessiun  
 \* Seint bernard li sages hom,  
 “ O humilite de repentanz,  
 O esperance des confessanz, 10570  
 Cum as meruillusement  
 Poer sur deu omnipotent !  
 Tu veins deu par ta vertu  
 Qe par nul poer est vencu,  
 Le iuge qe est si dreiturel, 10575  
 Qe desur tute rien fet a duter.  
 || L'empire vus trouez tres bien vaillant, °  
 † Mult est de tei la vertue grant  
 Qant pardun conquerez maintenant  
 Del empereur si pussant.” ° 10580  
 § ¶ Mult est bon messenger,  
 ° Qe si ces bosoignes espleiter  
 Veut et peot de bon geor  
 Qe sun ami aleger.<sup>f</sup>  
 ° Ceo nus est bien mustre 10585  
 ° Par dauid le prophete dee,—  
 En vn liure le trouum  
 Qe “ liure des rois ” apelum,— §  
 † Qant out peche mortelment  
 E dampne fu par iugement, 10590  
 † Par vne parole qe pronuncia

<sup>d</sup> La quinte vertu.<sup>f-f</sup> Ky issi seet ses bosoignes espleiter.

° These two lines omitted. ° See English, l. 12107–8.

“ Y haue synnede, y wyl of lete.” \*  
 Natan þe prophete for3aue hys synne  
 Whan he seyde þat he wuldē blynne. 12092  
 þe glose here on seyþ redly †  
 ‘ He þat shryueþ hym parfyte, ‡  
 Asswyþe for þat shryfte §  
 He haþ forg3yuenes of Goddys 3yfte.’ || 12096  
 He þat þenkeþ for to be shryue,  
 Ande hope hyt ys to be for3yue,  
 3yf hyt so be þat he wyþ drawe  
 Hys mys dede for Goddys awe, 12100  
 þan may y ful weyl proue  
 þat þe prophete Dauyde seyde aboue,—  
 þus he seyde yn hys lyue  
 “ Y haue þo3tē me to shryue, 12104 †  
 Ande Gode for3auē me assone †  
 Alle þe synnes þat y haue done.” †  
 Yn<sup>1</sup> þe byble men fynde þese þynges,  
 Yn a boke þat ys of kynges. 12108

Qant a nathan sun peche granta  
 \* “ Ieo ay peche,” dist daui,  
 Mes del prophete fut tantost oy,  
 “ Dampne deu ad translate” 10595  
 Dist nathan “ votre peche.”  
 † Vne glose<sup>g</sup> sur ceo dit,  
 ‡ ‘ Ki se confesse de qeor parfit,  
 § Tantost apres la confessiun  
 || De dampne deu receit pardun ;’ 10600  
 † Neis qant se pense confesser,  
 Prest est deu pardun duner,—  
 † Par dauid ceo proueraï,  
 † “ De confesser ” dist “ me purpensai,<sup>h</sup>  
 † E deu parduna le iniquite, 10605  
 † Par sa ducur, de mun peche.”

### The syxte grace þat shryfte 3yueþ.

The syxtē grace of shryfte to neuene,  
 Hyt ioieþ alle þe court of heuene. †  
 Whan þou þe mekest to make þy shryfte |  
 þe aungelys of heuene þou 3yuest a 3yfte,  
 A swetnes of ioie ys hem among,— † 12113  
 þat ys confermede wyþ gospel song †  
 ‘ Yn heuene ys more ioie auenaunt §  
 Of a synful man repentaunt, || 12116  
 þan of nynty aungelys ande nyne †  
 þat neuer synnede, ne were wurpy pyne,’ †  
 þys ys Goddys ownē wurde  
 Ande redde yn chyrchē at hys borde. 12120  
 Whan þou repentest wyþ þy gode wyl  
 Ande clene art shryue of allē þyn yl, †

**Le sime bien qe est en confessiun.** <sup>i</sup>  
 † Le sime bien del confessant  
 Est, sachez vus, mult grant ;  
 † Car la curt de ciel enioisiez <sup>k</sup>  
 | Qant humblement vus confessez, 10610  
 † Qe est par le euangelie conferme  
 Qe notre sire nus ad cunte,  
 § ‘ Qe en ciel est ioie plus grant  
 || De vn pecheur repentant, 10615  
 † Qe de nonante neof iustifiez  
 † Qe quites sunt de lur pechez.’  
 E nemie les seinz sulement,  
 Einz sunt les angles ensement,  
 Qant vn pecheur se repent  
 † E se confesse clierement. 10620

<sup>1</sup> See French, l. 10587–8, p. 375.

<sup>g</sup> A. chose.

<sup>h</sup> A. purpenserai.

<sup>i</sup> La sime vertu.

<sup>k</sup> est ioius et lez.



þe aungelys make for þe a þankyng  
 þat þou fulfyllest here grete longyng ; 12124  
 Longyng ful ofte þe aungelys make †  
 What tyme we wyl oure synnes forsake, †  
 þat we<sup>1</sup> were redy to haue þat blys  
 That for vs<sup>2</sup> ordeynede ys, 12128  
 For þurghe þe manhede of Iesus  
 Ys here ioie fulfyllede yn vs.

þan ys hyt on þe touper party  
 Whan we synne<sup>3</sup> dedly ; 12132  
 We lese þe ioie þat þey are ynne  
 For long lyggyng yn oure synne.

Y trowe euery man þat hade þys þoȝt †  
 Wolde ful sone of synne be broȝt, 12136 †  
 þoghe hyt were for noun oper þyng  
 But for þe aungelys grete longyng ;

Shryue we vs þan, most ande leste, †  
 Ande make þe aungelys a feyre feste. 12140 †

Shryfte ys þe ȝate of heuene, †  
 Hyt ys a wey þat ledeþ vs euene ;  
 Ande at þe entre ys none forsake †  
 þat ys weyl shryue ande haþ penaunce †  
 take ; 12144

And þo þat vnshryue be, †  
 þere þey gete none entre. †

Allas, þat oure synne ys so grefe  
 þat leseþ þe ioie þat we are lefe. 12148

Gode graunte vs alle swych shryfte to take  
 þat we þe aungeles ioie mow make !

**The seuene grace þat shryfte ȝueþ.**

The seuene ys, and þat weyl endyþ,  
 ' þat oure shryfte þe deuyl blyndeþ.' \* 12152  
 Whan he made vs falle yn plyghte, †

<sup>1</sup> Harl. omits 'we.'

<sup>2</sup> vs alle.

<sup>3</sup> synnen.

<sup>1</sup> ly ert honore

confession

Ky coe auera fet de gre.

Mult hautement ert mercie  
 Ki a ceo se auera haste<sup>1</sup> ;  
 De long oil regardent souent  
 De notre vie amendement.

Si ceo bien entendissum, 10625  
 Mult grant hunte auerum  
 Longes gysir en peche,  
 Parunt lur ioie fut purloygne.

Vistement dunc releuez,  
 E as angles grant feste frez. 10630

¶ Confessiun est la porte de ciel,  
 Refu a pecheur mortel ;  
 L'entre ne luy ert vie<sup>m</sup>  
 Qe bien confes est devie ;

<sup>m</sup> Qe ci ne se confesse mie 10635  
 Entrer ne peot la porte de vie<sup>n</sup>  
 Apres mortelment pecher,  
 Si confessiun peot auer.

**¶ Confessiun le deable enueoglist.**

\* Confessiun le deable enueoglist  
 Par poer de iesu crist ; 10640  
 Car ausi cum il pecher nus fist

<sup>m</sup> del ciel n'ert de veie. (Vier, <sup>n-n</sup> Omitted.  
 prohiber, L. *vetare*.—Burguy.)

He refte vs allē gostely syzt ;	†	Espiritele vie nus tolist,	
Fro synne to synne he made vs falle,	†	Parunt nus fist trebucher	
And oure fadrēs byfore vs alle.	12156	De vn peche en autre mortel ;	
Y rede we 3elde hym þe countre paye,	†	Ausi le cuntrepan li rendez	10645
Ande blynde we hym fro hys praye.	§	Qant leaument vus confessez,	
We put oute hys y3e <sup>1</sup> gostly †	†	Ces oils espiritelment creuez,	
Whan we shryue vs opunly ; §	12160	E sa vue luy tolez ;	
Certes he may nat knowe vs efte,	†	Conustre ne vus peot apres	
For oure shryfte haþ hym þe syzt refte.		Qant de vos pechez serrez confes ;	10650
þat may weyl y-shewede <sup>2</sup> be	†	E ceo vus confermerai	
Wyþ <sup>3</sup> a tale of an autoryte.	12164 †	Par vne cunte qe cunterai.	

*A Tale of How to put the Devil's Eye out spiritually, or How by Shrift a Man made himself invisible to the Fiend who before used to lead him about chained.*

þyr was onys an ermyte	†	Un seint home iadis esteit	
þat was euer yn gode parfyte ;		Qe tiel entendement auait,	
So moche he hadde of Goddys grace,	†	Receu ° grace de deu out,	
þat he coude knowe yn euery place	12168 †	Car <sup>p</sup> sauer poeit qant qe il vout,	10655
Whych men were yn dedly synne,		Quant vn home ot auise,	
And who was godē lyfe wyþ ynne ;		Si il esteit en peche.	
And also he myzt se weyl			
þyng þat was spyrytuele. <sup>4</sup>	12172		
An halyday fyl, as ys þe acyse,	†	¶ Vn iur en la symeine,	
Men to go to goddys seruyse ;		Paraurenture le dymeine,	
þys ermyte lenede hym on a walle,		N'esteit mie le drener	10660
Ande badde hys bedys, ande lokede ouer-		Qe veneit al mustel,—	
alle,	12176	Car, cum hom plus deu amera,	
Ande behelde þe folke þat come yn þe gate, <sup>5</sup>		Plus vers mustel se haustera ;—	
Whyche come erlye, ande whychē late,		Outre le mur ou se apoua	
Whyche come wyþ <sup>6</sup> gode deuocoun,	∴	La gent venant regarda ;	10665
Ande whyche for ouþer enchesoun,—	12180		
Alle saghe þys ermyte euerydeyl,			
Who come wrong, ande who come weyl.			
As he stode, he toke gode hede		De vn home se aparceueit	
How a deuyl a man gan lede ;	12184 †	Qe le deable lie meneit ;	
Wyþ hym he com alle weyl þe gate,			

<sup>1</sup> ye.<sup>3</sup> By.<sup>5</sup> O. gloss 'wey.'<sup>°</sup> E tel.<sup>p</sup> Ke.<sup>2</sup> Harl. shewede.<sup>4</sup> Harl. spūele<sup>6</sup> for.

Ande ledde hym to þe chyrchē 3ate,

And yn to þe chercheȝerde,—

Forþer durst he nat for ferde. 12188

Ande whan he yn to þe cherche shulde go, †

þan brast þe fendēs chayn yn two; †

þe fende stode styлле, ande lokede a boutē, †

And a-bode þys man wyþ oute; 12192 †

On hys clawys he helde þys cheyne,

Ande lokede what tyme he come aȝeyne. §

þe holy man 3aue godē tent

Whyder þat ychē man was went. \* 12196

þat yche man was yn synne,

Ande haddē longē leye þer ynne;

þurghe grace of þe holy spyryt

He 3ede and shroue hym astryt, 12200 †

Ande þoȝt neuer to turne aȝeyn,

But sorowede þat he þer ynne hade leyn. †

Whan þat þys man shryuē was †

Ande was passede þat synful pas, 12204

As þys man come outē þere

þe fende lokede aboute euery where,

And coude nat fynde hym for no nede †

Among þe ouper þer þey 3ede; 12208

þe syȝtē of hym hadde hym<sup>1</sup> lore

Al þoghe he 3ede next hym byfore;

Long lokede þat foule wyghte,

And coude nat se hym wyþ no syȝt; † 12212

He stode styлле tyl alle men were goun,

But syȝtē of hym hadde he noun.

þys holy ermyte to hym 3ede,

“Treytur” he seyde “for what nede 12216 †

Stanst þou here; telle hyt me, †

Yn Goddys name y coniure þe.” †

þan answerede þat glotoun,

“Y abyde here my prysoun, 12220 †

<sup>1</sup> he.

Mes qant il entra le cymiter

Les liens vist debruser.

Le home en muster est entre, 10670

Le deable dehors est demore;

§ Sun prisun ileoc attendi—

Pur nul bien,<sup>a</sup> sachez defi.

Sauer desira la verite

Le seint qe vist cest secre; 10675

\* Del home prist garde grant

Qe confesser se ala maintenant;

Mult fu en grant contriciun

Qant fu en confessiun.

Confes, a l'hostel est ale; 10680

Le seint home l'ad regarde,

• Dreit deuant le deable passa

• Qant il hors del muster ala,

• Mes le maufe nel conust

• Qant il passer le vist. 10685

† De long oil regarda le glotun

† Qant venist<sup>r</sup> sun prisun;

Lier le quida, et remener,

Cum il out fet vers le muster;

Mes sun purpos fut fausez; 10690

Cinc cent eit il de hez.<sup>a</sup>

Le seint bien se aparceueit

Qe cel home le deable attendeit

Qe il out auant lie,

Si ad le deable aresune.— 10695

“Cuntez” dist il “vistement,

Ki vous atendez si longement;

Par deu vus comand omnipotent

Qe vus ne me celez nient.”

¶ “Vn home,” dist, “ai attendu, 10700

<sup>a</sup> Pur ly prendre.

<sup>r</sup> hors vendreit.

<sup>a</sup> dehee.

þat long haþ be vndyr my<sup>1</sup> hande  
 And haue lede hym aboute wyþ þys bande ;  
 Langer wente he yn fro me,  
 He come nat oute 3yt þat y coude<sup>2</sup> se, 12224  
 Among many y haue hym so3te,  
 Me þenkeþ<sup>3</sup> wundyr y fynde hym no3te."\*  
 þys ermyte hyede fast ande ran  
 Ande ouertoke þys ychē man, 12228  
 And preyde hym a stounde to dwelle,  
 Ande of hys lyfe sumwhat to telle;— †  
 " Y graunte " he seyde " to þe to seye. †  
 To þe cherche as y wente my weye 12232 †  
 Y felte me chargede yn a synne,— †  
 Ande long hade y leye þere ynne,— †  
 Y þo3te y wulde me þer of shryue, †  
 And amende þe trespas yn my lyue. 12236 †  
 At þe cherche y shroue me weyl,  
 Plenerly of euerydeyl ;  
 Blessede be now Gode almy3t, †  
 Me þynkeþ y am wundyrly ly3t." 12240 †  
 þan þo3te þe Ermyte astyle, †  
 þat whan men haue yn synne delyte, §  
 þan haþ þe fende enchesoun  
 To bynde hym as a presun ; | 12244  
 Ande whan he haþ wyl hym to shryue, †  
 Hys bandys brest ande al to-ryue ;  
 Ande whan he ys clene shryuyn, †  
 þe deuyl knoweþ hym no more syþen. 12248 †  
 þe holy man come þan to þe deuyl,  
 Ande bade he shulde do no man euyl,  
 But go to helle þere he come fro,  
 Euer to dwelle yn pyne ande wo. 12252  
 þarfore y rede þat we bygynne  
 To shryuē vs of alle our synne.

<sup>1</sup> myn.<sup>2</sup> may.<sup>3</sup> þynks.

\* Merueille me semble qe il ne est issu."  
 Le seint home se est aparceu  
 Qe le deable esteit deceu ;

Al hostel cel home est ale  
 Le seint, si l'ad demande 10705  
 Qe sun estat luy cuntast,  
 Pur deu rien ne celaust.  
 E le home tut li cunta,  
 ' Qant il vers muster ala,  
 † Talent li prist sei confesser 10710  
 Qant il munta l'eschaler,'  
 " Car, encumbre fu de un peche  
 || Qe lesser ne auei volunte ;  
 En le muster pus entrai,  
 † Purement me confessai ; 10715  
 Beneit seit dampne dee,  
 † Mult me sent alege ! "  
 † ¶ Le seint home bien entendi  
 | Qe, pur ceo, lie esteit del enimi,  
 § Qe il sun peche ne uout lesser 10720  
 Ne talent ne out sei confesser ;  
 E qe ces liens sunt debruse  
 † Qant cunter ces pechez out volunte ;  
 † E qant il esteit bien confes,  
 † Nel conust nient le deable apres. 10725  
 Le deable, plorant, s'en ala,  
 E le seint le miracle publica,  
 La grant vertue de confessiun cunta,  
 De la reuelaciun deu loa.

[A. goes on with a second Tale (not in B. or Roberde of Brunne) which is printed at the bottoms of the next three pages.]

**The eyghete grace þat shryfte ȝyueþ.**

Newē þy shryftē euer ylyke,  
 Hyt makeþ Iesu cryst to þe meke. <sup>1</sup> 12256  
 ȝyt þyr ys a properte,  
 þat euer ylyke þy shryfte shal be;  
 As ofte as þou yn synne doust falle,  
 As oftē rys vp fro hem alle,— <sup>\*</sup> 12260  
 Nat wyþ no feyntyse,  
<sup>1</sup> myke.

**Que confessiun continue ses biens.<sup>u</sup>**

Confessiun continue ces biens,  
 Tant est plus vtile <sup>x</sup> as creistiens.  
<sup>\*</sup> Car si vus mile feeþ chaez, 10910  
 Mil fee releuer poez  
 Par verrei confessiun  
 E suffisante contriciun.  
<sup>u</sup> Omitted. <sup>x</sup> est meudre.

*The French Tale of How the Christian Slave lived in Adultery with his Pagan Mistress, and How, by Confession and promising to leave off, he blinded the Devil and prevented him from knowing anything about his Sin.*

¶ A ceste cunte vn autre gist	10730	Mes ne voleit crere qe verite fust	10760
Qe vn seint home me dist,—		Auant qe sun deu dit li ust;	
Qe iadis esteit vn paen		Ne voleit pas vengeance prendre	
Qe en seruage tint vn creistien		Auant qe sun deu li fist entendre,	
A ki il bailla tut sun maner,		Si ceo fust le creistien	
Car il le saueit bien garder;	10735	Ne poeit pas entendre bien.	10765
La clief li bailla de sa viande;		¶ En le tens qe ceo esteit,	
E ki bien garder li comande		Vn deable el pais auoit	
Dust sa femme et sun enfant,		Qe soleit cunter a la gent	
Car il memes fu marchant;		Verite mult souent.	
Pur ceo ne pout entendre;	10740	Le paen est ale	10770
Car luy couint achater et vendre,		E cel deable ad ahure,—	
Souent aler en aliene tere,		¶ “Beau sire” dit il “de pussance,	
Cum apent a marchant fere.		A ki serui ai de ma nessance	
Qant le paen fu ale marchander,		E frai tutdis sanz dotance,	
Al ostel fu le crestien bachelor,	10745	Oiez ma priere et ma creance!	10775
Qe od sa femme souent iua,		Ieo vus pri, cum a deu et cum ami,	
Souent sist, et souent ala,		Vne chose qe vus me di;	
Tant qe le deable les acopla;		A mun ostel ai vn chreistien	
Douz anz ou plus la hanta.		A ki ieo baillai tut mun bien,	
¶ Iceste chose fu reuele	10750	Tant cum aueie, desqe vne maille,	10780
Al paen en secre;		Sanz escrit et sanz taille,—	
Le paen se tust, et rien parla,		Cum home deit a leal sergant—	
Mes a plusurs le demanda		E ma femme et mun enfant.	
De ces veisins, si sustrent rien,		Douz anz i ad et demi	
E il diseint qe ceo sust il ben,	10755	Qe cest bachelor m’ad serui,	10785
Qe meuz diseint tuz si qe nai		Mes ore i ad el pais vn cri	
Si prove fust par lur lay.		Pur qei ieo suy venu ici,	
¶ Mult fut dolent le paen		L’em me dist, et l’em me cunte,	
Qant ceo entendi del crestien;		Qe il m’ad fet grant hunte;	

Wyþ verry shryftē shalt þou ryse.		¶ Baptisme vus vaut fors une fee	
Baptem fro adams synne vs drewe, §		Pur vus aquiter de peche,	10915
But shryfte clenseþ vs euery day newe; †		Mes confessiun vaut tuz iurs,	
We synful mow þarfore be <sup>1</sup> bolde, 12265		Qe apres peche est notre succurs.	
To vs ys shryfte a blysfyl holde;		Refu purra pecheur auer	
As ofte as þou to shryfte art went,		Tant souent qe se veut confesser;	
As ofte helpeþ þe, þe <sup>2</sup> sacrament:   12268		Chescune fee qe se confessera,	10920
Here of spekeþ Isaye *		Le sacrement, sachez, luy uaudra.	
A wurde yn <sup>3</sup> prophesye, *		¶ Pur ceo trouum nus en escrit	
“Whan man haþ fyllede hys soulewyþ ylle ‡		* De ysaie le prophete, qe dit,	
1 be þarfore. 2 ‘pe’ omitted. 3 yn hys.		“ A l’alme, parole, pecheruse,	10925
		—Qe dust estre la deu espuse—	
		‡ Qant de peche est suille	
<hr/>			
Certes nel ting pas ore a iu	10790	Mes quant vist la cite, ben pensa	10820
Qe il ad ma femme pur iu,		Ou sun seigneur le amena,	
Ieo en suy ire et dolent		E pensa qe il ad al deable parle	
Qe ceo me vnt cunte la gent;		Qe il luy die la verite	
E ceo ne est pas vn, einz sunt tuz,		Del trespas qe il ot fet.	
E pur ceo suy venu a vus; 10795		Bien conust sun meffet,	10825
Ieo vus pri cunsail, et cri merci		E souent se repenti,	
Qe vous me diez si ceo est issi.”		E crie a deu merci,	
¶ “ Ore vus di ieo, beal ami,		“ Allas,” fet il, “ qe ieo nasqui !	
Pur ceo qe vus estes venu ci		Qe pur cel peche serrai honi;	
Voster priere orrai et uotre cri, 10800		Vnqore si ieo serroie confes,	10830
Vus en auerez bone merci;		Le plus leger serreit mun fes;	
E tuz ceus qe me prient, sachez,		A dunc ne pout le deable reueler	
Il en sunt le plus leez.		Ceo qe il peot ore de mei cunter.”	
Est il issi ? ne me celez,		¶ Cil qe fet out le dammage,	
De luy vous cunterai assez.” 10805		E bien pensa cume sage	10835
¶ “ Nanil sire, sachez,		Le garcun dire sun vtrage.	
Mes ieo le qerrai a voſ cungez.”		“ Sire” fet il “ me couient descendre,	
“ Alez tost, si vous hastez,		Car plus longement ne pus entendre.”	
E la benecun de mei eiez.”		“ Nanil ” fet l’autre “ par terevagant	
¶ Le paen s’en est ale 10810		Il nus couient aler auant;	10840
A sa mesun, ou ad troue		Haster couient sanz assoigne	
Le creistien; si l’ad amoneste		Qe usse fet ma bosoigne.”	
Qe il ert lendemain apparile,		“ Certes sire a cel mester fere	
E dit, qe od luy irreit		Ne se pet nul retrere.”	
E aucune marchandie freit. 10815		“ Descendez dunc vistement,	10845
A chiua[l] se mistrent pur meus espleiter		E fetes cel qe a vous apent.”	
A cel deable hastiuement parler.		¶ Le pastur en vne fosse sist,	
¶ Le crestien ne fu pas garni;		Le bacheler a luy tost se mist,	
Od luy mena sun enimi. 10819		Sun brael auala, cum ust mester,	10849

burghe hys ownë wykkede wylle,	12272 †	Par sa male volunte,	
Y rede hym þat he oftë synge		Bien chantent, et souent,	
Wurschyp vn to oure heuene kynges."		En loie <sup>r</sup> deu omnipotent."	
bys song to mene, yn my resoun,		¶ Ceste tresduce chancun	10930
Ys trewë shryfte, ande oftë doun.	12276	Est verrai confessiun ;	
þyr ys no þyng þat man may neuene	b	Ni ad nule chancun d'amur	
þat more stereþ Gode of heuene	b	Qe si meoue le creatur	
Of vs synful to haue mercy,	c	De nus pechurs auer merci	
þan doþ shryfte þere hyt ys do trewly.	c	Cum confessiun, pur veir vus di ;	10935
		Ki souent le chantera,	
		Bon <sup>a</sup> de deu receuera,—	
La ioie de ciel li durra		Des angles qe ia n'ert finie.	
Dunt il le deable engeta,		La nus meine iesu crist	
Ou orrum la melodie	10940	Qe de la pucele nasquit !	10943
		<sup>r</sup> chantez, dit il. <sup>a</sup> E loez. <sup>a</sup> Beu dun.	
Si comenca al pastur cunter,	10850	De ceste felunie et ceste tresun	
Tut sun peche a luy desqueouere ;		Faz ma plainte, et cri merci	10880
A sun oes fist mult bon eoure.		Qe vous me diez si il est cesti.	
Quant del tut li out cunte,		Si il le seit, ie voil qe il sache,	
Dunc li dit le page sene		Ou de coigne ou de hache,	
" Cest peche est bien greuus,	10855	D'espeie furbie, ou de lance,	
E mult fu pesant sur vus ;		Prendrai ieo bone veniance ;	10885
Mes bien vus auez ore aquite		Il achatera mult chier ;	
Pus qe en confessiun le auez cunte ;		Ia sun crist ne li auera mester ;	
Ne fetes mes ceste peche,		Rien li vaudra sa creance	
Ceste penance vus enioin ieo,	10860	Qe nel tuera de ma lance ;	
Aie le receif de par dee,		E par ceo pri ententiuement	10890
A deu seiez, vus comande."		Qe vus le me diez vtrement."	
¶ "Leuez sus, danz robilard,		¶ " Certes " fet le deable " ce est faus,	
Vus me tenez pur musard		Trop est cestuy bons et leaus,	
Qe vus me fetes ci ongler,	10865	Vnqes cupe nen aueit	
Meus vus vausist chiaucher		De ce qe hom li surdiseit ;	10895
E en uotre chemin espleiter."		E si il ust fet, le saueroie,	
¶ Il s'en unt, quant fu munte,		E tres uolunters vus dirroie ;	
Tut dreit a la cite.		Sun semblant ne li dune pas	
En le synagoge sunt entre ;	10870	Qe il vus eit fet trespas ;	
Le paen ad sun deu aure,		E ceo sachez, n'est pas des miens,	10900
Pus, fet plainte del confes		Vnqes nel vi, nel conus de riens."	
Qe discharge fu de sun fes.		Dunc sunt il departiz, al hostel alez,	
¶ " Beau sire deu, a vus me pleing		E le paen l'ad tut diz le plus amez.	
Ne sai de ki, ne su pas certain,	10875	¶ Ore poez vere cum le deable perd poer	
Mes sicum dient tute gent		De ceoli qe se veut confesser ;	10905
Qe cestu qe ci est present		Qant cunte sun peche, le deble ueoglist,	
Ma femme ad pur iu en ma mesun :—		Qe bien le pet ver qant il le fist.	

Who so syngeþ to Gode wyþ shryfte,  
For hys song he 3yueþ hym a 3yfte;  
Hys 3yfte ys ioie wyþ outyn wo,  
þat þe fendē was kast fro. 12284

On many maner myzt men proue  
How shryfte ys gode to oure byhoue, §  
But longe hyt werē for to dwelle :  
¹þe propertees alle for to telle, 12288  
But touche y wyl two or þre †  
þat 3e mow weyl warnede bee.

**That þou falle nat yn wanhope.**

Haue no wanhope for no maner of kas;  
Be nat lyke Kaym ne Iudas. 12292  
þe werst þarfore y wylle fyrst grope  
þat man kalle wanhope; \*

Al tymes ys Gode more wroþer wyþ þys †  
þan wyþ any oþer þyng² þat ys; 12296  
þyr ys no synne þat men of rede  
So moche wyþseyþ þe godhede; |

For wanhope wenyþ þat þe foly ||  
Be more þan Goddēs mercy; 12300  
Ande 3yf þou wene þat synne be more,  
þou wenest þat þe godhede so moche ne

wore  
Ne hade so mochē myzt hym ynne  
þat hyt myzt for3yue alle þy synne. 12304  
Se how wanhope man wyl shende  
A3ens þe godhede wyþ outyn ende;

Hyt ys no wundyr þoghe he be wrope,  
Hyt a3enseyþ hys myzt and hys mercy bope.  
Swych shryfte made wrechede Kaym 12309 †  
Whan he hadde hys broþer slayn;

'Of Gode,' he seyde, 'he was nat wurþy  
For hys grete synne to haue mercy.' 12312 †

¹ And þe.

² Oiez.

³ Si bone confessiun fere uolez,

⁴ De desespérance.

⁵ A. E. cuntredit.

⁶ synne.

Cestes choses en memoire aiez.

⁷ esgardez.

⁸ Caym.

¶ Par mult des resuns purrai prouer  
§ Qe confessiun fet a honurer; 10945  
⁹ Mes, pur ceo qe a autre chose ateng,  
Passer couient plus breuement.

† Mes ore dire deuum  
Dunt en confessant nus garderum,  
Pardun de deu si volum quere 10950  
Par verrei confessiun fere;  
Les<sup>b</sup> propretez cinc ou cis,—

Qe est la secunde chose qe ieo vus dis—  
⁹ Dunt en confessant vus gardez  
Si bone confessiun fere volez.⁹ 10955

**Chescun se garde de desparance.⁹**

† Le plus grant mal metum auant,  
La confessiun del desesperant.

† Outre tuz est deu coruce  
Ad chescun desespere.  
Ore agardez<sup>c</sup> chescun peche; 10960  
Nul contredit tant la deite

| Cum fet ceste iniquite  
\* Qe desespérance est apele.  
|| Le desespere ne peot quider  
En nule manere en sun qeor, 10965  
Qe infinite bunte

En iesu crist seit troue;  
E ki cuntredit le infinite,  
Cuntredit<sup>f</sup> la deite.

Tiele confessiun fist chaim<sup>g</sup> 10970  
Qant repentir ne se vout de qeor fin,  
Qe dampne deu diseit  
'Qe sun peche si grant esteit  
Qe digne ne fu auer pardun;'



For hys wanhope, þat foule glotoun,  
Gode 3aue hym hys malysun,—  
Ande alle þo þat trowe synne may be  
More þan Goddes pyte. 12316

And swych shryfte made Iudas; \*  
He shroue hym of hys trespas, †  
He hadde grete sorowe ande contrycyun  
þat he dede hys lorde tresun; † 12320  
þer of he repentede hym so gretely ||  
He 3ede ande hyng hym self ful hy; ||  
He shroue hym wyþ grete repentaunce,  
But of Goddys mercy he hadde none  
affyaunce. 12324

Here mowe 3e se, þat shryfte and sorowe |  
Alle only may no man borowe,  
But he haue gode hope whan he ys shryue  
þat hys synne shal be for3yue,— 12328 §  
þys shal 3e beleue wyþ oute nay,  
þat Gode wyl for3yue, ande may.

An holy man þys same spelleþ \* 12332  
þat of Iudas wanhope telleþ,  
'For hys wanhope Gode wroþer was; †  
þan for hys tresun or ouþer trespas; †  
Hys wanhope toke he more to grefe  
þan hys takyng as a þefe.' 12336

Iesu, ful of mercy mylde, †  
Fro wanhope vs allē shyldē,  
And graunte vs alle swych hope and sted-  
fast troupe †  
þat þy mercy on vs haue roupe! 12340

That þou excuse nat þy synne.

3yt þer ys an vnþryfte  
þat doþ moche skaþe yn shryfte,—  
þat þou defendest þe fro plyt †

<sup>a</sup> Kant otria. <sup>i</sup> le enseignement. <sup>k-k</sup> La le trouerez ben sanz dotance.

Il menti, maueis larun; 10975  
Plus grant est de deu la pite  
Qe ne est nul iniquite.  
\* Tiele confessiun fist iudas  
Qant merci cria de<sup>h</sup> sun trespas;  
† Confes esteit apartement, 10980  
Si dit qe il out peche greument  
† Qant il iesu crist trahy  
E sun dreiturel sanc vendi;  
|| Tant iudas se repenti,  
|| Qe il ala et se pendi. 10985  
¶ Ver poez apartement,  
E receuez ben cest document,<sup>i</sup>  
Qe contriciun et confessiun  
Ne sunt mie digne de pardun  
| Si qant vus vus confessez, 10990  
§ E pardun auer vus desesperez.  
Trop est deu coruce  
Qant home est desespere,  
Cum ieo disei auant,  
E prouerei maintenant. 10995  
\* ¶ De saint Ierome aum troue,  
Qe parole de iudas le malure,  
b Si dist, 'qe deu esteit plus coruce  
b Qant merci ne cria de sun peche,  
b Qant desespere se pendi, 11000  
o Qe il n'esteit qant il le trahy.'  
¶ Qant ieo de accidie tretai,  
Dunc vne cunte vus cuntai  
De saint denis de france,  
Qe vaut encuntre desesperance; 11005  
<sup>k</sup> E si auer le volez,  
La, si vous plest, le querez.<sup>k</sup>  
† Iesu crist, qe tant es duz,  
† Deboneire, et pitus,  
† Esperance ferm nus grantez, 11010  
Pus qe desperance tant vus haiez.

Chescun se garde se excuser en  
confessant.

Gardez bien, tresduz frere,  
De vous excuser en nule manere  
† Al hure qant vus confessez,  
Car votre dammage mult frez. 11015

And putttest þy synne on Gode almyȝt. \*  
 So dyde oure fadyr adam § 12344  
 Whan Gode of heuene to hym cam  
 And seyde "adam, why art þou yn synne?"  
 "Lorde," he seyde, "my wyfe made me  
 bygynne; \* 12348  
 þat yche wyfe þat þou me wroȝt, †  
 She synnede fyrst, ande y noȝt." \*  
 Seep how adam bygan to lye  
 And put on Gode hys owne folye! 12352  
 For Gode forbede þat<sup>1</sup> tre,  
 þat he ne shulde ete þer of, ne she;  
 Seep how he dede þat Gode forbede,  
 And dyde aftyr hys wyuës rede; 12356  
 He wulde haue excusede hys fame,  
 As who seyþ 'Gode was to blame;'  
 þese lewede men sey, ande erre ful ylle,  
 Ande seye 'hyt was alle Goddys wylle.' 12360  
 ȝyf þat hyt Goddys wyl shulde be,  
 Why forbede he hym þat tre?  
 Hyt may nat be, for no nede,  
 þat Gode wulde be do, he shulde forbede;  
 Syn he forbede, hyt shuld be noȝt, 12365  
 Aȝens hys byddyng Adam hyt wroȝt;  
 þan hyt semeþ hyt was but suffraunce,  
 Nat hys wyl, nat<sup>2</sup> hys ordynaunce, 12368  
 But lete haue alle hys fre wyl  
 Hym self for to saue or spyl.  
 Nay, nay, Adam alle mys ȝede,  
 On Gode to put alle hys mysdede, 12372  
 As who seyþ 'he shulde nat be shent,  
 But Eue brak þe commaundement,  
 For she ȝaue hym þe appul here lete,  
 Ande Gode was gylty þat he hyt ete.' 12376  
 He myȝt a<sup>3</sup> forsake ande seyde nay,

<sup>1</sup> hym þat.<sup>2</sup> ne.<sup>3</sup> haue.

\* Trestuz li escuser  
 Deu escusent al premer.  
 Tiele fu la confessiun  
 § De adam le premer hom,  
 "La femme" dit "qe me donastes 11020  
 † E par matrimoine cuplastes,  
 \* Le frut veiez<sup>1</sup> me bailla."  
 Ore oiez cum<sup>m</sup> deu escusa  
 † Od ki cel hure parla;  
 Seimemes escusa,<sup>m</sup> 11025  
 Mes il malement fausa,  
 Car par tant vout mustrer,  
 † Qe deu esteit a blamer  
 Quant tiele femme li bailla  
 Par ki sun comand debrusa, 11030  
 E le fruit li duna  
 Dunt ele primes, allaz, mania;  
 Apartement voleit dire  
 Qe pecher li fist notre sire.

<sup>1</sup> deueie.<sup>m-m</sup>

ben se escusa

E tute sa coupe vers deu turna.

But whan he toke hyt, he brake þe lay.

3yf a man me now forbede

þyng þat y ne shulde haue of dede, 12380

Y were to blame 3yf y hyt toke,

Bettyr were fyrst þat y hyt forsoke,—

So my3t adam haue hyt forsake,

For Gode for-bede þat none shulde be take.

Syn he dyde þus a3ens hys forbode, 12385

Ho dar sey hyt was þe wyl of Gode?

3yt þyr are many þat þus seye,

þat alle here wyte on Gode wul leye, 12388

Ande telle men þus apertly :

þey mow nat holde<sup>1</sup> fro foly, þ

Ande sey þey mowe nat lyuë chaste, c

But nedly hym behoueþ do waste. 12392

Y seye, as þe holy man seys,

He lyep apertely on alle weys ; §

For 3yf þat he wulde do now folye

Wyp a womman yn lecherye, † 12396

And 3yf a noþer hyt my3t se, \*

At þat tyme he wulde late be ;

<sup>2</sup>He ne letteþ for Goddes comaundement,

But for hym þat þere ys present. <sup>2</sup> 12400

Alle þo þat sey 'hem byhoueþ nedely,'

þey acoupe Gode of here folye. \*

Why shulde he þat þyng forbede

þat nedely moste be do yn dede? 12404

Hyt were foly, comaunde a þyng

þat my3t nat 3yue no warantying. ||

Yn twey þynges wykkedly þey sey

þat on Gode here blame alle leye,— | 12408

Lyers algate þey are strong, c

A noþer, þey hepe on Gode here wrong ; \*

¶ Adam suent tut li bricun 11035

z Qe se escusent de custum ;

a Car aucuns dient apartement

b Qe continer ne poent nient,

c Par tant cheint en charnel peche,  
Pur ceo quident estre estre escuse. 11040

§ Mes il mentent apartement ;

\* Car, si vn garcun fust present,

† Fet ne ussent lur vileinie—

† Le peche de lecherie,—  
Car naturellement demand cest peche 11045  
Tenebres<sup>a</sup> et oscurete ;

Pur ceo sout hom apeler  
Les membre qe seruent de tel mester  
'Les huntuses<sup>c</sup> et priuez,'

En signe qe deu heet tais pechez. 11050

¶ Aucuns dient, de faus dimier

Ne se peot nul garder ;

Mes tiel excusaciun

Ne vaut de aie vn botun ;

Car tresbien garder se purrunt 11055

Qe le dreit ne retendrunt

De<sup>p</sup> lur terrien seignur.

Pur ceo, tuz li escusur

Sunt fauz pur ueir, et menturs ;

Teus les trouerez a tuz iurs. 11060

¶ Aucuns se escusent par tiel assoigne

Qe garder ne se poent de mensoigne ;

Ne qe il ne facent fas serement

Garder ne se poent nient.

\* Teus acupent iesu crist, 11065

\* Cum si il ne sout qei il fist

Qant defendi faus serement,

Si garder ne se poent la gent ; <sup>a</sup>

|| Car folie est demander<sup>r</sup>

|| Chose qe nul ne peot garder. 11070

| ¶ Ore oiez douz choses d'escusurs,

c L'un est, qe il sunt menturs ;

a L'autre, qe escusent lur creatur,

Qe d'assez est peche greignur.

<sup>1</sup> holde hem.

<sup>a</sup> Tenebres, priue lu.

<sup>c</sup> Membres huntus.

<sup>a</sup> En vn de ses comandmenz.

<sup>2-2</sup> Harl. omits these

<sup>p</sup> Nent plus a deu lur creatur Ke a ;

<sup>r</sup> comander.

two lines.

and omits l. 11060.

Wykkedly þey synne on þese maners,  
þey make hym wers þan ben<sup>1</sup> here peres.

That þou make nat þy synne lytyl to<sup>2</sup>  
seme.

Que chescun se confesse entierement, sanz  
circumstance en confessant.'

Make nat þy synne lytyl to seme, 12413

Telle smale ande grete 3yf þou Gode queme.

3yt þer ys an enchesun

† Male espece en confessiun 11075

Ys kallede 'dymynucyū,' 12416

† Est<sup>1</sup> diminuciun.

On englys hyt ys to mene

To make þy synne lytyl to<sup>3</sup> seme,

Hyt ys to mene also anoper þyng,

Of þy synne to make shedyng;— 12420

Quant confessiun ne est<sup>4</sup> entere,

And þys may be on two manere,

† Ceo est en duble manere,—

Whan hyt shulde be hole ande clere,

§<sup>5</sup> Quant vus pechez lessez cunter;

Whan þou tellest but þe grete,

§ Ou circumstanes neis vblier.<sup>6</sup> 11080

þe smalē synnes þan wylt þou lete; § 12424

þese clerkys kalle hem 'cyrcumstauncys,'<sup>7</sup>

Car, duter ne deit nul mortal

To þe grete synnes are þey puruyaunces;<sup>8</sup>

Que circumstanes ne funt grant mal.

þou purueyst fyrst yn þy þoȝt

Mult peot estre agrege

How þe grete synnes shulde<sup>9</sup> be wroȝt;

Par manere de fere vn<sup>10</sup> peche;

Oftyn tyme a foule þoȝt ande an<sup>11</sup> yl 12429

E qant qe al peche est agregement,

Wyȝ lykyng þer yn gadereȝ a wyl,

A l'alme anoite grant turment. 11086

Afȝyr þat wyl cump a syȝt,

Afȝyr a syghete, a speche ful ryȝt, 12432

Weytyng yn wey, ande þarto ȝyftes,—

Alle þese to þe dede a man lyftes;

Alle þese kalle men 'cyrcumstaunces'.

þat vn to þe grete dede men haunces. 12436

Lo here ensample of oure tale;

þou seest<sup>12</sup> stykkēs þat are smale, \*

\* Car fu ardant,<sup>13</sup> ueum souent,

<sup>14</sup> Que de branches funt la gent,

|| Que ausi cler ardera

Cum le groz trunk fra.<sup>15</sup> 11090

þey brenne fyrst feyre ande shyre ||

<sup>1</sup> be. <sup>2</sup> 'to' omitted.

<sup>3</sup> De diminuciun de peche.

<sup>4</sup> la manere k'em fet. <sup>5</sup> alume.

<sup>6</sup> 'to' omitted.

<sup>7</sup> Est de peche. <sup>8</sup> confession est.

<sup>9</sup> De menu branchis de vant la gent

<sup>10</sup> purueyaunces.

<sup>11</sup> Kant vos pechez couent cunter,

Ke est ausi cler ardant

<sup>12</sup> shul.

Les circumstanes ne deuez oblier.

Cum l grant trunk refflambeant.

<sup>13</sup> 'an' omitted. <sup>14</sup> sest.

To brynge þe grete stokkes sone on fyre,—  
 Ryȝt so do þese smale þe wyȝ ynne 12441  
 A grete synne to bygynne;  
 þarfore y warne þe, yn þy lyfe  
 Of swychē smale þat þou þe shryue, | 12444  
 For ȝyf þou for-hele hem wyȝ þy wyl,  
 So mayst þou þy soulē spyl.  
 Ryȝt so fareȝ for-holen synne, †  
 As fyre, borē bosum ynne; 12448†  
 At þe laste hyt hym dereȝ, †  
 Ande brennyȝ<sup>1</sup> þat hym aboute bereȝ; †  
 For no synne may be hyde †  
 þat hyt ne behoueȝ opunly be kyde; 12452  
 ȝyf hyt be shewede here apert,  
 Yn ouȝer stede hyt ys couert; ||  
 Ande ȝyf þou hydē here þy blame,  
 Hyt shal be shewede to þy shame. † 12456  
 Seynt Austyn seyȝ a wurde to charge, \*  
 Of Goddys ȝyfte, how hyt ys large, \*  
 “Shryueȝ ȝoure dedēs ande ȝoure þoȝt, †  
 For Gode forȝyueȝ alle or noȝt; † 12460  
 Oper forȝyueȝ he alle wyȝ gladehede, †  
 Or alle abydeȝ to hys wraphede; †  
 ȝyf þou be alle fully shryue, †  
 Forsoȝe þan be þey all forȝyue; † 12464  
 ȝyf þou þe shryue of alle but one, †  
 Noȝer he forȝyueȝ þat, ne none.” †  
 Yn ryȝt resun þese clerkys telle, †  
 Yn þat stede þere Gode shal dwelle § 12468  
 Plenerly hyt behoueȝ be clene  
 þat no synnē mowe be sene.  
 Whan synne ys shryue ande clene echedeȝl †  
 þere wyl Gode holdē hys hostele; † 12472  
 þe mantel of loue ys leyde ful euene  
 þat heleȝ Iesu ande kyng of heuene. ||

| Pur ceo, en confessant ne celez  
 Les circonstances des pechez.  
 Le peche, par tropologie,  
 Par le trunk est signifie;  
 Les branches de cest trunk malure 11095  
 Sunt les circonstances de cest peche.  
 Home peot estre encumbre  
 Qant il les cele de gree,  
 Car, ausi vet de peche cele  
 Cum de feu en sein musce,— 11100  
 Al drein, damage fra  
 A ceoluy qe en sein le portera;  
 Car, nul peche ne peot estre cele,  
 Si couert, <sup>b</sup> apres mustre,  
 || Ou si ert mustre, et pus couert, 11105  
 † O ici cele, et pus ouert.  
 \* ¶ Seint austin vn mot dit  
 Qe bien fet a mettre en cest escrit,  
 † “Ore,” fet il, “vus confessez bien,  
 † Car tut par-durra deu ou rien, 11110  
 † Tant dune deu largement  
 † Qe sun dun ni parte nient;  
 † Ou tut vus pardurra,  
 † Ou trestut sun coruz retendra.  
 † Qant tuz aueras cunte, 11115  
 † Tuz vus sunt pardune;  
 † Quant tuz cuntez fors vn sul,  
 † Deu ne pardoine cel ne nul.”  
 † ¶ Dreite resun pur ueir condune  
 † Ceo qe li bon clerc sune, 11120  
 † Car peche n'est nient pardune  
 § Fors la ou deu est herbege.  
 † Plenere demande nettete  
 † Deuz, ou deit estre ostile; †  
 † Le deable et tute sa cumpainie 11125  
 † Engetez, ou deu ne auerez mie.  
 || ¶ Estreit d'amur le mantel  
 || Dunt couert est li rois de ciel  
 Qant en ceste vie mortel  
 Le receuez en votre ostel. 11130

<sup>1</sup> brenȝ.<sup>b</sup> Cum vus ert.<sup>c</sup> ‘Le lu ou deu ert ostille,’ and line 11123 comes after.

Yn o stede ne mowe þey reste ;  
 Gode or þe fende<sup>1</sup> oute keste ; 12476  
 One of þese behouep þe chese, \*  
 Take þe toon, þe touper þou lese.  
 Y wulde holde hym more þan wode ‡  
 þat cheseþ þe wykkede ande leueþ þe gode ;  
 Take we Gode on oure party, 12481  
 Ande fle we þe fendes cumpany.

**That þou make no skornyng yn shryfte.**

Skorne nat, ande seye þou wylt forsake  
 þy synne, ande eft aȝen hyt take. 12484  
 ȝyt wyl y warne þe of o þyng,  
 Yn shryfte make þou no skornyng. †  
 Lytyl mayst þou spede þat whyle \*  
 ȝyf þou shryuē þe wyþ gyle ; 12488  
 For ȝyf þou make þy shryftē feynt, †  
 Sykyr þou be þou shalt be a-teynt,  
 Whan þou art nat yn wyl  
 þe to wyþdrawē fro þyn yl. || 12492  
 What doust þou byfore þe prest  
 And hast deseyt yn þy brest ?  
 Asoylede mayst þou neuer be °  
 But þou wylt þy synnē fle. ° 12496  
 Wyþ skornē wenest þou þe quyte  
 As a fals ypocryte,  
 þat þou holdest nat cunnaunt  
 þat þou hetest ande takest an hande. 12500  
 A lytyl tale y wyl ȝow telle,  
 How he was shryue, þe fende of helle. §  
*The Tale of How the Devil came to be  
 Shriuen.*  
 An holy man þat Gode was dere, ||  
 Ones sat shryfte to here ; 12504  
 To hym come þe fende of helle |

<sup>1</sup> fend, þe toon.

† Gisir ne poent en vn lit  
 Le deable et iesu crist ;  
 \* Vn de euz hors del lit cherra ; °  
 ‡ Fous est qe le deable n'engettera,  
 Kar ki vnqe li herbigera 11135  
 Sa mesun pur veir cunchiera ;  
 En tant ad malueis lot ; †  
 Ki le herberge, il fet qe sot.  
 A ceste espece revendrai,  
 E plus ileoc vus dirrai. 11140

**Que chescun se garde de escharn en confessant.<sup>s</sup>**

Derisorie en<sup>h</sup> confessiun  
 † Ne deit fere nul hom ;  
 \* Car, bien ne purra espleiter  
 Si entent deu gabber.  
 † Chescune confessiun est feinte 11145  
 Qant vient de entente feinte,  
 Ceo est a dire, qant home n'ad qeor  
 || Detenir sei de pecher,—  
 A qei fere a prestre venez  
 | Si lesser vos pechez ne volez ? 11150  
 ° Nul assouz ne serra  
 ° Qe de fin qeor ne les lerra.  
 ¶ Nule feinte confessiun  
 Ne vaut vers deu vn botun ;  
 Voler faut a les fous, 11155  
 E par tant ne sunt assouz.  
 Qe confessez sunt, funt semblant,  
 Mes il funt ypocrisie grant  
 † Qant tenir ne veillent lur couenant  
 † Qe tenir premettent en genulant. 11160  
 † ¶ Ore oiez vne cunte k'en sermun  
 † Oy cunter de un prodom,—  
 § Coment le deable se confessa,—  
 Mes poi par tant espleita.  
 ¶ Vn seint home mult proue 11165  
 || Qe bien esteit de dampne de,  
 En confessiun un iur seeit,  
 | Qant le deable a luy veneit

<sup>s</sup> girra.

<sup>t</sup> manere de escot.

<sup>s</sup> De confessiun escharnisaunte.

<sup>h</sup> Escharnisance.

Yn form of a man, hys synne to telle ;	†	En furme de home transfigure ;	
þe holy man wende hyt hade be		Deuant li est agenule,	11170
A man yn flesshe as <sup>1</sup> he dyde se ;— <sup>*</sup>	12508	Semblant fist sei confesser,	
On hys knees he sett hym downe ;	§	Ces mals comenca a cunter ;	
Wyþ þe prest for to rounne,	*	Le seint home bien quideit	
And tolde hys wykkednes ful bostely. §	r	¶ Qe il verrai home esteit ;	
þe gode man lestnede þat satte hym by ;	r	Mult l'escuta ducement,	11175
He seyde, “ y haue be yn þe se, 12513	t	E cunter le lessa a sun talent.	
þere þre þousende shyppes were dreynt	t	¶ “ Ieo ai este,” dit, “ en la mer,	
þurgh me ;	u	Ou mil nefs ai fet neier ;	
And alle þe folk wyþ oute numbren,	u	Ne say mie la nombre de gent	
Allē broȝt y hem to kumbren ;	u	Qe ieo ai mis en turment,	11180
Aboue yn to þe wynde y wente,	x	Car lur siegles depecai,	
Ande broȝt hem alle to þat turment ;	x	Parunt neier les fesai ;	
On lande y haue do more tresun *	x	Aucuns nefs debruserent	
Wyþ fyre ande slaghetyr yn euery tounne,	*	Auant qe eles ariuerent,	
Ande alle þe skaþe y myȝt of mone 12521	x	Tut par mes enchantementz	11185
To hem þat yn borwēs wone ;	†	Parunt troublai les vens.	
Y haue made wrappe ande euyl wyl	†	Mes en tere fis plus de mal,	
Betwyxē hem þat wulde mone <sup>2</sup> yl 12524	†	Car enuirun su ale amunt et aual,	
And <sup>3</sup> echoun ouþer at here myȝt	†	Plusurs ai mult mal <sup>i</sup> procure	
More wyþ wrong þan wyþ ryȝt ;	†	A ces qe meinent en cite,—	11190
Yn pryde, yn Ire, yn enuye,	†	Procuratie, et consentement	
Yn sloghe, <sup>4</sup> ande yn coueytise, 12528	†	A <sup>k</sup> descord, dunai souent,	
Yn glotonye, and yn lecherye,	†	Parunt plusurs furent mort,	
Y delyte me yn euery vyleynye ;	†	Meins a dreit qe a tort.	
Foule flesshe dedes þat are ouer rank,	†	De orgoil, coruz, et d'envie,	11195
More þan ouþer y take to þank ; 12532	†	Plein fu, et de coueitise ;	
But, pryde algate and coueytise	†	Et glotonie et lecherie	
Y may nat leue, ne none of þyse ;	†	Me delit mult, et vileinie ;	
Ten þousende men dampnede be	†	Sur tutes choses, charnal peche	
Yn þese two for loue of me ; 12536	†	Plus des autres me prent a gree ;	11200
When y fynde hem custumably	†	Orgoil et <sup>1</sup> coueitise	
Yn þese two synnēs allē redy, §	†	Hair ne pus en nule guise,	
Ful weyl payeþ me þat synne, 12539	†	Car dis mil homes sunt dampnez	
	§	Par ces douz mortels pechez ;	
	§	A lur mort ai cunsentu,	11205
	§	E qe dampne furent, tres lee fu.	
	§	Qant custumablement	
	§	Perecus trouai, et negligent,	

<sup>1</sup> pat.<sup>2</sup> noun.<sup>3</sup> And sle.<sup>4</sup> sloupe.<sup>1</sup> Plusurs arsuns ai. <sup>2</sup> A. omits ‘A.’ <sup>3</sup> enuie et.

And bounde are þey to me þer ynne; þan do þey ryȝt as y wyl, Allē wrong wyȝ outē skylle; Fro wykkede to wers y do hem falle, For y am mayster ouer hem alle; ȝyf þey wulde wake, y do hem slepe, Ande yn ydulnes to lepe; For whan þey are yn bedē broȝt, Y do hem synne yn ydul þoȝt, Yn þoȝt of folye and foule delyte I do hem þenkē þan ful tyte. Certes y may nat telle hyt alle, þe synne þat y haue do, and more shal. Cryst, loue y neuer a deyl, Ne none þat on hym byleueȝ weyl, For yn euery dedly synne Y am bounde; and may nat blynne. Y dyde neuer commaundement þat Gode vn to þe folk haȝ sent. þe sacramentys of holy cherche, Y louede hem neuer, ne neuer werche. Pryue synne ande sacrylage, þat loue y moste, ande rycolage. Holy cherche, despyse and fyle, þat wyl y bleply, alle my whyle. þe holy man lestnē bygan, Ande hade wundyr of þat o man þat he myȝt so moche synnē do As he a-coupede hymself vn to: þe godē man for alle þys chaunce Saghe yn hym no repentaunce, Ne no sorowe made of contrycyun For no synne þat he hade doun;	12544 12548 12556 12560 12564 12568 12572	Trop me plust lur peche, Car, en ma hard les tinc lie A fere tutes mes voluntés, Pur ceo les ay tant amez; De vn mal en autre les getai, Car sur euz mestrie auoi. Ces qe furent bone gent, En peche cheir fis souent; Tant cum iurent en lur lit, Pensir lur fis de fol delit.  Qe vus irrai long cuntant? Mal ai fet si tres grant Qe amer ne pus deu pur rien, Ne nul qe en luy creit creistien. De tuz les set mortels pechez Suy, sachez, enuolupez; Encuntre chescun comandement Ai fet, ke deu liuera a la gent. Les sacramens de seint eglise Vnques ne amai pur nul aprise; Sacrilege et pechez priuez Tuz iurs ai mult amez.  ¶ Le prodome escuta, E durement se meruilla Qe vn pout fere tant des pechez Cum ceoly li out cuntez; Nepurquant le regardeit,  E nulę contriciun en luy veeit.	11210 11215 11220 11225 11230 11235
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<sup>m</sup> sompnolent. <sup>n-n</sup> A. has—E de tuz les comandemens  
Qe deu liuera a les genz.



He seyde, "hast þou any shame of þy synne		†	Après, l'ad demande ' Si il fut contrit ° de sun peche ?'	
þat þou hast be so mochē ynne ? "				
þe fende answerede to hym aȝen		†	L'autre "nanil" respondi,	
" Wytē þou weyl for certeyn,	12576	†	" Car, sachez," dist il, " ben de fi,	11240
þere y dyde but one or two		†	Qe la ou vn mal ai fet,	
Y wulde haue do twenty ande mo."		†	Vodrei qe fussent trente set."	
" þat art þou," he seyde, " a wykkede deuyl		†	" Dunc estes vus," dist, " le maufe,"	
þat þou repentest þe of none euyl."	12580	†	Qant vus ne repentez de peche."	
" ȝe, certeyn," he seyde, " so y am,		†	" Ceo est," dist le deable, " veir."	11245
A fende of helle to þe y cam."		†	" Le maufe su, ceo dussez sauoir."	
" Y coniure þe þat þou me telle—		†	¶ Le seint home l'ad cuniure	
Syn þou art a fende of helle—	12584		Qe il li cuntast la verite	
For what maner þyng a lyue				
þat þou come hedyr þe to shryue ? "		†	Pur qei la se vout <sup>a</sup> confesser ;	
" Now behoueþ me nedely			E le deable, qe ne pout celer,	11250
Telle þe euerydel ande why.	12588	†	Cunta pur qei la veneit,—	
Y se men come to shryfte so þykke,—		†	Si dist <sup>c</sup> qe il la gent veeit,	
Of some, here soules as blak as pykke,		†	Qant vindrent a confessiun,	
Ande as grymly on to se		†	Plus neirs esteient qe carbun,'	
As <sup>1</sup> any fende yn helle may be,—	12592	†	" Ausi horribles en alme les vi	11255
þo same men, when þey are shryue,		†	Cum sumes <sup>r</sup> d'enfer li enimi.	
So moche bryȝtnes ys hem ȝyue		†	Ceus memes gardai apres	
þat no sonnē ys so bryȝt		†	Qant il furent bien confes,	
As here soules yn Goddys syȝt.	12596	†	Si vi lur almes clarifie	
Y wyst my self hydus ande blak, *			Cum est le solail en este ;	11260
Ande no þyng hap so mochē lak ;				
þurghe my shryfte y wende to spede		§	Pur ceo me purpensai	
To haue turnede so bryȝt as ouȝer ȝede."		§	Qe ieo me confesserai,	
" þou art dyceyuede, foule treytoure,		†	Si ieo changer pusse partant	
þy shryfte may haue no swyche onoure ;		†	* Mun vout hydus et espuntant."	
Hyt may neuer do þe pru,			¶ " Vous estes," ceo dit le seint, " deceu ;	
þe feyrehede of shryfte, ne þe vertu ; †	12604	†	De confessiun ne sauez la vertu,	11266
þo þat þou sawe so blak wyȝ ynne,			Car, cil qe neirs sunt par peche,	
			Bien confes, sunt de grant beaute	
			Pur ceo qe il vnt volunte	
<sup>1</sup> Harl. Ande as.		° dolent.	¶ Coe sui ioe, fet il, le deable pur veir, . <sup>a</sup> vint sei.	
			Ne la pus denier a nul foer.	<sup>r</sup> sunt.

þey are repentaunt of here synne,	†	Après lessir lur peche ;	11270
Ande are now come to ryzt gode wyl	†	Si ne unt nient plus talent	
To do penaunce ande no more yl ;	12608	Corucier deu omnipotent ; *	
Ande þurghe þe shryfte þat þey haue take	†	Cest <sup>t</sup> receiuent absoluciun	
þey are asoylede, ande synne forsake.		Par vertue de confessiun ; *	
þere <sup>1</sup> of cump alle <sup>2</sup> here beute *		De lur bone volunte	11275
Yn here soules, as þou mayst se ;	12612	* Vient dunc lur grant beaute ; *	
But þou þat hast no repentaunce,	†	Mes vus, qe repentir ne volez,	
But loue and lykyng yn <sup>3</sup> cumbraunce,	†	Iames beaus ne serrez ;	
To feyrehede shalt þou neuer wende,	†	La vertue de confessiun	
But blak <sup>4</sup> and foule wyþ outyn <sup>5</sup> ende ; §		Ne auerez ia, maueis felun ;	11280
A deuyl þou come ; to satan þou go !	12617	† Deable venistes, et deable alez,	
To þat sorowe þat þou come fro."	§	Hydus fustes, et hydus seiez ! "	
He wente a wey, alle for lore, <sup>6</sup>		Le maufe se vet a tant,	
A deuyl, as he was byfore.	12620	† Ausi horrible cum fut deuant.	
þarfore, gode men, wyte <sup>7</sup> 3e weyl	†	¶ Pur ceo ne quidez mie	11285
Shryfte saueþ nat a lone echedyl, <sup>8</sup>	†	Qe confessiun vaile vn alie	
But 3e haue godē repentaunce,	†	Si repentance n'eit en cumpainie,	
Ande of forzyuenes gode affyaunce,	12624	Seur seiez, qei qe l'em die,	
And yn gode wyl 3ow to wypholde		Voler de sei detenir	
Fro þe <sup>9</sup> synnes þat byfore are tolde.		Depeche, ait chescun, et desir ; *	11290
Gode graunte vs grace swyche <sup>10</sup> shryfte to		Ki nel ad, il escharnist,	
make,		Pur ueir vous di, iesu crist,	
Ande for oure synne swyche <sup>10</sup> penaunce		E deu al iugement l'escharnira	
take,	12628	Qant il deuant tuz iuge serra.*	
þat we be neuer more a teynt <sup>11</sup>			
For fals shryuyng ne for feynt ;			
But graunte vs alle vs self <sup>12</sup> to 3eme,			
And yn oure shryfte Iesu to queme.			
Amen.	12632		

**Here endyþ Manuel pecche.**

<sup>1</sup> per.      <sup>5</sup> outhen.      <sup>9</sup> po.  
<sup>2</sup> al.      <sup>6</sup> al forlore.      <sup>10</sup> swych.  
<sup>3</sup> yn þy.      <sup>7</sup> wete.      <sup>11</sup> neuermor ateynt.  
<sup>4</sup> blake.      <sup>8</sup> alone ychedeyl.      <sup>12</sup> selfe

\* A. inserts here, seemingly by mistake, (compare lines 11326—32),

Tant dutent encumbrement ;  
 Ceo lur vient de seintete  
 E conscience bien ordene.  
 ¶ L'auter ot trop gros entendement  
 E perdi dreit iugement  
 Qant sunt encumbre de peche,  
 Qe entendre ne poent verite.

<sup>t</sup> Teus.      <sup>u</sup> Par volunte et contriciun.  
<sup>x</sup> A. bunte.      <sup>y</sup> A. Eit chescun le voler et desir.  
<sup>z</sup> Chescun ky fainte confession fra.

**Que chescun se garde de desordene  
conscience.<sup>a</sup>**

Home deit auer seine conscience, 11295  
Ceo est de confessiun la sentence;<sup>b</sup>  
Car conscience scrupuluse,  
Tiele qe est trop dotuse,  
Souent uus mettra a malese  
Qant estre purrez a ese, 11300  
<sup>c</sup> Car hure de seintete  
Iuge pur peche est a la fee.<sup>c</sup>  
¶ Home qe trop est menuer<sup>d</sup>  
Ne se peot bien confesser,  
Car alme en touses<sup>e</sup> ocupe 11305  
Les gros vblie a la fee.  
Teus ressemble a phariseus  
A quels parole dampne deuz,  
'Ypocrites' les apele,  
Pur vne resun<sup>f</sup> tresbele, 11310  
'Car anise et mente donerent,  
E plus grant chose entre lesserent,  
A la ley qe deu lur duna  
Par Moysen qe l'aporta.'  
¶ Vn autre ensample bon lur dist 11315  
Quant vers eus parla iesu crist,  
"Dampnable estes, bien sachez,  
Ypocrites malurez,  
<sup>g</sup> Kar vne goute," dit il, "colez,  
E la camail transglutez."<sup>g</sup> 11320  
¶ A la fee vint de simplete  
Scruple en alme ordene;  
Car, ki les qeors ot enluminez  
Ki ne funt mie les gros pechez,  
Se confessant menuement, 11325  
Tant dutent encumbrement;  
<sup>h</sup> Coe lur vent de seintete  
E conscience ben ordine.<sup>h</sup>

<sup>a</sup> De ypocrisie.

<sup>b</sup> sentence  
De disordine conscience.

<sup>c</sup> Kar a la fiez oueres de seintete  
Iugera ele a mauueis peche.

<sup>d</sup> In B. a line has been drawn through 'menuer' and  
'mensung' substituted.

<sup>e</sup> hom a truffles.

<sup>f</sup> 'En l oreisun.' For 'Pur' A. has 'car.' B. omits  
the next two lines.

<sup>g</sup> Omitted in A.

<sup>h</sup> Omitted in A.

Ceo est<sup>i</sup> trop gros entendement,  
E perdi vnt dreit iugement 11330  
Qant<sup>k</sup> sunt encumbre de peche,  
Qe entendre ne poent la verite;  
Pur rien tenent tres groz pechez,  
Car le deable les ad les oilz creuez;<sup>l</sup>  
Pur ceo lessent a nunchaler 11335  
Les vns, des groz pechez sei confesser.  
Teus ne vnt de conscience,  
Car trop sunt de gros sentence;  
Il sunt obstinat souent,  
Car les fleschir pet hom nient<sup>m</sup>. 11340  
De tuz pechez ke<sup>n</sup> sauums  
E qe en cest escrit troue auums,  
Est pur veir obstinaciun  
Vn des mauueis qe trouum.  
¶ Ne seiez dunc trop scrupulus, 11345  
Ne trop groz cum sunt ius;  
Entre douz vuz tenez,  
E sage conscience auerez:  
Le plus grant peril plus eschuez  
Qe trop grosse conscience ne eiez. 11350  
¶ Dunt vus deuez confesser,  
En ceste liure poez trouver,  
Solun ceo qe a ley apent;  
Mes priuitez ne trouerez nient,  
Dunt hom se deit confesser 11355  
Qe d'encumbrement se vout garder.<sup>3</sup>

<sup>i</sup> Li autre vnt. <sup>k</sup> Tant. <sup>l</sup> les ad enuoglez

<sup>m</sup> E flechent; et coe ne dust hom nent. <sup>n</sup> A. re

[<sup>3</sup> In A. (*Hurl.* 273) the 'Poyntes of Confession,' lines  
9633—10394, pages 349—369, follow here, and then—

¶ Pluz de confession ne dirrai,  
Quar ce suffist, come ie crai.  
Nepurquant matere voil doner,  
Qe plus vodrai rimer;  
Vers en latin ci mettrai  
Sicoms de mestres apris ai.  
Le clerc qi les lirra  
De bouche espoudre les purra,  
Pluz pleinement purra dire  
Qe ie en rim puis escriure.

Quis, quid, vbi, quibus auxiliis, cur, quomodo, quando?  
Aggravat ordo, locus, peccata, scientia, tempus,  
Etas, conditio, numerus, mora, copia, causa,  
Et modus in culpa, status altus, lucta pusilla.

Expositio primi versus;—'quis,' vt dicantur circum-  
stancie peccatis, et cum qua peccauit ignorata parua.

**De oreison e ses profit.<sup>2</sup>**

Apres verraie confessiun  
 Dait venir saint oreisun.  
 Confessiun alme purifie,  
 Mes oreisun la saintefie;  
 Par confessiun, de mort releuez;  
 Del deble, par confessiun, eschapez.  
 Oreisun vus garde ke vus ne chaiez,  
 Par oreisun estes a deu liez;  
 Confessiun vus releue gisant,  
 Oreisun vus garde en esteant;  
 Oreisun ad ben le poer  
 Tuz bents a hom purchacer,  
 Kar, si hors de peche seez,  
 E en deu vus delitez,  
 Oreisun vus purchacera  
 Kant ke votre quer desira;  
 Kar dauid le prophete dit,  
 Si cum trouum en sun escrit,  
 'Ky en deu se delitera,  
 Kant ke a resun demandera,  
 Dame deu,' fit il, 'li durra;  
 Tant de franchise ben ly fra.'  
 ¶ Chescun hom en vie mortel  
 Ky desire uenir al ciel,  
 De oreisun ad grant mester;  
 Pur coe vus comande deu orer.  
 ¶ Deus choses vus dirrai  
 De oreisun, si cum apris le ai,—  
 ¶ La primer est, 'sa grant uertu  
 Ke ele ad vers dame deu.'  
 'Quei hom dait prier, et coment,  
 Est le secunde enseingnement.  
 ¶ A la primer reuenum,

<sup>2</sup> The text hereafter is from *B. (Harl. 4657.)*

<sup>3</sup> A. inserts here.—Oreisun garde qe ne meorgez, and omits line 11364. <sup>4</sup> A. aicom ie sai.

'Quid,'—genus peccati, et species, et indiuidium, si necesse fuerit. 'Vhi,'—vt dicantur circumstancie loci aggrauantes. 'Quibus auxiliis,'—an solus, an cum sociis; grauius enim peccat qui alios secum peccare facit. 'Cur,'—in qua suggestione, temptatione, intentione. 'Quomodo,'—si naturaliter an aliter. 'Quando,' id est, quo tempore, quotiens, et quanto tempore Sequitur de oratione.]

E le profit vus dirrum. 11390  
 Al comencement deuez sauier  
 Ke nul ne poet sa vertu parcunter,  
 Kar, (a vne manere de parler)  
 Sur dame deu ad poer,  
 Ne seit ia si carouce, 11395  
 Ne tant vus ait manace,  
 Apres suffisante contriciun  
 E verraie confessiun  
 Ke ne l'apese seint oreisun,—  
 Par seint escrit coe prouerum. 11400

*The Bible Story of How King Hezekiah's Life was prolonged Fifteen Years by his Prayers.*

¶ Iadis esteit 1 bon Ray  
 Ezechie de la veille lay,  
 Prodhom fu, et ben prese,  
 Cum en escrit auom troue;  
 Ben esteit de dame de, 11405  
 Paen ne fu mie, mes Rai de Iude.  
 Deu le prophete a ly enueia,  
 Ysaie, ky dit ly a  
 "Ke sun regne apesast,  
 E a morir se aturnast;" 11410  
 Coe dit le prophete ysaie,  
 'Ke plus ne uiuerait il mie.'  
 Ly rois ezechie ben sauait  
 Ke dame deu pitous estait;  
 Vers la parraie se turna, 11415  
 E anguissousment plora,  
 —Kar il giseit en sun lit  
 Kant ysaie la parole dit,—  
 Deu pria ententiument  
 'Ke il ne ly obliast nent;  
 11420  
 Cum en sa vie aueit ame  
 De fere dreiture et verite,  
 Viure desira plus lungement  
 Pur plus profiter a sa gent,  
 E prie deu 'ke coe ly grantast, 11425  
 E sa vie plus enloingnast.'  
 Ore oiez uertu de oreisun!  
 Ainz k'il issi de la mesun  
 —Le prophete ke a ly fu enueie—  
<sup>5</sup> A. deposast.

Al rai arere est returne,  
 Si ly ad ben nuncie  
 E pur ueir recunte,  
 ' Ke deu ses lermes aueit veu  
 E sa oreisun ben entendu ;  
 Pur coe ses iurs aloingne,  
 E xv anz de vie grante.  
 Greindre miracle pur ly fist,  
 Si cum trouom en escrist ;  
 Kar al rai cunte ysaie  
 " Qe vus ne me deseirez mie,  
 Deu," dit il, " l signe ad grante  
 Dunt le mund ert esmerueille,  
 Le solail sun curs changera,  
 x lines a rere returnera ;  
 E le orloge achaz esprouez,  
 E ke uerite seit, i truerez."  
 Ezechie veir troua  
 Kant ke ysaie li cunta.  
 ¶ Oiez de oreisun la uertu,  
 Kant changa la sentence deu,  
 E lunge vie purchasa  
 Al ray ky deu manasa :  
 Pus ke out dit k'il ne viuera mie,  
 Ly purchasa lunge vie.  
 Le solail ben mustra<sup>a</sup> sa bunte  
 Kant sa nature pur ly ad change ;  
 Par tant poez ben uer,  
 Ke le ciel ne poet rester  
 A la prier del seint hom  
 Kant il la fet de custum.  
 ¶ E ne mie seulement le ciel de sus  
 Obeit a oreisuns de teus,  
 Ainz funt les qatre elemenz,  
 Fu, heir, ewe, et venz.  
 ¶ En la bible auom troue,  
 Ke Elie vn prophet de  
 La pluue treis anz suspendeit ;  
 Issi auint cum il pria.  
 Puis autrefiez deu pria,

11430 E deu pluue enuaia 11470  
 Par vnt<sup>a</sup> la tere son fruit dona,  
 E le pople deu mercia.  
 ¶ Sur<sup>a</sup> angles ad poer oreisun,  
 Quant prie deu le saint hom ;  
 11435 Kar la pestilence lessa 11475  
 Ke deu en tere enueia  
 Kaunt dauid son pople out nombre,  
 Dunt deu estait mespaie.  
 Daut, quant le angle veait  
 11440 Ke son pople ocierait,<sup>a</sup> 11480  
 Pur son pople deu pria,  
 E la morine tost cessa.  
 ¶ Par taunt nus est ben mustre<sup>a</sup>  
 De oreisun la grante bunte,  
 11445 Pus ke ele ad poer 11485  
 La sentence deu chaunger ;  
 E li aungle ensement  
 Sunt a prier obedient,  
 Cum wus mustrai drenerement<sup>b</sup>  
 11450 De seint Dauid e sa gent.<sup>c</sup> 11490  
 ¶ Ore wus mustrum maintenant  
 Ke sur hom ad poer grant,—  
 Kar ki ad plus de poer en tere  
 Ke n'ad li sire li emperere ?  
 11455 Nekedent fu mort et mis en<sup>d</sup> bere 11495  
 Par seinte gent a lur prier.  
*The Tale of How the Emperor Julian the  
 Apostate was killed through the Prayers  
 of Bp. Basil and his People, by a Martyr  
 who rose from the Dead.*  
 ¶ Kar iadis esteit un emperur  
 Ki renia son creatur,  
 Tant ad l'empire desire ;  
 Allas ke il vnkis esteit ne !  
 11460 Il esteit dunkis apele 11500  
 Iulien le renie.  
 Cest traitre en perse ala,  
 Kar encuntre eus guerreia ;  
 Par vn gast<sup>e</sup> pais passa,  
 11505 Ou il un eueske troua

<sup>a</sup> B has—E de coe ne me decreez mie.<sup>b</sup> A. solail ateint.<sup>c</sup> There follows a \* and 'quod hic deest, requere in fine ad tale signum.' The omission, to line 11659, which is in a rather later hand, is inserted in the text.<sup>a</sup> A. ount.<sup>b</sup> A. Com.<sup>c</sup> A. ocieit.<sup>d</sup> A. ad dieu mostrea.<sup>b</sup> A. ie mostrai dreinement.<sup>c</sup> B. omits this line.<sup>d</sup> A. sur.<sup>e</sup> A. wastee.

Ke basil estait nome,  
Saint hom fu et ben lettre,  
Ke nurri fu iadis  
Od Iulien le chaitifs.  
Quant ' basil out enquis  
Ke l'emperere vint en cel pais,  
De pain de orge li presenta,  
Kar nul melior ni troua.

Iulien se corusa  
K'il tel pain l'enueia ;  
Pur ceo, par mahun iura,  
Par grant ire k'il ad, <sup>s</sup>  
Ke quant il returnereit <sup>h</sup>  
Tote sa gent ociereit.  
Saint basil, quant ceo oit,  
Pur son pople se dementi ;  
Pur ceo son pople ad assemble,  
Tuz ke furent en sa euesche ;  
Oueskes eus comence a treter  
Coment il pussent apeser.  
Chescun dona de son auer  
Pur l'emperere presenter ; <sup>i</sup>  
En deu basil mout se afia ;  
Sa gent pur ceo amonesta  
Ke chescun maist son escrit  
Sur son auer. Si lur dit,  
Ke reprendre poaint lur dun  
Si deu lur vengast del felun.  
E en deu taunt se affiait  
Ke de Iulien les vengerait. <sup>k</sup>  
Quant son pople out sermone,  
Ensemble oueke eus ad prie  
' Ke il pur sa grant uertu  
Vers iulien fust lur escu.'  
Notre dame vnt ausi prie,  
Ki le chaitif out refuse,  
' K'el sa hunt out en remembraunz  
E a Iulien enuaiaist male encumbrance. <sup>l</sup>  
Basil les ad confortez, <sup>11545</sup>  
" Ces trois iurs," dit il, " deu priez,

<sup>r</sup> A. Seint.<sup>s</sup> This line omitted in B.<sup>h</sup> A. Le pais destruerait, E.<sup>i</sup> A. lui presenter au retourner.<sup>k</sup> A. adds—Si deuoutement fust prie  
Car il est plein de pietee.<sup>l</sup> A. E les gardast de meschance.

Kar, auant ke saient ceo trai passe,  
Quites serrez del malure."

En le eglise dunt le <sup>m</sup> eueke estait,  
<sup>11510</sup> Vn saint martir reposait <sup>11550</sup>  
Ki saint mercurie fu nome ;  
Pur deu esteit martirize ;  
En le frunt de l'eglise <sup>n</sup> son escu,  
Cum custum est, unt pendu,  
<sup>11515</sup> Ses armes en la tresorie <sup>11555</sup>  
Mis aueient par corteisie,  
Sa launce pas ne failli  
Ou il esteit enseueli.

Le eueske de ki wus ai cunte,  
<sup>11520</sup> La nuit apres ad sunge <sup>11560</sup>  
Ke notre duce dame venait  
De sa trone ou ele seeit,—<sup>o</sup>  
Mut aueit bele compaignie  
Des angles e de cheualerie,  
<sup>11525</sup> Des virgines e de docturs, <sup>11565</sup>  
E de saint confessurs.

De la veu tout se esioiait  
Ke vnkes auant si le estait.  
Cel pople ad aresune  
<sup>11530</sup> La duce mere de pite, <sup>11570</sup>  
" Quel de wus me uengera  
De Iulien le apostata,  
Ki sa lai ad renie

<sup>11535</sup> E mun duz fiz blasfeme, <sup>11575</sup>  
E mai ad del tut refuse :  
Certes il ad fet mut grant peche." <sup>p</sup>

Maintenant saili auant  
Mercurie, cheualer vaillant,  
" Ieo," fit il, " dame, si ioe ai le grant,  
<sup>11540</sup> Wus vengerei maintenant." <sup>11580</sup>  
" Vistement," fet eles " alez,  
Mun fiz e moi de li uengez."  
<sup>q</sup> Ses armes li ad baille, <sup>q</sup>  
E richement fu adubbe  
<sup>11545</sup> De la main la mere de, <sup>11585</sup>

<sup>m</sup> A. ou il.<sup>n</sup> A. du moster.<sup>o</sup> A. veit Sur son trone ou seeit.<sup>p</sup> A. Mon fiz e moi refusee.<sup>q</sup> A. Q'en l'eglise furent posee,  
L'espie lui seint au coste,  
Sa lance en poing lui a donnee.

Bor fu unkis tel chiualer ne.  
 Mut se pout esioir<sup>r</sup>  
 Ke issi fu fet chiualer.  
 Vn destrere le ameinert tut blaunc  
 Ki mut fu bels e ben alaunt, 11590  
 Richement fu aturne  
 De herneis de or esmerre.  
 Mercurie la beneison demaunda,  
 E cel destrere blaunc munta :  
 Ore li condue dampne de 11595  
 Par sa grace e par sa pite !  
 Saint Mercurie s'en ala,  
 L'emperur Iulien troua,  
 De ses cheualers enuirune ;  
 De la deu vengeance ad poi pense. 11600  
 Tut le ost se aparceiuait  
 Ke vn chiualer del cel uenait  
 Tre richement aturne,  
 Dunt tuz furent efraie.  
 Par mi le ost l'emperur choisi, 11605  
 Le cuerr de sa lance li fendi,  
 L'alme enueia a le enemî,  
 A le tere le cors purri.  
 Quant Iulien vit ki il fu feru  
 Del messenger dampne deu,  
 Sa main prist plein de la poudrere<sup>r</sup>  
 Li escumege emperur,  
 Ver munt en le air le getta ;  
 En gettant, issi vers deu parla,  
 "Vencu me auez, nazariens, 11615  
 Ki sire estes de cristiens !"   
 En blasfemaunt le diseit,  
 Kar il desespere esteit ;  
 A taunt fu mort li malure,  
 A uif deble seit il comaunde.<sup>t</sup> 11620  
 Quant mercurie aueit son message  
 E parfet out son vaiage,  
 Arere<sup>n</sup> se est returne  
 E en sa tombe recouche.  
 Saint basil enueila, 11625  
 E dampne deu en mercia.  
 Ben entendî la uerite

<sup>r</sup> A. glorifier.                      <sup>n</sup> A. de poudrele.  
<sup>t</sup> A. 'E a vif deble comaundee,' and the next two  
 lines are omitted.              <sup>n</sup> A. Mercurus.

K'en sungant l'out deu mustre ;  
 Son pople ad reconforte,  
 E sa uisiun<sup>x</sup> lur ad cunte ; 11630  
 "Iesu crist," dit il, loez,  
 Ki de Iulien nus ad vengez ;<sup>y</sup>  
 Kar mors est pur ueir l'emperur  
 Ki reneia son sauueur." 11635  
 En argument<sup>z</sup> de verite  
 Sunt tuz oue le euesk ale ;  
 La lance engardent<sup>a</sup> ensanglente  
 Ki al mur del eglise fu apuie ;  
 Les armes al saint wnt querant,  
 Mes il ne trouent taunt ne quant 11640  
 For le escu, ke virent pendant  
 En le lu ki solait auant :<sup>b</sup>  
 La laine<sup>c</sup> del tombe vnt oste  
 Ou saint Mercurie fu pose ;  
 De ses armes le trouerent arme, 11645  
 Si cum saint basil out sunge.  
 Del miracle unt deu regracie,  
 E vers l'ostel sunt ale.  
 De denz le terz iur oient nouele  
 Ke Iulien fu mort, l'emperere. 11650  
 Cuntent cument ocis estait  
 De un chiualer ki del cel uenait.  
 ¶ Mustre wus ai, si wus est a gre  
 Ke oreisun sur hom ad pouste ;  
 Si dunk, sur kaunt ke est en ciel 11655-6  
 E quant ke est en uie mortel  
 Ad saint oreisun poer,  
 Mut la deuom cher amer.  
 ¶<sup>d</sup> Ore vus dirrai v choses ou vi 11660  
 De oreisun, cum vus promis,  
 Ke chescun hom deit auer  
 Ky en priant uoet purchacer.<sup>d</sup>  
 Primes,—verraie couent estre .  
 Kant ke parlam al rai celestre ; 11665  
 Kar, si votre quer<sup>e</sup> cuntredie

<sup>x</sup> A. la songe.  
<sup>y</sup> A. dit, seit loez, Qe del felon nus ad sauuez.  
<sup>z</sup> A. tesmoinance.              <sup>a</sup> A. regardent.  
<sup>b</sup> A. omits this line.  
<sup>c</sup> 'le couerele' put at the side; A. has 'la couerele  
 out remuer.'  
<sup>d-d</sup> A. Coe qe dieu velt prier  
 Cestes choses deit auer.              <sup>e</sup> A. vie.

Coe ke votre bouche prie,  
Ne vaut <sup>f</sup> de aie vn botun,  
Kar tel est <sup>f</sup> faus oreisun.  
Pur coe dit duz iesu crist,  
" Ne mie chescun hom ky dit  
' Sire, sire, ' en ciel entera,  
Mes cil ke le uoler mun pere fra."

¶ Pur coe nus ad deu amoneste  
En 1 liure ke trenis est apele,  
' Ke nus en seint oreisun  
Nos quers ou nos mains <sup>s</sup> leuom.'  
Par te mains, entendez bone oueraine,  
Si cum le liure nus enseingne.  
Kant a ta bouche acordent te fez,

Dunkes verraiment deu priez.  
¶ Oreisun deit estre souenere,  
Kar tel est a deu cher;  
Ne est mie dignes de estre oi  
Ke rerement crie deu merci.  
Vne chose vus di sanz dotance,  
Coe ne est mie signe de repentance,  
Ne ke aiez grant desir

Al regne dame deu uenir,  
Kant souent merci a deu ne priez,  
E le regne del ciel ne ly demandez;  
' Souent, ' dit deus, ' demandez, <sup>b</sup>

E a la porte de pite batez,  
E misericorde requerez,—

E de deu la trouerez  
Merci pite et buntez. <sup>i</sup>

Pur coe nus ad amoneste  
Seint pol le apostle de,  
' Ke prium deu sanz cesser '  
Kar tel oreisun ad deu cher. <sup>o</sup>

¶ Deuote deit estre oreisun;  
Ce set ben chescun hom.  
Cil ki reis est omnipotent  
Ne vot estre prie teument;  
Kar dreit resun condune,  
Ke en priaunt, chescun hom

<sup>f</sup> A. certes votre reson Endreit de cest.

<sup>s</sup> A. euims.

<sup>i</sup> A. omits this line.

<sup>b</sup> B. omits this line.

<sup>o</sup> There is another mark more in the MS. here, and a reference to the end for some lines omitted. These lines (11701-11806) are inserted in the text.

Ki graunt chos desir aver,  
Deuotement deit prier;  
Pur ke il ne poet achater,

11670 Ne sur gage enpromter, 11710  
Ceo ke li pardurra de

Si deuotement seit prie,  
Ceo est, pardun de peche,  
E pus, duraunce en <sup>1</sup> bunte.

11675 ¶ Oreisun est cum un present 11715  
Ke a deu enueum omnipotent;

Enueier la deuom od bon quer,  
Autrement nel poum paier. <sup>1</sup>  
E ki plus la enueiera largement,  
Plus le merciera deuotement.

11680 ¶ E a <sup>m</sup> les angles nomeement 11720  
Dusum fer beu present,

Ki a deu offrire nos oreisuns  
E tuz les biens ke nus feson.

11685 Pur ceo seint bernard diseit 11725  
En un liure k'il fesait,

" Li angle, " fet il " solaint ester  
Quant veient la gent vrer,  
Taunt se <sup>n</sup> delitent en oreisun

11690 Ke fet est oue deuociun; 11730  
E hunt vnt de ester messenger

De pouer present porter  
A si trehaut emperur  
Cum est deu notre creatur."

11695 Le plus haut e riche present 11735  
Ke a deu enuaioim, surement

Est de peche espirit contrit,  
E en amant deu de quer parfit.

11700 ¶ Bone fai wus couent auer 11740  
Si uerrament volez deu prier.

Ben ne poez de deu purchacer  
Qe ren se dotera en <sup>o</sup> sun quer;  
En deu se dait afier,

11705 Ki largement dune saunz reprouer. 11745  
<sup>p</sup> Sachez ke de checun prodhom

Ad deu mut cher la oreisun; <sup>p</sup>

<sup>1</sup> A. E pardurable.

<sup>n</sup> A. Pluz.

<sup>1</sup> A. Si dieu vus deit mercier. <sup>o</sup> A. ne oste doute.

<sup>m</sup> A. auera de merciement. Pur.

<sup>p</sup> Sachez qe dieu ad mout cher  
Del prodhome chescune priere.



Ainz ceo k'il sait pronuncie<sup>a</sup>  
 Escriuer l'ad comaunde,  
 "Certain," dit le saint, "seiez  
 Ke wus de deu receiuez 11750  
 Ceo dunt li auez priez,  
 Oue chose dunt mester auez."  
 E ceo fet deu par sa pite,<sup>r</sup>  
 Ki seet notre enfermete,  
 E<sup>s</sup> de notre ignorance 11755  
 E de notre nunsauaunce;<sup>t</sup>  
 Kar akune feez demaundum  
 Chose dunt mester ne auom,  
 Pus nus fet dunk li rai de cels, iesu,  
 Quant notre prier chaunge en meuz; 11760  
<sup>a</sup> Pur ceo n'el wus veut granter,  
 Kar tel hure le wus veut doner<sup>a</sup>  
 Kaunt plus wus purra ualer  
 E quant de aie aueras mester;<sup>x</sup>  
 Deu deuum hardiement 11765  
 Prier, seigneur si pacient.  
 ¶ En priant, aiez humilite,  
 Ke racin est de chescun bunte;  
 Ce est a dire, ke me entendez,  
 Si wus seez en nul pechez, 11770  
 Vos pechez primes acupiez;  
 E ke ne estes mie digne, pensez,  
 Ke ta prier sait oi  
 De deu; par ta male vie  
 Amendement dunk promettrez 11775  
 En votre quer, e si le facez;<sup>y</sup>  
 E fiaunce, cum auant ai dit,  
 Aiez en la pite iesu crist,  
 E en les sainz ke sunt el cel,  
 E ceus ke sunt en uie mortel 11780

<sup>a</sup> A. 'E uaut q'il eit prononcie,' and puts it after next line.

<sup>r</sup> A. Ce vient de la piete die.

<sup>s</sup> A. Il doit. <sup>t</sup> A. nonsachance.

<sup>a</sup> A. Neis ce q'il nus velt graunter  
 Tiel heure ne vus velt doner,  
 Cum nus damandom a la feez,  
 Einz ad son don purloignez.

<sup>x</sup> A. omits this line.

<sup>y</sup> A. Pus votre cuer enleuez.

Ki dignes sunt estre oi,  
 A queus od fai estis vni.  
 De vmble prier, deu disait  
 Ke el pur veirs le ciel percait.<sup>a</sup>  
 Ensamble bone poez auer 11785  
 Cum deuez humblement prier,  
 Del publican ke deu pria  
 Quant oue le fariseu le temple entra.  
 ¶ Vostre oreisun deit estre sage,  
 Ke ren demaundez a votre damage, 11790  
 Cum est terriene chose  
 Ke wus faudra a chef de pose;—  
 Demaundez bien celestien,  
 Issi dait fer bon crestein;—  
<sup>a</sup>Kar de vne chose seur seez, 11795  
 Ke ren de deu receueriez,  
 Pur ceo ke folement priez.<sup>a</sup>  
 Vos priers pur ceo rectifiez,  
 Chose espirital demaundez  
 Dunt al alm mester auez; 11800  
 E si ta prier ne sait pas faint,  
 Me souenere, deuote, e saint,  
 E hors de mortel peche seez,  
 E ferm creaunce en deu auez,—  
 Hardiement wus afiez 11805  
 Ke votre priere auerez.<sup>b</sup>  
 ¶ Ore auez oy la manere  
 Quele dait estre priere;<sup>c</sup>  
 Mes ore vus dusum mustrer  
 Ke le deble ne poet rester, 11810  
 Ne ses angles<sup>d</sup> ne poent valer,  
 Kant oreisun est fet de bon quer.<sup>e</sup>

<sup>a</sup> A. Q'ele pierce les cels. B. omits the next two lines.

<sup>a-a</sup> Quant folement demandez,  
 Seint Iake nus a ce mostrez,—  
 Il parole a tiele gent  
 Qe dieu prient folement,  
 "Vus," dit il, "demandez,  
 Mes riens de dieu receueriez."

<sup>b</sup> A. receueriez.

<sup>c</sup> A. inserts ¶ Sur dieu puet en ascune manere,  
 Cum prouames, seinte priere.

<sup>d</sup> A. engins.

<sup>e</sup> A. Contre oreison fet de cuer.

*A Tale of the Power of Prayer over the Devil and his Angels, or How a Monk ran away with a Knight's Wife, and how, when they were found out, a Prayer to the Virgin Mary saved them from all Harm.*

- ¶ Kar 1 cheualer iadis esteit  
Ky iuste 1 abaie maneit ;  
Mut ama ceus de la mesun,  
Kar il furent de grant religiun, <sup>f</sup>  
E mut les ad tuz honure  
Pur lur uertu et lur bunte.  
A compaignes out cest cheualer  
Vne bone et bele mulier ;  
Vn moingne de cel abeie,  
Ky mut esteit de bone vie,  
Eslu out a sei cunseiller  
Ceste dame dunt me oiez parler. <sup>h</sup>  
Cest moingne souent venait  
A ceste dame, et la confortait,  
Souent ly disoit sarmons  
E saintes collaciuns,  
E oreisuns la enseingna,  
Par vnt la dame mut le ama.  
Mes le deble, plein de envie,  
Semer pensa zizannie,  
En lour amur mist esqumonne,  
Lur seintete turna en folie.  
Kar cist ke a la dame fu cher  
Vn iur la vint conforter ;  
De seintete vnt mut parle ;  
Mes le deble plein de iniquite  
A fol penser <sup>i</sup> les entisa,  
Seint amur en folie <sup>k</sup> changa ;  
Kar, le moingne dunt ai cunte  
Tant ad la dame enchante,  
<sup>l</sup> K'el granta oue ly aler  
Oue ke il la uolait amener <sup>l</sup> ;  
Tuz les ioueles k' ele out cher <sup>m</sup>  
Vistement comence a trusser,  
Or et argent ensemment  
Trussa ele vistement ;  
Oue le moingne s'en ala
- Si cum le deble les entisa. 11850  
E a hunte fusement tut liuere ;  
Mes deu les garda de peche.  
Loinz ne furent vncore passe  
Par la purueance de de,  
Kant a l'ostel vint le cheualer ; 11855  
Si demanda pur sa mulier,  
Mes il ne l'ad pas troue,  
Dunt mut esteit esmerueille ;  
En sa chambre est tost ale ; <sup>n</sup>  
Ses cofres troue debruse ; 11860  
Quert <sup>o</sup> sun or et sun argent,  
Mes il troua poi ou nent.  
Ne ly poet estre cele,  
Kar la gent ly vnt cunte  
Ke la dame s'en est ale, 11865  
E ke le moine l'out alope  
Ke tant fu la einz aqueinte  
Pur sa tregrant saintete.  
Kant le seignur coe entendi,  
De doel fu supris, et mut mari ; 11870  
Primes il memes, et pus sa gent,  
Lur cheuals munterent uistement ;  
Loinz et pres vount querant,  
Sur lur cheuaus tost corant.  
Quei vus irrai lung cuntant ? 11875  
La dame vnt purfui tant,  
Ke pris l'unt, et remene,  
E le moingne ky l'out alope.  
En 1 grange sunt amene,  
Ov il les vnt enfirge. <sup>p</sup> 11880  
Le chiualer s'en est ale  
Pur sei pleindre al abbe  
De la vilainie et le forfet <sup>q</sup>  
Ke sun moingnie ly out fet.  
En la grange ad enclos 11885  
Les deus ky furent en fol purpos ;  
Mes deus les out vnkore garde  
De chanel assemble.

<sup>f</sup> A. estoient prodhom.<sup>k</sup> A. fol.<sup>g</sup> A. femme.<sup>l-l</sup> A. Qe suivre lui granta,<sup>h</sup> A. A lui se soleit confesser.

E ce fere s'aparilla.

<sup>i</sup> A. folie.<sup>m</sup> A. pout auer.<sup>n</sup> A. est mountee.<sup>p</sup> A. il estoient fiergee.<sup>o</sup> B. quer.<sup>q</sup> A. surfet.

La dame parle primerment,		Pur sei pleindre al abbe,—	
Ky fu de greindre hardement,—	11890	Kant sa parole ad mustre,	
"Nos quers" dit ele "en deu leuom,		A l'ostel fu le moingne troue.	
E deuotement ly prium,		E le abbe mut se merueilla	
Ke de hunte nus sauue <sup>r</sup> pur sa pite		K'il sun moingnie issi acoupa ;	11930
Ky nus ad garde de peche.		Crere ne pout tant de outrage	
Iadis me apreistes l oreisun	11895	De sun moingne ke fu si sage ;	
De notre dame, cele dium.		Mes le chiualer al abbes promettait	
Ieo crai," fist ele, "fermement,		K'il ly mustra ou il seait <sup>r</sup>	
Si le dium deuotement,		Oue sa femme enfirge,	11935
De hunte nus deliuera		En argument de verite.	
La pucele ke deu porta ;	11900	"Ore einz," fit le abes, "me fu auis	
Kar souent ay esproue		Ke ly vi al piler ou fu asis." <sup>z</sup>	
De le oreisun grant bunte."		E le abbe fist le moingn a apeler ;	
¶ Ore escotez le oreisun		E il vint sanz plus targer ;	11940
Ke les sauua de honesus,—		Par tant proua la uerite	
"Aue, et gaude, maria, mater dei et		Ke fausement fu acoupe.	
domini nostri iesu cristi, regina		"Ore," dit le abbe, "ueez	
celi, domina mundi, Inferni impe-		Si la dame a l'ostel trouez."	
ratrix,—miserere mei, et totius		Le chiualer issi fesait,	11945
populi cristiani. Amen." <sup>a</sup>		E la dame en sa chambre seait.	
Kant cest oreisun vrent dit,	11905	"Par seint ordre," dit le abbe,	
En lermant de quer parfist,		"Malement auez peche	
Aparust a eus la bonure,		Ky a tort as ta femme defame	
La dame plein <sup>t</sup> de pite ;		E a tort mun moygne acoupe.	11950
Les chaitifs reconforta,		Ioe quide," dit le abbe, "ke vus sungez ;	
E ke sei repentisent, amonesta.	11910	Ov ke trop auez iunez,	
Coe dit ele "ieo sui la mere iesu		Par vnt <sup>a</sup> ta teste est euani ; <sup>b</sup>	
Ke de pechurs sui la refu ;		Gardez vus de frenesi."	
Kant vus ore me priastes,		"Mes vus," dit le chiualer, "gabez,	11955
'Emperice de enfer' <sup>u</sup> me apellastes,		Kar mes cofre vi debrusez ;	
Pur coe vus ert <sup>x</sup> ben mustre	11915	E mun or et mun argent	
Ke de enfer ai grant pouste.		Enporte fu outrement."	
A vos ostels tost vus alez,		Ensemble en sa chambre <sup>c</sup> alerent,	
E desormes de peche vus gardez."		E ses cofres enteres trouerent.	11960
A tant sunt defirgez,		Le chiualer par tant creait	
E en lur lu deus debles fermez.	11920	Enterement k'il sungait.	
La dame vnt regracie,		A la grange sunt pus ale,	
E a l'ostel s'en sunt ale ;		E ii debles i vnt troue	
E coe si sodainement		Ki la seaint enfirge,	11965
Ke la gent ne se parceiuent nent.		Mes il esteint transfigure ;	
E le cheualer ky fu ale	11925	En furme de moingnie l'un seait,	
		E l'autre vne dame ressemblait.	

<sup>r</sup> A. Qu'il nus salue.

<sup>u</sup> A. Empresse d'enfern.

<sup>a</sup> A. adds, 'Amen, Amen' <sup>x</sup> A. serra.

<sup>t</sup> A. Douce mere.

<sup>r</sup> A. sist.

<sup>z</sup> A. Ce ne puet estre, dit l'abbe.

<sup>a</sup> A. ount.

<sup>b</sup> A. envani.

<sup>c</sup> A. a l'ostel.

Apartement seant les uirent,  
 Mes sodainement euanirent. 11970  
 "Ore, engardez," dit le abbe,  
 "De le deble la grant mauuette,<sup>d</sup>  
 Ky oue votre femme vus vout meller;<sup>e</sup>  
 Pur coe vus mist en fol penser;<sup>f</sup>  
 Mes ore veez la verite, 11975  
 Ke coe est fantesme et vanite."  
 Beneite seit la douce dame  
 Ke issi les sauua de blame,  
 Ke la dame ne fust honie,  
 Ne le ordre del moingnage reuilie! 11980  
 Par tant vus est ben mustre  
 Ke oreisun ad grant pouste  
 A dame deu encliner,  
 E les seinz angles du ciel,  
 Sur hom, tere, air, et mer,  
 E del vil deble de enfer, 11985  
 Nus de lur maus sauuer,  
 E de hunte et peche garder.  
 Mut deuoms dunke amer  
 Priere ky est de tant poer.<sup>g</sup> 11990

<sup>d</sup> A. Deus debles de malignete.

<sup>e</sup> A. En vus nus velt medler.

<sup>f</sup> A. fist mes quider.

<sup>g</sup> MS. Harl. 4971 introduces here (fol. 111<sup>1</sup> back, col. 3) the following six lines:—

Deu du ciel, rei celestre,  
 Coment ce secle ad mortel estre,—  
 Taunt est fel et deceuable,  
 Perilus a tuz, e chauuable;  
 Ki ueit e entent le auenture,  
 Mut est fous ke se ensure,

and then has 'the Author's thanks to God, and his Account of himself and his Book,' l. 12700—12753, p. 413-14, which B. and A. both wind up with. Then follow these lines,—

Sachez ke deu ad mut chere  
 De prodome la priere;  
 Kar, ne seit il ia si corouce  
 Pur nule manere de pecche,  
 Si merci crium de bon quer  
 E uuler eum de amender,  
 Apres parfite contriciun  
 E uerreie confessiun  
 Si deuotement seit prie,  
 Ke tut ne ert pardone;  
 Tut est plein de pite  
 Ke de la nette pucele fu ne.

and then 'Prium dunke notre priere,' &c., as in the text.

Fesum dunkes<sup>g</sup> notre priere  
 Primes al fiz, pus a sa mere,  
 K'il de nus aient merci,  
 E nus gardent del enemi.<sup>h</sup>

### Oreisun a deu.<sup>h</sup>

Duz sire, ray de gloire, 11995  
 Cum est de tai duz la memoire  
 Ke met al quer cele duzur,<sup>i</sup>  
 Ke doune ioie saunz<sup>k</sup> dolo; r;  
 Mes outre la douzur de mel,  
 Sur tute ren ke est sus ciel<sup>l</sup> 12000  
 Est ta presence delitable,  
 Duz, et suief, et desirable;  
 Kar chaunt plus delitous ne est chaunte,  
 Ne plus ioieuse escote,  
 Ne quer purpense si grant duzur, 12005  
 Cum de iesu notre seignur!<sup>m</sup>  
 Iesu, le espeir a repentanz,  
 Cum tu es bon a tai queranz,  
 E pitous a ceus ky te deprient,  
 Benigne a ceus ky merci crient; 12010  
 Cil ky te trouent sunt gari,  
 Kar de tuz bens sunt repleni!  
 Iesu ky es de quer douzur,  
 E funtaine de bon amur,  
 Lumere as uoegles et nonueanz, 12015  
 Veie et dustre as forueanz,<sup>n</sup>  
 Ky soul surmunte, sanz mentir,  
 Tut autre ioie et autre desir,  
 Lange ne poet tut cunter,  
 Ne lettre ne poet tut demustrer,<sup>o</sup> 12020  
 Ne nul ne seet pur uerite

<sup>g</sup> A. Priom dounc.

<sup>h</sup> MS. Bibl. Reg. 20, B. xrv. adds 'Amen,' and then finishes with

¶ Ore deuum deu mercier  
 Deuoutement de tut queor  
 Ke fini auum la trete  
 Ke "manuel de pecche" est apele;  
 E notre seignur iesus crist  
 Li mercie ke l'ad escrist. Amen.

<sup>i</sup> A. Du las Iesu memoria.

<sup>j</sup> A. doucour.

<sup>k</sup> B. et tut.

<sup>l</sup> A. inserts—Sur tot qe oil puet regarder  
 E cuer de home penser.

<sup>m</sup> A. iesu le salueur.

<sup>n</sup> A. puet raconter

<sup>o</sup> A. a mes alauntz.

Fors cil ky le ad esproue,  
 Quel ben coe seit certainement  
 De amer iesu parfitement.

Alme cheitif, suspirez,  
 Ky ceste duzur perdu auez  
 Par amerte<sup>p</sup> de pechez  
 En queus tant as delitez.  
 Si deus, ky tant est delitable,  
 Vers vus ne seit merciable,  
 E sa chere mere<sup>q</sup> socurable,  
 Oue le deble es dampnable.  
 Alme, par peche es-mortie,  
 En plorant<sup>r</sup> querez votre vie,  
 De plorer ne cessez mie ;<sup>s</sup>  
 Merci requerez, et aie,  
 De iesu crist le fiz marie  
 Ky tut le monde sauue et guie.

Amur duz, uenez auant,  
 Si changez mun semblant,  
 Le bastun me donez del penant ;  
 Iesum desir aler querant,  
 Trop ai coru ioliuant,  
 Repentir me dai des ore en auant.  
 Iesum querrai a mun repos,  
 En la chaumbre mun quer enclos ;  
 Iesum querai<sup>t</sup> en apert,  
 Par amur sovener et cert ;  
 Oue marie trematin  
 Querrai iesum le ray deuin,  
 Al monument ou fu pose,  
 Le son seint cors crucifie ;  
 Ou pleint, et cri, et quer dolent,  
 Offerai mirre et aloent,  
 Coe est, en bon signification,  
 La amerte de repentance.  
 Sa tumb<sup>a</sup> de plur moilleraï,  
 Enuirun tut le empleraï  
 De plur<sup>x</sup> et de gemisement  
 Tant ke li troef en present ;  
 A ses peiz dunke me estendraï,  
 Estraitement le embraceraï,  
 Recorderai sa passiun  
 Ke est notre redempciun,—  
 Coment il se lessa pener

Pur nus de peine deliuerer,  
 Coment il fu en croiz pendu,  
 E tint<sup>r</sup> ses bras tut estendu  
 Pur ceus receiure e embracer  
 Ky a ly uoleient repaier.  
 ¶ Allas ! iesu ! quei dirrai ?  
 Quele pleint<sup>s</sup> furmerai,  
 Kant pur vus pecher ne lessai,  
 Si pite, sire, ne aiez de mai.  
 Ky tute genz en-doctrinez,  
 Moi, chaitif, en-seingnez  
 Ma prier vers vus furmer,  
 Ky es verrai solace de quer.  
 ¶ Iesu, aiez merci de mai,  
 Mun duz pere en ky ioe crai,  
 Ky de ciel descendistes<sup>a</sup>  
 E en la croiz mort suffristes ;  
 Le terce iur de mort releuastes,  
 De vant les uos en ciel muntastes,  
 A destre tun pere es coroune,  
 E deu en ciel oue ly aoure :  
 Al drein iur de ciel uendrez,  
 E tut le mund iugerez,  
 As mauueis enfern liuerez,  
 Tun regne du ciel as bons durrez ;—  
 En ceste fay me affermez,  
 E a mun drein iur me apernez,  
 Ke ioe ne sai encumbrez  
 Du deble, ne engingnez ;  
 Fai me grantez enlumine,  
 Ke conustre pus la iniquite  
 Du deble, ky tant est felun,  
 Ky nus gette<sup>b</sup> le talun  
 Pur nus prendre en sun lasun  
 E mener a perdiciun.  
 Merci vus cri, mun sauueur,  
 Mun solaz, ma ioie, ma duzur !  
 Abatez mon orgoil et mun rancur,  
 Ke amer vus pus cum seigneur.<sup>c</sup>  
 ¶ Dusement me amastes auant,  
 Kant humilier vous voliez en tant  
 Ke si cum deu fustes, et estes,<sup>d</sup> tut pussant,  
 Hom deuenistes char portant,

<sup>p</sup> A. amertume.<sup>s</sup> A. omits this line.<sup>q</sup> A. E li seintz.<sup>t</sup> A. Priuement e.<sup>r</sup> A. Emplorant.<sup>u</sup> A. coube.<sup>x</sup> A. cri.<sup>y</sup> A. Coment.<sup>a</sup> A. demande.<sup>b</sup> A. inserts—E pur moi home deuenistes  
De la pucele nasquistes.<sup>c</sup> A. gueite. <sup>d</sup> A. puisse, creatour. <sup>e</sup> A. Qe dieu estes.

Trauaus<sup>e</sup> suffristes pur moy plusurs,  
 E granz<sup>f</sup> anguises et dolurs, 12110  
 Lermes lessastes souent, et plurs;<sup>g</sup>  
 Morir deingnastes pur pechurs;  
 Plein fu ta mort de pite  
 Kant tun duz cors sanz peche  
 Si vilement de geus fu trete, 12115  
 En croiz pendu, et pene,  
 Ta teste des epines coroune,  
 E tes duce mains perece,  
 Tes pez a dure fust<sup>h</sup> atache,  
 E fendu vus auoient le coste;  
 Example nus mustrates grant 12120  
 Ke vus esteiez lel amant.  
 ¶ Iesu, pur la grant duzur  
 De tun tredelicius amur,  
 Quer me donez, en ma vie  
 Hair de peche la<sup>i</sup> vilainie;  
 Kar nul ne poez auer cher  
 Ky peche ne het de fin quer;  
 Coe poums tuz ben sauer  
 Si nus sachum ueir parler,<sup>k</sup> 12130  
 Kant tu te lassas crucifier  
 Sanz contredit, et pus morir,<sup>l</sup>  
 E si deingnastes estre pene,  
 Pur lauer le monde de peche.  
 ¶ Alme, comment respundrez vus 12135  
 De cel sanc tant preciaus  
 Ke en-vili as en tun quer  
 Kant de pechez ne voliez cesser?  
 Pur quei ne as recorde  
 Kant del deble fus tempte?  
 Chaitifs mut vus fu dunke petit 12140  
 Kant feistes votre fol delit.  
 De duz iesu, ky ben le<sup>m</sup> vist,  
 Grant grace fu k'il ne vus occist  
 Kant ly meistes en despit 12145  
 Ky tant vus ama de quer parfist.  
<sup>n</sup> Duz sire, ky pur nus voliez morir,  
 E ke deignastes, duce iesu, mort souffrir,  
 Vostre grace nus voillez granter,  
 En ceste vie ici amender<sup>n</sup> 12150

Coe ke auoms trespasse,  
 Ky fontaine es de pite.  
 ¶ Desesperer ne me dai mie  
 Tant cum ioe sui en ceste vie;  
 En iesu tant ay afiance, 12155  
 Ke ioe crai ben sanz dotance  
 Ke cil ky fet ici amendement  
 Ne estoit doter la veille<sup>o</sup> serpent,  
 Ne ia ne auerunt acouplement  
 Kant iuge serrunt comunablement.<sup>p</sup> 12160  
 ¶ Sire de tut cristianete,  
 Iesu, ray de grant pite,  
 La lai de amur me enseingnez  
 Ke tant sauer ay desirez,  
 Dunke herrai tuz pechez;  
 Mes pensers purifiez, 12165  
 Ma uolunte rectifiez,  
 Mes affections ordinez<sup>q</sup>  
 A la vertu tant preisez  
 Ke est apele charitez.<sup>q</sup> 12170  
 ¶ Sire, ky plantas parais  
 Le tredelicius pais,<sup>r</sup>  
 En mun quer amur plantez,  
 E de ta grace la arosez  
 Ke ferm sai enracinez, 12175  
 E de crestre ne sai desturbez;  
 Males herbes remuez,  
 Kar ceus sunt mortels pechez.  
 En lu de orgoil, humilite;  
 En lu de envie, charite;  
 12180  
 Pur ire, plantez pacience;  
 Pur lecherie, nette conscience;  
 Coueitise osten de mun quer,  
 Si me facez bon aumoner;  
 Encuntre accide, diligence 12185  
 E verraie obediencia;  
 Pur glotonie la malure,  
 Affermez en moy<sup>s</sup> sobrete,  
 Dunt poez<sup>t</sup> saunz desturber

<sup>e</sup> A. Peines. <sup>f</sup> A. Soffreite e. <sup>g</sup> A. lessastes plusours.

<sup>h</sup> A. al fust. <sup>n-n</sup> A. Pur nus de grant deuint petit,

<sup>i</sup> A. pechiee e. Pus que pur nus voliez morir,

<sup>k</sup> A. ver siler. Iesu, douz sire, deignez soffrir.

<sup>l</sup> A. ou murmurer. Grace nus donez ci amender

<sup>m</sup> A. qe trestot. Voler, e lesser saunz desturber

<sup>o</sup> A. Doter ne couent le vel.

<sup>p</sup> A. 'vendront au iugement,' and omits the next line.

<sup>q-q</sup> A. Q'amur ei en pense  
 Vus amer en volente,  
 C'est apele charitee  
 La uertu tant preisee.

<sup>r</sup> A. inserts—Plein de fruit delitous  
 Come en liure oi auoms.

<sup>s</sup> A. Sire, plantez.

<sup>t</sup> A. 'puet crestre,' and omits 'plaunter' in next line.

Verraie amur en mun quer plaunter.	12190	Ke amer vus puse sanz desturber, Kar ducement me amastes primer.	
¶ Duz iesu, mun sauueur, Mun refui et mun socour, Environez mun quer entur De espirital vii duble mur!		¶ Cautele, et circumuenciun,	12230
Le premer mur sait pour,	12195	Purueance, et reisun, Queintise, et manere bele, Desuz <sup>f</sup> prudence seit auncele.	
Ky amer <sup>a</sup> me face mun creatur ; L'autre mur seit pite E compassiun del mesaise ; Le ters mur seit sachance, <sup>z</sup> Ke de moy aie reconisance ;		¶ Le principale forain huisser, <sup>s</sup> Coe seit force et poer,	12235
Le quart seit force et poer De peche hair, et vus amer ; <sup>y</sup> Le quinte et le sime enuironement <sup>z</sup> Seient cunseil et entendement ; Le setime seit uerrai sauer,	12200	<sup>h</sup> Ky amur gardent en mun quer, E ben le sachent purifier, <sup>h</sup> Ke m'amur puse reposer En vus, prince nent mortel.	
Ke le hom fet le monde <sup>a</sup> haier, E bens quert celestiens Ke promis sunt a crestiens. ¶ Ces vii duns del seint espirist, Me grantez, duz iesu crist,	12205	¶ A force, serue hardiesce, Ky engette tute peresce ; Ke pour ne aie de penance, Mes en vus, iesu, afiance.	12240
Ke amer vus puse de quer parfist Cum l'escripture <sup>b</sup> enseigne, et dit " Tu deies tun seingnur deu amer De tut tun quer, alme, et penser ; E tun prom ameras	12210	¶ Ferm purpose et suffrance Desuz force seient sergance, <sup>i</sup> <sup>k</sup> Ke amer vus pus, tut pusanz. <sup>k</sup> ¶ Temperance, et sa cheualerie, De-denz gardent le usserie <sup>l</sup>	12245
Cum tei memes, et cheriras."	12215	Pur engeter vilainie, Coe est, chescun lecherie	12250
		E surfet de glotonie ; Dunke auera amur seingnorie. ¶ Abstinence et chastete Honestete et parcete	12255
		Moderance et sobrete Mesure et equite, La chambre gardent de mun quer, Ke ducement puse iesu <sup>m</sup> amer.	
		¶ La quarte vertu cardinal ¶ Qe sur tuz seit haut senescal,	12260

**De les iiij vertu chardinals.<sup>c</sup>**

Iesu, ray de maieste, Sire de tuz aourez, Quatre gardains me donez Ke ioe ne say afolez,	12220	Coe est la vertu de iustise,	
Ke le deble ne ait poer Amur de mun quer esracer. ¶ La plansonette <sup>d</sup> del noble herber, Prudence, seit mun porter Encuntre le deble et sun poer,	12225	<sup>f</sup> A. ou. <sup>g</sup> A. 'vscher,' and adds— D'amur gardez en mun quer. <sup>h-h</sup> A. Qe iesu me deigne graunter, Q'arere puisse russer, E l'entre-deneier Le malfee e son poer, E mon cuer purifier.	
A ses engins encercher E hors de mun quer engeter, <sup>e</sup>		<sup>l</sup> A. seriaunce. <sup>k-k</sup> A. Q'amer puisse le douz enfaunt Qe de marie fu nee, Par cui le mound fu saluee. <sup>l</sup> A. De denz le hus serrie. <sup>m</sup> A. vus pus.	

<sup>a</sup> A. doter.<sup>a</sup> A. le mound me face.<sup>x</sup> A. science.<sup>b</sup> A. le liure.<sup>y</sup> A. e refuser.<sup>c</sup> A. has no heading.<sup>z</sup> A. vironement.<sup>d</sup> plauncon.<sup>e</sup> A. inserts—Donqe me sert de bon mester.

Ke ren ne tent en nule guise,<sup>a</sup>  
 A chescun dune ke a ly apent,  
 Ke ore faut souent entre gent;—  
 Honur a deu omnipotent,  
 Gloire et loange ensement;  
 A l'alme, seinte doctrine;  
 A la char, saif et famine;  
 A mon prom, verraie amur,  
 °Aie a sun mesteer, et socour;  
 Dunke puse munter en la duzur  
 De amer iesum ° mun creatur.  
 ¶ A dreiture<sup>p</sup>, serue humanite,  
 Innocence et amiste,  
 Concorde verrai et pite,  
 Ke sunt vertus<sup>q</sup> bonure,  
 Duzur de affectiun,  
 E ausi seint religiun,—  
 Ben irra la mesun  
 Si iustise ait tel compaignon.  
 ¶ Iesu, del mund sauueur,  
 Solace, confort, et duzur,—  
 Duz sire, ma amur aforcez  
 De vii vertuz bonurez,<sup>r</sup>  
 Ke nus ad iesu enseingnez  
 En le euangile seintefiez—  
 ¶ La primere est, pouert de espirist,  
 Ky coe ad, ne se en-orgoillist;  
 L'autre est, mansuetude,  
 Ke nous amene<sup>s</sup> a beautude;  
 La terce vertu est plur,  
 Dunt vent<sup>t</sup> de peche dolur;  
 La quarte, desire de dreitur,  
 Ke tort fere ne ad cure;<sup>u</sup>  
 La quinte est, misericorde,  
 Apres coruz ferm concorde;  
 La sime vertu bonure  
 Est, de quer nettete;  
 La setime vertue est, pes,  
 Ke le fiz deu nus met apres.  
 Mut serrai, sire, bonure,

<sup>a</sup> A. Qe rien resteit en male gise.

°° A. E ver iesu.

<sup>p</sup> A. iustice.<sup>q</sup> A. a tuz.<sup>u</sup> A. E tort refuser, dont ueiom crere.<sup>r</sup> A. De vertuz honorez.<sup>s</sup> A. meisne.<sup>t</sup> A. nest.

Si ces vii me saient grante;  
 Kar ces vii funt home espiritel  
 Auer la grant ioie du ciel.  
 ¶ Amur, plain de duzur,  
 Ky tant es ben del sauueur,  
 A vus est mun drein retur;  
 Fetes mun message al creatur,  
 K'il me garde de encumbrement  
 E del deble enchantement;  
 Mun escu seit, et mun bastun,  
 Encuntre le traire felun;  
 De mes pechez me doint pardun,  
 E de-vant la mort, confessiun,  
 Suffisante contritiun,  
 E plenere satisfactiun,  
 En cest vie fere penance,  
 Si me tenge<sup>x</sup> en ferme creance,  
 Bone vie, et seure mort,  
 Ky plus demande, il ad tort.  
 Ceste prier me grantez,  
 Ky tant de amur me as mustrez.  
 ¶ De bouche ne poet nul cunter,  
 Ne quer de nuli poet penser,  
<sup>y</sup> La ioie ke promis auez  
 As draitureus et bonurez;  
 Cele ioie nus grantez,<sup>y</sup>  
 Iesu, ky plein es de pitez,  
 Pur l'amur ta douce mere,  
 E pur la amur deu tun pere,  
 Ky oue le fiz e le seint espirist  
 Viuis et regnis, duz iesu crist.

**Oreisun a la duce dame sainte marie.**

Ne dait estre oblie  
 Par ky le monde est sauue,  
 La pucele bonure  
 Ke marie est apele;  
 Kar cele et ter, ewe et vent,  
 E autres creaturs comunament,  
 Receu vnt amendement  
 Par son interuenient;

<sup>x</sup> A. tiegne.<sup>y-y</sup> A. Pur cel amur nuz otreiez

Ce qe tei auom priez

E de touz mals nus defendez.



Kar le monde fu perdu  
 Par peche de hom ky fu deceu  
 Si de vus ne fust souenu  
 Ky de ly nasqui, le duz iesu.  
 Pur coe, dame pie mere  
 De ki nasqui notre pere,  
 Nes<sup>r</sup> le monde ca en arere  
 Ad descrit la manere  
 Cum vus estes a deu chere;  
 Mes nel dirrait nul prechere  
 Cum vus estes bele et cler;  
 Douce dame, votre nun  
 Ke pechurs vnt en bandun,  
 Par tai ad si duz souné,  
 Ke tut le monde envirun  
 Par vus espeire auer pardun;  
 E ben est dreit et resun,  
 Kar mere es de saluaciun.<sup>a</sup>  
 ¶ Douce dame, nostre aie  
 Nostre quer et notre vie  
 Est en tun nun, seinte marie,  
 Le quel deu<sup>b</sup> memes saintefie  
 Par tun fiz a ky es<sup>c</sup> amie,  
 E la mere, coe ne dout ioe mie,  
 A celuy ky tut le mund guie.  
 ¶ Douce dame, saint estoire  
 Reperesentez a memoire,  
 Ke des angles estes la gloire,<sup>d</sup>  
 De combatur la victoire,  
 As perillous bon adiutoire,—  
 De moy chaitif eez memoire!  
 ¶ Douce dame, les granz biens  
 Ke de vus dient cristieus,  
 Cum vus estes de grant conten<sup>e</sup>  
 En la curt celestien,  
 E piteous sur tute rien  
 Vers ceus ky sunt en fort lien,—  
 Fetes a moi akun bien  
 Ke meuz vaille ke l paen;  
 Ke plus vil sui ke l chen  
 Si ioe, dame, ne vus aime bien.  
 ¶ Duce dame, ben le sai,

<sup>a</sup> A. E.<sup>b</sup> A. saluisoun.<sup>c</sup> A. omits 'deu.'<sup>d</sup> A. son fiz qe estes.<sup>e</sup> A. omits this line.<sup>f</sup> A. haut contien.

Ke de vus tenent mut grant plai  
 Tuz ke deu seruent de quer uerray.  
 Si funt les princes de male lai,<sup>f</sup>  
 Ky naie<sup>g</sup> me usent en le ord tai  
 Ou si vilment me baingnai,  
 Si de vus ne usent grant effrai;  
 Mes kant ioe, dame, vus nomai,  
 E vus lur deistes nel fetes nai,  
 Del tut perdirent lur asai.  
 ¶ Douce dame, ioe ne sai<sup>h</sup> dire,  
 Ne penser, ne oue penne escrire,  
 Cum vus estes ioius<sup>i</sup> mire  
 Ky de fin quer vus desire;  
 Mes tant vous ay mis en ire,  
 E iesu tun fiz le duz sire,<sup>k</sup>  
 Ke mes ne dai iuer ne rire.  
 ¶ Douce dame, sanz fauser  
 Ne sui pas digne de ver  
 Vostre vout,<sup>l</sup> ke tant est cler,  
 Ky delit auai de pecher;  
 Allas, k'il vint en mun quer  
 Par peche, dame, vus coroucer.  
 Ne sui pas digne vus aprocher,  
 Ne de vus, dame, auiser,  
 Kar puant sui, cum vn femer.<sup>m</sup>  
 Ioe ne ose, dame, demander  
 En votre curt nul mester,  
 Kar ioe ne ai force ne poer  
 De estre votre cheualer,  
 Kar afole me ad mun destrer,  
 Ke ioe ne volai refrener  
 Kant corust<sup>n</sup> tut a sun uoler.  
 Le nun day perdre de esquier,  
 En ky seingnur deit afier  
 Kant il auera grant mester;  
 Ky ne voil a m'alme aider  
 Ke si vilment vi<sup>o</sup> encumbrer,  
 De vice en vice trebucher.  
 E pur coe, dame oue le viz cler,  
 Ore sui mis al suspirer,

<sup>f</sup> B. ma lai, or malai.<sup>g</sup> A. Kar neez.<sup>h</sup> A. ie n'os.<sup>i</sup> A. en vus est ioie.<sup>k</sup> A. omits this line.<sup>l</sup> A. vis.<sup>m</sup> A. come fumier.<sup>n</sup> B. coute.<sup>o</sup> A. De si vilein.

A souent plaindre<sup>p</sup> et plorer,  
 Nuit et iour a weimenter,  
 Tost et tart mun doel mener,  
 Haut et bas souent crier,  
 Kant oue vus ne ose parler,  
 Pur coe ke tant amai baingner  
 En le ord tai, et en le femer,<sup>a</sup>  
 Ke tant vus sunt en-cuntre quer. 12430  
 ¶ Douce dame, de vant vus frai  
 Ma gref pleint en lu de lai,  
 E de vant iesu le haut rai;  
 Auditurs plus duz ne sai.  
 Soul memes me acouperai,  
 Kar trop ben deserui le ai.  
 "Allas, chaitif descunsaille,  
 A<sup>r</sup> quei fustes engendre  
 Ov de mere tant porte,  
 Kant si auez corouce  
 Duz iesu le fiz de,  
 E sa mere plein de pite,  
 Par votre grant inquite.  
 ¶ "Ore quei freez dolerus,  
 Ky tant souent estes rescus  
 De la goule al veil lous  
 Par iesu crist le pitous,  
 Ky sun sanc tant precious  
 En la croiz seingna pur vus,  
 E pur tuz autres bosoingnos;  
 Certes, sa amur fu merueillous.  
 ¶ "Pudneis ov fu votre corage,  
 Kant entrastes en tele rage,  
 De fere a vus si grant damage,  
 E a deu si grant outrage  
 Ky pur vus sey fist ostage;  
 Sun cors pur vus mist en gage,  
 Pur vus oster de la cage  
 Ov fustes ferme<sup>a</sup> en grant seruage,  
 Vus et tut votre langage,  
 Haut et bas, fol et sage,  
 Veuz et iouene de chescun age,  
 Ky dampne furent pur le outrage  
 Lur pere, ky crut le fol message;

<sup>p</sup> A. greindre.<sup>a</sup> A. tai del femer.<sup>r</sup> A. Pur.<sup>a</sup> A. serui.

<sup>t</sup> De frank, les mist en vilenage.<sup>t</sup> 12465  
 ¶ "Glotun, purquei fustes si hardi  
 De tant mesfere a celuy  
 Ky primes de ciel descendi,  
 E pur vus de la pucele nasqui,  
 Par ky tut le monde est garri, 12470  
 E pur vus en la croiz pendi;  
 Pur vus leua ilokes vn cri  
 Vers son pere, ke comence<sup>a</sup> issi  
 "Eloy! eloy! lamazamabatani.<sup>x</sup>"  
 ¶ "Veez chaitif, ke deu fist 12475  
 Kant en la croiz pur vus se mist;  
 Ke a vus et autres chaitifs fist,—  
 De son tres real saunc<sup>z</sup> escrit  
 En la duce pel k'il prist  
 De la pucele kant nasquit. 12480  
 ¶ "Veez, chaitif, le escriuain,  
 Veez la tredouce main  
 Par la quel estes sain,  
 Vus et tut langage humain,  
 Ky tut fustes a-vant vilain 12485  
 Par le peche primerain  
 De Adam e sa feme Euain.<sup>a</sup>  
 "Le cyrograf ben engardez,  
 Les lettres souent parliez,  
 Les quatre plaies uisitez 12490  
 Des beles mains et de beus pez  
 Ke pur vous furent percez;  
 En lu de testmoine<sup>b</sup> les metez,  
 E dunke la chartre ben auerez  
 De votre fin heritez 12495  
 Ke par iesu resceu auez;  
 La lance, pur aguice pernez,  
 Dunt le seal fu athachez;  
 Le croiz, les clous, pas ne obliez  
 Par ques salu receuerez; 12500  
 Totes ces choses assemblez,  
 E mut douce lessun i auerez,  
 Sagemement le sen notez,  
 E tute la geste i trouerez

<sup>t-t</sup> A.—Qe pus lui mist en captiuage,  
 De franc, en profound vileinage.<sup>a</sup> A. e dit.<sup>x</sup> A. Ely, ely, lamazabatani.<sup>y</sup> A. omits this line.<sup>a</sup> A. son sang real.<sup>a</sup> B. omits this line.<sup>b</sup> A. tegmoin.

Dunt <sup>c</sup> nus sumes tuz sauuez.	12505	Fors sul Iohan k'il ama tant ;	
Le seal verraie auisez,		Sun douce fiz ala suant	
Coe est la p[l]aie de sun costez ;		Tut ieske a sun moriant.	12550
Icel cel <sup>d</sup> est uernicez		¶ " E vus chaitif, plein de ordure,	
Del sanc al sire de pitez ;		Ke tant auez la teste dure,	
Souent est representez	12510	Tut void de garnesture	
Del fiz al pere, ne dotez,		E de <sup>s</sup> sen et de mesure,	
Pur tei memes et tes pechez,—		Kant pur votre pureture	12555
Sanz dotance i affiez,		La mere guerpites de dreiture.	
E mut tost pardun auerez.		¶ Fel traître si cum <sup>h</sup> iudas,	
¶ " Chaitif, plain de vilainie,	12515	Ky ne fustes vnkes las	
E de pecheurs soul la lye !		De fere les oueres sathanas,	
Kant feistes votre musardie,		Ne say ke freez en cest fort cas,	12560
Dunke ne vus souent il mie		Kar deserui la mort as	
De la douce deu amie,		Kant deu memes ne dotas,	
Coe est, la pucele marie,	12520	Ne sa mort dunt oy as.	
Ke mut plus bele est florie		¶ Cunsail ne seit plus seant,	
Ke ne est la rose espanie,		Ostez votre fol semblant,	12565
Si cum tut le mund escrie		Le bastun pernez al penant,	
De la dame douce et pie <sup>e</sup>		Nuit et iure alez querant,	
Ke porta la flur <sup>f</sup> de vie.	12525	Tost et tart alez criant,	
¶ Ky dunke ueit la regardure		Ne cessez iammes enplorant,	
De la gente creature		Querez marie e sun enfant,	12570
Ke ele getta en la figure		E ia ne seit le mal si grant	
Ke ele porta en sa char pure,		Ke socurs ne auerez maintenant ;	
Ke ilokes vit en paine dure,	12530	Ne targez, mes alez auant.	
Mut serroit certes sanz mesure		Dites tut hardiement	
Ky ni meist sa entente et cure.		Votre message, et coe souent,	12575
¶ Qant ele vit la gent haie—		A la dame ke mut entent	
Icele cruele cunpaingnie—		Al saluaciun <sup>i</sup> de tute gent ;	
Sun fiz meffere si hardie,	12535	Si garir uolez parfitement,	
Mut fu dolent dunke marie		Ele vous orra mut ducement."	
Kant ele vist de sun enfant,		¶ De tutes dames la plus seinte,	12580
Del fiz deu tut pusan,		Ke unkes a nul <sup>k</sup> ne fustes fainte,	
Le precious sanc en tere corant ;		Par ky de mort m'alme est rainte,—	
Mut out i-lokes vn pitous chant	12540	Oy auez ma gref plainte,	
De iesu et sa mere plorant,		Receuez m'alme de folie atainte	
E le lermes et sanc espant ;		Ke aquite auez de paine mainte.	12585
Mut aueit anguise grant		¶ A vus, dame, sui uenu,	
Kant vit les plaies sun enfant		Kar ioe ne sai pluz duz refu,—	
Ky pur nus penerent ly mesfesant ;	12545	Souent le ay a-parceu,	
Ne le sauerait dire hom viuant.		Par moy et autres ben conu,	
¶ Tuz les autres lessa avant		Del champ veng ou fui vencu,	12590

<sup>c</sup> A. Cum.

<sup>e</sup> A. inserts—Ere certes ne dout mie

<sup>d</sup> A. seal.

<sup>f</sup> A. le fruit.

<sup>s</sup> A. De droit.

<sup>h</sup> A. second.

<sup>i</sup> A. sale.

<sup>k</sup> A. vos.

- Tutes mes armes i ay perdu,  
De chescun bien sui tut nu,  
Le couert requier de votre escu  
Ke doune as febles grant uertu  
E as malades tut<sup>1</sup> salu,—  
La grace me donez de votre dru,  
Del fiz deu le duz iesu ;—  
A dunke ert ben deceu  
Le felun ky tant ai cru.  
¶ Mere plein de merci !  
En suspirant, merci vus cri ;<sup>m</sup>  
Ne me mouerai pas, dame, de ici  
Ainz ke de moy aiez merci.  
¶ Pur les v plaies votre enfant  
Ky vus, dame, amez tant,  
Merci aiez de cest penant,  
Si me facez uotre sergant,  
Ke del tut sai desore en auant,  
A vus enclin et entendant ;  
Si me seez bon garant,  
Ke le deble meffesant  
Mes ne me seit damagant ;  
A vus, dame, tut me comand.  
¶ Iesu crist tre pitous,  
Requerez ma-dame votre espus  
K' ele me toille de maus lous,<sup>n</sup>—  
Ke tut tens sunt famillous  
De praie quer<sup>o</sup> arcillous,—  
E k'ele me rende sire a vous ;  
Dunke ne serrai pas dotous  
De deu ver, le glorious,  
¶ Mere a deu le creatur,  
Ke auez mut grant tendrur  
De cheitifs ky sunt en plur ;  
Dame, plein de tut honur,  
De ky auoms tuz grant socour,  
Pucele espuse de fin amur  
Ke deu aime par grant douzur,  
Chambre notre sauueur  
Ben aturne de riche atur,  
Rose freche de bon odor,  
De totes dames estes la flur,
- Esteile cler de grant luzur !  
Ky vus regarde en sa dolur,  
Tost ert deliuere de grant<sup>p</sup> tristur. 12635  
¶ En le regne deu, riche merur,<sup>q</sup>  
12595 En vus ert mire le cler iour,  
Le pere del riche emperur,  
Ly rois, ly sires, et ly seingnur,  
Si fet sun fiz ly sauueur, 12640  
E ly<sup>r</sup> seint espirist de ky amur  
12600 Espose estes en grant feruur,  
Si funt ly angles tut entur  
Ky vus seruent nuit et iur,  
Ky vus chantent chant de amur 12645  
Plein de ioie et de duzur,  
12605 Ky de totes riens estes seingnur ;  
En vous se esmirent oue meruaille,  
Cum estes cler, bone, et bele,  
' Rein, mere, fille, et pucele,<sup>s</sup> 12650  
Auditur, minister, et chapel,—  
12610 Totes ces choses sanz querele  
Estes vus, e<sup>t</sup> la deu auncele.  
¶ Duce dame, pur votre honur  
Donez moy force et uigour, 12655  
Sen et sauer et valor  
12615 De vus servir nuit et iour ;<sup>a</sup>  
Defendez moy del mal trichur ;<sup>w</sup>  
Mun garant seez al drein iur  
Kant votre fiz ert iugur, 12660  
E rendra a chescun pur son labur,  
As vns ioie, as autres tristur. <sup>x</sup>  
¶ Douce dame, sa ving fuant<sup>y</sup>  
De mun pais ou ay peche tant,  
E deserui enfer puant ;<sup>z</sup> 12665  
En votre ay me afy tant,  
12625 Ke votre aie<sup>a</sup> vus demang
- <sup>p</sup> A. salue de.    <sup>q</sup> A. mirour.    <sup>r</sup> A. En.  
<sup>s</sup> A.—Reigne, dame, et puicele  
Mere, dame, file, auncele.  
<sup>t</sup> A. En vus sunt.  
<sup>u</sup> A. adds—De vus amer, et votre labour.  
<sup>w</sup> A. adds—Qui tost e tard est entour  
De moi gitter en tenebrouer.  
<sup>x</sup> A. adds—Saluez moi donc, par ta docour.  
<sup>y</sup> A. viene suant.  
<sup>z</sup> A. voilaunt Le lu q'est tot puaunt.  
<sup>a</sup> A. bon aide.
- <sup>1</sup> A. tost.  
<sup>m</sup> A. vus cri merci, Merci, pur dieu, merci.  
<sup>n</sup> A. salue de maus lous.    <sup>o</sup> A. qere.

- En-cuntre ceus ke me vount suant,  
 Ma paine, ma mort, pur-parlant,  
 A vus me sui done<sup>b</sup> des ore en avant. 12670  
 ¶ Douce dame en ky me a-fy,  
 Requerez votre douce amy  
 Ke de votre<sup>c</sup> chaitif ait merci.  
 Vos mameles, dame, mustrez ly,  
 Ke il leta, par sa merci. 12675  
 Dites ly, dame, dites ly,<sup>d</sup>  
 "Cum mere et norice vus prie,  
 De mun chaitif aiez merci,  
 Son grant forfet pardonez ly;  
 Ne esgardez<sup>e</sup> mes, mun duz amy, 12680  
 Les gref pechez ke fist cestuy;  
 Kar ore se met en votre merci.  
 Beu duz fiz, mustrez ly  
 La grant douzur de votre merci.—"<sup>f</sup>  
 Ben le say, tut de fy, 12685  
 Si vus, dame, fetes issi,  
 Dunkes serraie ben gari,  
 E si serraie dunke ben hardi  
 De medler oue mun enemî,  
 Kant de moy auera merci 12690  
 Le duz iesu votre amy.  
 ¶ Douce dame, en votre prisun  
 Me met, et en ta protectiun;<sup>g</sup>  
 Defendez moy del mal felun  
 E de tretuz si compaignun; 12695  
 Gardez moy de mesprisun  
 E de infernal dampnaciun;  
 Si me donez ma gareisun  
 En votre douce mansiun. Amen.<sup>h</sup>
- The Author's thanks to God, and account  
 of his book and himself.*
- Al haut sire de ciel et ter 12700  
 En ky deuom tretuz crere,  
<sup>b</sup> A. vos trouez. <sup>c</sup> A. moi.  
<sup>d</sup> A. inserts—Mon douz pere e mon norri.  
<sup>e</sup> A. le recorder. <sup>f</sup> A. ce vus pri.  
<sup>g</sup> A. inserts—En votre celer a mesoun  
 Par la uertu de votre noun.  
<sup>h</sup> A. Amen, die chescun homme. Harl. 4971 has  
 Amen, die chescun hum,  
 Amen. amen. amen.  
 and so ends, having put l. 12700-753, which follow here,  
 at the end of 'The Monk and Knight's Wife's Tale:' see  
 note to l. 11990, p. 404.
- Sait souent regracie,  
 Ky par grace nus ad grante  
 Ke fini auom ceste<sup>i</sup> escrit  
 Dunt le pru n'est pas petit,— 12705  
 Kar, ky le voudra ben esgarder  
 E en memoire souent auer,  
 Mar dotera le encumbrement,  
 Seur seez, de la veille serpent,—  
 De ses engins serra garni 12710  
 Ke vencu ne ert, ne honi;  
 Ov si par le deble sait deceu  
 E par peche mortel vencu,  
 En ceste escrit purra trouer  
 Coment il deit releuer,— 12715  
 Coe est, par confessiun,  
 Par vnt releue chescun prodhom.  
 Le escrit est petit, fet de gre  
 Ke nul en lisant sait greue,  
 E ke meuz sait sanz ennu 12720  
 En memoire retenu;  
 Volunters li parlisez,  
 Kar estret est de auctoritez.  
 Si de faute<sup>k</sup> i trouez,  
 Pur deu vus prie ke le amendez, 12725  
 Kar pecheur sui ky le compilai;  
 E de autre part, poi de ben<sup>l</sup> sai.  
 Si le escrit ne pleise a akun hom,  
 Blamer ne mei dait par resun;  
 De fol enprise sui encuse, 12730  
 Kar de fere le escrit estoie prie;  
 Kant de autre hom chose<sup>m</sup> trouai  
 Ky meuz disait ke ioe ne sauai,<sup>n</sup>  
 Son dit pur orgoil ne refusai  
 Ke en ceste escrit nel entrai. 12735  
 De le franceis, ne del rimer,  
 Ne me dait nuls hom blamer,  
 Kar en engleterre fu ne,  
 E norri ordine, et aleue;<sup>o</sup>  
 'De vne vile sui nome 12740  
<sup>i</sup> A. a parfere cet. <sup>m</sup> A. rien.  
<sup>k</sup> A. Si faucete. <sup>n</sup> A. omits this line.  
<sup>l</sup> A. petit bien.  
<sup>o</sup> A. lai e pus ordine. Harl. 4971 has these lines:—  
 Kar en engleterre estei ne,  
 E nurri lenz e ordine.  
 De une uileste sui nume  
 Ke ne est burg ne cite.

Ou<sup>p</sup> ne est burg ne cite.  
 Pur coe prie ioe pur iesu crist  
 Ke ceus ky lirrunt cest escrit  
 Pur deu me aient en memoire,  
 E pur moy prient le ray de gloire, 12745  
 Ke la ioie me doint de parais  
 Ov sanz fin veie sun cler vis,  
 E me pardoint mes pechez

Iesu ky de marie fu nez.  
<sup>a</sup> De deu seit beneit chescun hom 12750  
 Ky prie pur Wilham de Wadigtoun;—<sup>r</sup>  
 Ky pur autres prie et oure,  
 Pur sai memes ben labure;—<sup>a</sup>  
 En deu finist cest escrit,  
 En pere et fiz et saint esprit. Amen. 12755

**Ʒcy finist la soume del Manuel de Peche.**

<sup>p</sup> A. Qe. <sup>a-a</sup> M.S. Harl. 4971 :—

Ki pur autre prie e heure,  
 Pur sei memes, dist hem, labure;  
 De deu seit beneit chescun homme  
 Ke prie pur Willam de Widintone.

And then goes on with—

Sachez ke deu ad mut chere,  
 De prodoume le priere, &c. &c.

(See note to l. 11990, p. 404.)

<sup>r</sup> A. Willam de Windindoun.

<sup>a</sup> A. Ensi finist le Manuel de Pecchies.



[Not in the MSS.]

# APPENDIX.

I.—THE TWELVE ARTICLES OF THE FAITH, OR 'THE BELIEF' (omitted at p. 6).

II.—THE 'PETIT SERMUN PUR QEI VOUS NE DEUEZ PECHER' (omitted at p. 348).

[Text from A. (Harl. 278); Notes from B. (Harl. 4657).]

## I. THE TWELVE ARTICLES OF THE FAITH, OR BELIEF.

### La premiere article de la fey.

Ieo crei, cum deuum comunalment, 127  
 En deu pere omnipotent,  
 Qe ciel et tere de nient fist  
 Qant il le mund establist. 130  
 Ceo ert le premer point de la creance,  
 Qe crere deuum sanz dotance.  
 ¶ Cil creit en deu uerreiment  
 Qe sa amur get<sup>a</sup> en ly vtremment;  
 Li amer sur tute rien 135  
 Deu le nus doine fere, amen!  
 ¶ K'en li creit qe furme l'ad,  
 Deit crere qe tuz uerrai solaz  
 E tutes delices en li sunt,  
 E ke<sup>b</sup> tute la ioie del mund 140  
 N'est uers la ioie qe en li est,  
 Fors vn point vers qant qe est;  
 E pur ces eouers a li deit crere,  
 Car il ert sires qe tut peot fere.  
 Nul lien de terrien amur 145  
 De ly nus teygne a nul iur.  
 ¶ Vere poez apertement  
 Par tant, qe le pechur ment  
 Si il ad dit qe il creit en dee,  
 E gyse en mortel pechie;  
 Car, si il eit a pechez amur,  
 Amer ne peot sun creatur;  
 Dunqe ad mentu malement  
 Qant dit qe deu eyne omnipotent.  
 Lesse sun peche al premur 150  
 Ki en deu creit, sun creatur.

<sup>a</sup> met.

<sup>b</sup> A. omits 'ke.'

¶ En tant qe vus le apelez pere,  
 Poez hardiement crere  
 Qe il bien eyne ces<sup>c</sup> enfanz,  
 Car de duz qor est li roy poanz; 160  
 Pur ceo de li deuez demander  
 Chose dunt aueras mester;  
 Par tant qe il tut peot fere,  
 Fermement purrez<sup>d</sup> crere  
 Qe il parferra votre desir 165  
 Si uus le seruez a pleisir.

### La secunde article de la fey.

En iesu crist notre seignur  
 Crere deuum a tut iur;  
 Fiz ert deu dunt auum parle,  
 Deu le nus doine seruir a gre! 170  
 ¶ Tiel est le fiz cum est le pere,  
 Ausi pussant en tute manere;  
 Funtaine est des tuz biens,  
 De li sumus nomes creistiens;  
 Sires est del monde<sup>e</sup> par dous resuns,—  
 Car crere deit, e sauer, chescuns,<sup>e</sup> 176  
 Qe od<sup>f</sup> sun pere le mund cria,  
 E par li fet qant qe fet a.  
 ¶ Par autre resun est il seignur;  
 Car il, par sun tres chier amur 180  
 Qe il aueit a humene ligne,  
 Le mund laua de pechie  
 Par sun sanc si preciaus

<sup>c</sup> aime ben tuz ses. <sup>d</sup> poez en lui.

<sup>e</sup> Deit checun crere e ben saueir

<sup>f</sup> Kar ovoke.

Qe il largement esbandi pur nus.  
 Par dreit est dunc 'sires' apele,  
 Solum ceo qe nus auum mustre.  
 ¶ Encuntre ceo fet le crestien  
 Qe, pur sun seignur terrien,  
 Debruse nul comandement  
 Qe deu ad comande omnipotent;<sup>s</sup>  
 Tiel seignur fet a preiser,  
 Qe sun seriant peot restorer  
 Tutes ces pertes qe il perdra  
 Tant cum il li seruira;  
 Ceo ert a<sup>h</sup> deu la curteisie,  
 Qe il dune perdurable vie  
 A cels qe<sup>i</sup> meorent ces serianz,  
 Prendre ne purrunt tant ne quant.<sup>i</sup>  
 ¶ En cest article drein trouerez  
 Treis choses, si garde pernez,  
 Qe bon seignur deit auer  
 Qe bien fet a preiser:  
 La vne est, qe il seit sage;  
 L'autere, qe il seit de haut parage,  
 Pus qe deboneire seit et duz,  
 Si est iesu qe morust per nus.  
 Volunters le dussum servir,  
 E fere trestut sun plaisir.

### La tierce article de la fey.

Crere deuum qe iesu crist  
 Cunceu fut del seint esprit,  
 E nee de la virgine Marie  
 Sanz nule manere de vileinie.<sup>k</sup>  
 Qant la pucele auait grante  
 Ceo qe le angel out nuncie,  
 Qe de ly char prendreit  
 Ceoly qe le mund reindreit,  
 Tantost fut l'enfant furme  
 En sun ventre tres benure,  
 E l'alme esteit de ciel dune,—

<sup>s</sup> dona a la gent. <sup>h</sup> de.

<sup>i</sup> ses serganx ameront

E perdr tant ne qant ne purrunt.

<sup>k</sup> B. inserts—

Le seint espirist i ouera  
 Kant de la pucele seuera  
 Les plus pures gotes de sanc  
 Dunt fu furme le cors del enfant.

Ceo est<sup>1</sup> le verrai fey proue. 220  
 ¶ Mult fu benore la pucele  
 Qe crere poeit si grant meruelle,  
 Qe de luy deueit nestre,  
 E home deuenir, le roi celestre.  
 Deu, cum fu grant humilitee 225  
 Apres qe deu l'out sauue<sup>m</sup>  
 Regne de ciel et tere eslue,  
 Qant si ducement ad receu,<sup>n</sup>  
 "L'ancele," dit, "su, mun seignur  
 Ki<sup>o</sup> de ciel et tere est ouerur."<sup>p</sup> 230  
 L'enfant fut cunceu sanz uilte,<sup>q</sup>  
 E sans dolur de marie fu nee;  
 Ne mere ne voleit damager  
 Qe deueit tut le mund sauuer,  
 Tute entere l'ad lesse 235  
 En nette uirginite,  
 E plus pure qe ne fut deuant  
 La lessa sa tres duz enfant.  
 ¶ Ensampl dona en tant a tuz,  
 Qe ne seient a meres anguissus.<sup>r</sup> 240  
 Pur ceo les uolt comander  
 Lur peres et meres amer;  
 Car, mere honurer checun deit,  
 Haut ou bas, ki ke seit;  
 \* Car enfant en li porter, 245  
 Enny est grant, et enleteer;<sup>s</sup>  
 Mes l'enfant tres benore  
 De dolur ad marie aquite.  
 ¶ Qant en croiz esteit pendu,  
 De marie ad souenu, 250  
 A sun disciple seint Johan  
 Le comanda, qe en sun bosoin  
 La purueit dunt ust mester;  
 Mult fu de sa mere tendrer.  
 Prodome,<sup>t</sup> de li ensampl pernez, 255  
 E uotre mere en bosoin eidez.  
 Qant nee fu iesu le benoree,  
 Sa mere l'ad<sup>u</sup> enuolue,

<sup>1</sup> A. omits 'est.'

<sup>m</sup> salue. <sup>n</sup> respondu. <sup>p</sup> A. omits 'ki.'

<sup>q</sup> L'enfant ke conceu fu sanz uice e peche.

<sup>r</sup> Ke vus lur mers ne aient coruz.

<sup>s</sup> Kar dolur out de lui porter,

E ennui grant a le letter.

<sup>t</sup> Tuz beneiz.

<sup>u</sup> ad en-sinces.



En vne creche recline ;  
 Ceo fu grant humilite ; 260  
 \* Partant destrut notre orgoil  
 Dunt plein est le siecle, et ceo est doil. \*  
 ¶ De sa char ne fu mie tendre,  
 Qe nasqui qant freid est greindre,  
 Ceo sout estre en my yuer 265  
 Cum est le iur de noel ;  
 De li poent ensample prendre  
 Qe de lur char sunt si tendre ;  
 Certes des verms ert mangez,  
 Ia si suef nel norissez. 270  
 ¶ Duce chose est recunter  
 Cum l'angle le uint nuncier,  
 Kant a pasturs ad cunte \*  
 Qe le sauueur del mund fu nee  
 En bethleem la haute citee, 275  
 Deuant vn beof et vn asne serreit troue.  
 ¶ Tant qe l'angle fu en parlant,  
 Les pasturs unt oy un chant  
 De un mult grant cumpaynie  
 Des angles qe l'em deprie, 280  
 Qe "gloria in excelsis" unt chante.  
 Le euangelie nus ad ceo cunte ;  
 Vnques tiel chant ne oient auant,  
 Lur ioie pur ceo fu plus grant.  
 ¶ Lors se sunt a bethleem ale, \* 285  
 Les pasturs a ki fut nuncie ;  
 L'enfant vnt en la creche troue,  
 De ceo unt hautement deu loe,  
 Vers l'ostel sunt ensemble ale ;  
 Mult paresteient ioious et liee. 290  
 Dame ! pur la ioie qe vus auiez  
 Qant de vus iesu fu neez,  
 Requerez li pur nos pechiez,  
 Car miere estes des pitees !

#### La quart<sup>e</sup> article de la fey.

La quarte chose vus cunterai, 295  
 Sicum ieo saueraï,  
 De la fey qe est proue

\* Par tant nus ad example done  
 Orguil lesser, la malure.

\* A. omits this line.

\* B. inserts here line 290—

Mut par-estoient Iouis e le.

\* A. tierce.

E tenir vus est comande ;—  
 Crere fermement deuum<sup>b</sup> 300  
 Qe iesu suffri passiun<sup>b</sup>  
 Desuz un tre mauais hom,  
 Ponce pilate auait nun ;  
 Par un uendredi nomee<sup>c</sup>  
 Esteit duz iesu crucifie. 305  
 Pite out de humene ligne  
 Qe apres sei auait furme,  
 Perdu fu par grant tresun  
 Del deable qe tant est felun ;  
 Pur nus reindre sa vie duna ;  
 Deu, cum ducement nus ama ! 310  
 Peche de home seit hony,  
 Pur ki destrure il tant<sup>d</sup> suffri.  
 ¶ Iesu notre duz seigneur,  
 Qei vous rendrum pur cest amur ?  
 Griez<sup>e</sup> ne seit e merciez, 315  
 Qe gracie seiez tutdis.  
 ¶ Certes ne dey ublier mie  
 Tuz les iurs de ma uie,  
 Allas, ta peine si tresdure,  
 Qe pur moi suffristes, ta creature, 320  
 Tun<sup>f</sup> sanc noble et precious  
 Set fiez expandi pur nous,  
 Pur destrure les set pechiez  
 Qe mortels sunt apelez ;  
 En qeor de home sene 325  
 Ne ert<sup>g</sup> ceo iames ublie.  
 ¶ La premer feiz fu le vtime iur  
 Apres<sup>h</sup> qe naqui iesu le creatur ;  
 Ceo fu qant fu circumcis,  
 Pur lecherie destrure tutdis. 330  
 ¶ L'autre, quant sa mort aprocha,  
 Tute la nuyt sun pere pria ;  
 Tant en oreisun traualla  
 Qe ausi cum gute de sanc sua ;  
 Ceo fist encuntre les irrus 335  
 Qe maldient tuz iurs.  
 ¶ Las ! tant fu batu malement  
 Al piler, qant si largement  
 Sun sanc rea<sup>b</sup> al pauement.

<sup>b</sup> These lines transposed.

<sup>c</sup> aore.

<sup>d</sup> ki tant de peine

<sup>e</sup> Si grez. <sup>f</sup> A. Sun.

<sup>g</sup> A. omits 'Apres.'

<sup>h</sup> raia.

Gelus garde ne pernent nient  
 Que euoytent<sup>i</sup> lur sanc tuz iurs  
 Encuntre le voler notre seignur.  
 ¶ Des espins fu coroune,  
<sup>k</sup> Partant ad orgoil chastie,  
 Quant ad sa duce teste seigne,  
 Tant chierement nus ad ame.<sup>k</sup>  
 ¶ Sun sanc expandi la quinte fee  
 Quant par mi sunt ces meins perce;  
 Retenir ne uolt poi ne grant  
 Quant braz et meins estendi auant;  
 Ceo fist pur honir auerice  
 Que est trop maueise vice.  
 ¶ A la croiz sunt les piez cloez;  
 En tant ad peresce chastiez.  
 Que longement gisent en lur lit,  
 Ren fere uoillent pur iesu crist;  
 Coure vodrunt pur fere folie,  
 Mes a muster ne courent mie.  
 Mult auait duz iesu crist  
 En la croiz un dur lit;  
 Seruir le dussum peniblement  
 Que nus achata si chierement.  
 ¶ Sun beneite coste lessa percer  
 Pur mustrer as enuious sun quor.  
 Trop est enuie malueis peche  
 Que en le mund le deable ad seme.  
 ¶ Duz iesu, qe dire purrum  
<sup>l</sup> Qe tute iur en peche cheum,  
 E poy de vus ou nient pensum,  
 Ne de pechier ne cessum?  
 Certes, pecher tant ne dussum,  
 Car peche honist l'alme et hom.<sup>l</sup>  
 ¶ Certes, mult dust bien plorer  
 Qe de fin geor sout penser  
 Vos peines, tant par-furent grant,

<sup>l</sup> avitent.

<sup>k-k</sup> Ke en mil luys fu sa teste perce  
 Dunt il ad durment seigne;  
 Par tant ad orguil chastie.  
<sup>l-l</sup> Ke de peche fere ne cessum  
 Kant nus lauastes de votre saunc,  
 Si merci de nus ne aiez grant.  
 Peche vus en seez honi  
 Pur quei destruire il tant suffri.

340 Ben mustrastes qe futes<sup>m</sup> amant.  
 ¶ Lasse! tant esteit anguisse  
 La duce dame marie,  
 Quant eole uist sun fiz tut nu  
 Entre deus laruns pendu; 380  
 345 Ieo crei qe souent ad paume<sup>n</sup>  
 Ces mains tors, et waimentee.  
 Qant sun fiz de li prist cunge,  
 A sun desciple l'ad comande;  
 La change esteit meruillouse, 385  
 350 E a li certes tres dolerouse.<sup>o</sup>  
 Allas! qe ceo fu grant pitie  
 Le deol qe ele ad mene  
 Qant uist percer le duz coste  
 Qe tant souent out enbrace! 390  
 355 ¶ Tant fu sun dus piz<sup>p</sup> trauaille  
 Des suspirs qe ele auait suspire  
 Qant ces beles mains et les piez  
 Esteient a la croiz atachez!  
<sup>q</sup> Peche de home seit honi 395  
 360 Pur ki destrure il tant suffri.<sup>m</sup>  
 ¶ Ki dunc ueit la regardure  
 De la gente creature  
 Qe ele geta en la figure  
 Qu' ele porta en sa char pure, 400  
 365 Trop serreit certes de dur geor  
 Qe meus ne fust<sup>r</sup> a plorer.  
 ¶ Veir fut qe le dit Symeon,  
 Quant propheta<sup>r</sup> le seint hom  
 'Qe une espeie sa alme percereit;' 405  
 370 Ce fu la dolur qe ele auait.  
 Vnques feme n'out si grant,  
 Car unques nule ama tant.  
 ¶ Le deol ne fu mie ublie  
 Quant en sepulcre esteit pose. 410  
 375 La Magdeleine ne fu mie lee,  
 Dolur li ad le geor perce;  
 Deu, qe bien pensast souent  
 Cum ele le ama ducement!

<sup>m</sup> esteiez lel.

<sup>n</sup> pasme.

<sup>o</sup> B. has in the margin, in a later hand,—  
 Kar pur le gloriose fiz deu celestre  
 Prist le fiz de hom terestre.

<sup>p</sup> quer.

<sup>r</sup> esmu ne serroit.

<sup>q-q</sup> Omitted.

<sup>s</sup> prophetiza.

† En magdeleyne ensampl verreit † 415  
 Cum iesu crist de qeor ameit,  
 Qant al sepulcre fut demore  
 Apres qe iesu fu releue  
 E sun cors ni aueit troue,  
 Mes quida qe il fut enporte. 420  
 Lasse! tant estoit des lermes lesse  
 Qant cil qe est sires de pete  
 Dusement l'ad solace,  
 E ou li ad iesu parle,  
 Neis par sun nun 'marie' nome, 425  
 "Femme" dit "pur qei auez tant plure?"  
 Ore oiez ioie apres<sup>a</sup> dolor,  
 Qant od li parla sun seignur  
 E marie le out apele;  
 Meintenant le chay al pie, 430  
 La uoiz conust sun pastur,  
 Ne ublier nel poeit a nul iur.  
 As apostles est ale nuncier,  
 Joieuse nouele les vet cunter,  
 Qe iesu sun seignur veu aueit; 435  
 Si lur cunte qe a li diseit.  
 ¶ Plus de la passiun ne dirrum,  
 Car a autres choses attendum.  
 Prium pur ceo comunement  
 Deu<sup>z</sup> pere omnipotent, 440  
<sup>a</sup> Qe il nus doine souent penser  
 La passium sun fiz pur plus amer;  
 Ne crei mie qe peche pust durer  
 En cely qe de li vodra remembrer.  
 Dium dunc le quint article, 445  
 Encuntre hereges<sup>b</sup> si fernicle.

†-† De tuz ses peches sei repentereit;  
 E de la magdaleyn example prendreit.

<sup>a</sup> E par sa parole reconforte.

<sup>x</sup> A. et.

<sup>y</sup> B. puts lines 431-2 next, and for line 429 has—  
 E cele ke le out tant desire;

and after line 430 adds—

Volunters uoleit ses peiz beiser,  
 Mes il dist, ne me poez adaser.

<sup>z</sup> Iesu crist.

<sup>a-a</sup> Ke sa passion nus doint souent penser  
 Par vnt plus le passum amer.

<sup>b</sup> haunge.

### La quinte Article de la fey.

<sup>c</sup> La alme ouek la deite 447  
 En enfern se est ale,  
 Les seintes almes prist hors  
 Qe attendu le aueint long iurs. 450  
 Hunte deit auer home mortel  
 Qe sun seignur ne ult sure ciel,  
 Qant en enfern home uint quere  
 Qe reis esteit de ciel e tere.  
 ¶ Crere deuez qe les seintes prophetes, 455  
 Ne les amis deu, les patriarches,  
 Ne qe autres seinz, descendirunt  
 En pus d'enfern ou malueis furent,  
 Mes tenuz esteient en obscurete  
 Iesque iesus les ad visite. 460  
 ¶ Auant qe deu en croiz fu pene  
 E rancun rendi pur notre ligne,  
 Nul home ne pout le ciel entrer,  
 Tant fu grant le peche premer.  
 Car li reis de tute creature 465  
 Corouce esteit ou notre nature,  
 E les seinz angles ensement  
 Qe sunt a deu obedient;

<sup>c</sup> B. and MS. Bibl. Reg. 20, B. xiv. omit here lines  
 447—479, but insert them after line 535 as—

### Le syme article de la fey.

L'alme oueke la deite  
 En enfer s'en est ale,  
 Les seintes almes prist hors touz  
 Ke attendu ly auoient meint iours. 450  
 Hunte deit auer home mortel  
 Ki sun seignur ne wlt sur el ciel,  
 Kant en enfer ala home quere  
 Ki rois esteit de ciel et tere.  
 ¶ Crere deuez ke les seinz amis de, 455  
 Patriarches, prophetes, et humene ligne,  
 En le puz de enfer tuz descendeient  
 E oue debles hydrous y maneient,  
 Si la ke iesu les ad uisite  
 E hors tret par diuine pouste, 460  
 E raunson rendu pur humene ligne  
 De sun cors en la ciz clou-fiche.  
 Nul home ne poait le ciel entrer,  
 Tant fu grant le pecher primer;  
 Kar luy rois de tute creature 465  
 Coruce esteit a notre nature,  
 E ly seins anges ensement  
 Ky sunt a deu obedient;

Nul ne aprocha al rey celestre  
 Desqe iesus se deyna nestre  
 De la duce pucele marie  
 Sanz nule manere de vileynie,  
 E gloria in excelsis esteit chante,  
 E pes en tere fut done  
 A gent de bone volunté.  
 ¶ Beneite seit tuz iurs la pucele  
 Par ki oymes la nouele;  
 E beneit set la heure qe deu fut nee  
 Qe pes en tere ad porte.  
 ¶ Ore dirrum,<sup>d</sup> qe notre seignur  
 De mort releua le tiers iur,  
 Pur poer de sa deite  
 Qe iointe fu ou sa humanite.

*How the Phoenix is a type of Christ's  
 Resurrection.*

Ensamble de sa resurrectiun  
 En un meruilus oisel trouum;  
 En tut le monde n'ad qe vn,  
 De arabie est, fenix<sup>e</sup> ad nun,  
 Cinc cent anz uist, cum le seint hom  
 Nus cunte, dunt<sup>f</sup> merueille aum.  
 Quant il se sent de age greue,  
 Le oysel dunt vus ai parle,  
 Ausi cum un ny ad furme<sup>g</sup>  
 Des uergettes des especes qe ad troue;<sup>h</sup>  
 Encuntre le solail en sa clarte,<sup>i</sup>  
 Ces eles estenduz, ad leue;<sup>k</sup>

Nuls pout apeyser le roy celestre  
 Si la ke iesu deingnast nestre  
 De la duce pucele marie  
 Sanz nul manere de vileinye,  
 E 'gloria in excelsis' fust chante,  
 E 'pes en tere' fust done  
 A genz de bone uolunté;  
 Kar issi le auoit deu grante,  
 Beneite seit la duce pucele  
 Par ky oimes la nouele!  
 E benete seit l'oure ke deu fu ne  
 Ke pes en tere ad aporte!

<sup>d</sup> Crere deuom.

<sup>e</sup> fenyc.

<sup>f</sup> A. omits 'dunt.'

<sup>g</sup> B. puts this line after the next.

<sup>h</sup> esp. ad coile.

<sup>i</sup> chalur.

<sup>k</sup> a grant vigur.

Des eles s'en ad tant longues batu<sup>l</sup>  
 Desqe flambe des urgettes est issu;  
 La se ard de sun ein degree,  
 Sicum le seinte nus ad cunte;  
 Pus de cendres est releue  
 En uie et plenere sauncte.  
 ¶ Par li est estendu duz iesu,  
 En tut le monde ni ad fors lu  
 Qe deu fu en humanite,  
 E ceo est la uerroie fey proue.  
 Il de sun eyn degree  
 Pur nus morust, et fu pene;  
 Ces mains en la croiz estendi  
 Qant encuntre le solail pendi;  
 La croiz uerrei fu sun ny,  
 Qe de noble vergettes esteit quilli,  
 Car fet fu de cypres, et de paumer,  
 E de cedre, qe ne dey ublier.  
 Le feu qe il fist, fu leal amur,  
 Qe en la croiz art<sup>m</sup> notre seignur;  
 E, par force de sa deite  
 Qe iointe fu od humanite,  
 Le tiers iur se uiuifia  
 Qant il de mort releua.  
 Home couint qe il fust,  
 —Autrement morir ne pust;—  
 E deu ausi, qe il ust poer  
 Sei memes de mort resusciter;  
 Car ceo devez sauuer bien,  
 Qe sa deite ne suffri rien  
 Qant sun cors fu pene,  
 Cum fut sa duce volunté,  
 Nient plus qe n'est le solail bleme  
 Qant sun ray ferez de un espee.  
 Si il ust dunc le poer  
 Le tiers iur de mort releuer,  
 Crere devez fermement  
 Qe il ad poer ensement,  
 A cels qe il velt, la uie duner,  
 Pus qe il<sup>n</sup> releua premer.

<sup>l</sup> sei debati tant.

<sup>m</sup> A. ad.

<sup>n</sup> il memes.

La sime Article de la foy.<sup>o</sup>

Crere fermement deuum,  
 Qe il, le iur del assencioun,  
 Deuant les apostles a ciel munta  
 E deuant sa mere qe tant ama.  
 En tutes choses out mustre peor,  
 En ciel, en tere, et en la mer,  
<sup>p</sup> E siet al destre deu omnipotent  
 Qe tut le monde fist de nient.  
 ¶ Car ciel a sun seigneur le tint; <sup>p</sup>  
 Kar tel enseigne pur vers nus fist,— 545 a  
 Sicum balam auant dist,— 545 b  
 L'esteille enuea a sa nessance,  
 Qe sauer pussum sanz dotance  
 Ke<sup>a</sup> li sires de ciel esteit nee,  
 Sicum balam out prophete;  
 En ciel assez mustre esteit  
 Iesu crist qe l'esteille enueeit,—  
<sup>r</sup> Iesqe la ou il seeit,  
 Sa duce mere leteit.<sup>r</sup>  
 Les treis reis ensi l'unt troue,  
 Sicum l'esteille les ad mene;  
 Pus unt iesum aore,  
 Enuers l'ostel sunt returne.  
 ¶ Tere pur seigneur l'ad graunte,  
 Qant a sa mort ad croule;  
 Greignur signe ne peot mustrer  
 Qe<sup>a</sup> sa nature en tant changer;  
 Qe nature de tere est, estre en pes,  
 Crouler per nature ne deit iames.  
 ¶ Qe il fut seigneur de la mier,  
 Aueit bien mustre premer  
 Qant sur li ala<sup>t</sup> cum sur la tere;  
 Ceo li tesmoyne bien<sup>u</sup> seint pere,  
 Qe iesu de sa main releua  
 Qant il en la mer plunga.  
 ¶ En enfern ausi ben mustra, 570

Qant des almes le espoilla,  
 Qe il fu uerray creatur  
 E de enfern seigneur:  
 Pur ceo, le sanglent<sup>x</sup> turmentur,  
 E de tuz deables le greignur, 575  
 Lucifer, ileok<sup>y</sup> lia  
 Auant qu'il de mort releua.  
 ¶ Il couint dunc pur veir  
 Qe merueille fet en l'eyr,  
 Qe la fust conue de sa deite, 580  
 Seignorie, et maieste,—  
 Ceo fist le iur del assenciun,  
 Qant l'eyr munta sanz eyde de hom,  
 Par tant l'espeir ad leue  
 Des crestiens qe il ad ame 585  
 De uenir la ou il est ale;  
 Car ceo est dreit et resun proue  
 Qe disciples suent lur mestre;  
 Si deiuent fere membres la teste;  
 Chief est de la creistienete 590  
 Iesu qe de la uirgine fu nee;  
 Si il est dunc en ciel munte,  
 Sauer purrum de uerite,  
 Si en nus ne remeyne, la vendrun,  
 E od notre teste ioye auerum; 595  
 Car membres<sup>x</sup> sunt tuz crestiens,  
 La teste, iesu nazarens.<sup>x</sup>  
 Par natur, chiet le fer a funz,  
 E porte sur l'ewe le uehums  
 Par le fust ou<sup>a</sup> est atache. 600  
 En nous ueez meme ceo,<sup>b</sup>  
 Qe pesant sumes par pureture,  
 —Car corrupcion<sup>c</sup> fu notre nature—  
 Mes partant sumes a deu lie,  
 En ciel serrum herbige.<sup>d</sup> 605  
 Ceo nuz grante, par sa pitee,  
 Iesu qe de marie fu nee!

<sup>o</sup> Le setime article de la foy.  
<sup>p</sup> omitted in B. A. omits l. 545 a.  
<sup>a</sup> A. E.  
<sup>r</sup> De amunt le lu ou il giseit,  
 E sa duce mer ke lui leteit.  
<sup>a</sup> De dolur ke.  
<sup>t</sup> marcheit.  
<sup>u</sup> Ke coe seit veirs, temoin.

<sup>x</sup> E le seglant deble.  
<sup>y</sup> le tirant ferm.  
<sup>x</sup> sumes nus trestouz  
 De la teste li rois iesu luy duz.  
<sup>a</sup> A. omits 'ou.'  
<sup>b</sup> E coe poet par nus estre preche.  
<sup>c</sup> corumpu.  
<sup>d</sup> lez enhauce.

**La setime article de la fey.**

Crere deuum ben la fey,  
 Qe iesu crist le pussant rey  
 Vendra iuger uerreiment  
 Tute manere de gent ;  
 Les bons mettra a grant ioye,  
 Les malueis tendrunt male voye.  
 Les meouemens del pie ne perira,  
 Le agard del oyl iuge serra ;  
 Iugez serrunt tuz nos fes  
 A dunc, et pus iames ;  
 Chescun home conustra bien  
 Qei fu le seon, et qui le men.  
 Dunc ne fu petit ne grant  
 Qe ileoc ne vendra auant ;  
 Nul ne se peot de ileoc retrere  
 Qant cel iustise erct en eyre ;  
 Iames iustise ne ert errant,  
 Pur ceo uendrunt tuz auant,  
 E iugez serrunt, uifs, et mors,  
 Seinz, malades, febles, et fors.

**La btime article de la fey.**

En le seint espirit deuum crere,  
 En seinte eglise notre mere,  
 Car, ouesqe le pierre et le fiz,  
 Deus est li seinz espiriz.  
 Cest en les prophetes parla  
 Qant a precher les enueia ;  
 Cest presente nos oreisuns  
 A deu, e qant qe bien fesums.  
 Ki est de li espire,  
 Grace receit, et seintete ;  
 De li vient chescune penance,  
 E apres pechie repentance.  
 ¶ Nul home peot bien penser  
 Ci cest n'aturge<sup>f</sup> sun qeor premer ;  
 Ne bien fere ne purra pur rien,  
 — Ne seit ia si bon creistien—  
 Si auant ne seit espirez  
 Del seint espirit, ben sachez.

\* B. and MS. Bibl. Reg. 20, B. xiv. both have the last as the seventh article, and omit this.

<sup>f</sup> aturne.

¶ Cestu fet les seins souffrir  
 Freid, gelez, et<sup>s</sup> morir,  
 Pur le duz iesu amur  
 Qe pur nus morust primur.  
 610 Cest fet le monde guerpier,  
 650 <sup>h</sup> E terrienne amur hayr ;  
 Pur grant tresor en ciel auer  
 Fet le tresor del mund lesser ; <sup>h</sup>  
 Car nul ne peot le siecle amer  
 615 E od deu en ciel regner.  
 655 ¶ Ki uenir voderà ou il est,  
 La veie deit aler, si li plest,  
<sup>i</sup> La veie tenir qe iesu tint,  
 Qe pur nus de richesce en pouerte vint.  
 620 Mult<sup>i</sup> hay del mund la folie  
 660 Qant pouerte elust en sa vie.  
 ¶ Deu, tant duz est le seint espirit,  
 Qe en apostles enuea iesu crist  
 Qant furent par lur volunte  
 625 Si pene et angusse !  
 665 ¶ Le seint espirit endoucist<sup>k</sup>  
 Les peines qe chescun souffrist.  
 Ki est de li espire,  
 Trestut prendra il a gree  
 Les peynes qe en le mund auera,  
 670 Pur le ciel qe a li durra.  
 630 ¶ Il nus eyde al point de mort,  
 Car il est solaz et cunfort.  
 Deu le nus doine seruir a gree,  
 Qe al drein ne seum encumbre ;  
 675 Car dunc est le deable plus felun  
 635 Qant ueit qe nus morir deuum ;  
 Car cum en dit est reprouer,  
 Dunc est a perdre ou a tut gainer.

**La neouime article de la fey.**

640 Crere fermement deuum,  
 680 Auer od les seinz communion  
 Quant a la ioye de ciel vendrum,  
 Si lealment si<sup>l</sup> deu seruum.

<sup>s</sup> e faim, chaud, ueire.

<sup>h-h</sup> Pur grant tresor en ciel coillir.

<sup>i-i</sup> Par vnt iesu s'en aleit

Tant cum en le seile esteit ;

Trop.

<sup>k</sup> A. endursist.

<sup>l</sup> ici.

¶ Tres belle serra la cumpaynie  
 Ou nul de autre auera envie, 685  
 Car ceo qe en autre checun verra,  
 Cum sun bien demeine amera.<sup>m</sup>  
 Ki cumpainuns sunt en Marchandie,  
 Lur gayn partent sanz enuie;  
 Si funt les seinz ore en ciel 690  
 Qe tant cum furent en vie mortel  
 Cumpainuns furent en penance,  
 E marchandirent en esperance.  
 Ioie de ciel voleint achater,  
 Qe poeint par peines auer; 695  
 Pur ceo, dreit est qe<sup>n</sup> en ciel partent  
 La ioie qu'en tere gainerent.<sup>n</sup>  
 ¶ Qant la teste est coroune,  
 Pur ceo n'est la main deshonore; °  
 E qant le pee est beal chauce, 700  
 Le oil de ceo est bien paye;  
 Pur ceo, qe de un cors sunt membre  
 Aliez sunt par amur greindre;  
 Ausi di ceo de ceste part,  
 Qe chescun de aptru ioie ad part, 705  
 Car membres sunt, ne dotez pas,  
 Tuz<sup>p</sup> de un cors espiritals,  
 De quel iesu crist est la teste,  
 Qe se deigna de la pucele nestre.

### La dime article de la fep.

Ieo crei auer remissiun 710  
 De mes pechiez; a chescun hom<sup>a</sup>  
 Ceo peot estre<sup>r</sup> fermement  
 Qe se repente lealment.  
 De notre pechie originel,  
 Qe en ceste vie portames mortel 715  
 Qant nus fumes de mere nee,  
 Par baptesme fumes aquite;  
 Qe pus auums trespasse,  
 Nomement de mortel peche,  
 Par penance serra ostee 720  
 Si estre ne volum encumbre.

<sup>m</sup> cher l'auera.

<sup>n-a</sup> il partent el ciel

La ioie k'il quistrent en vie mortel.

<sup>o</sup> ne ad la main nul envie.

<sup>p</sup> A. sunt de tutes pas

<sup>q</sup> e plenere pardun.

<sup>r</sup> crere.

¶ Primes couient deol auer;  
 Pus, par confessiun mustrer,  
 E par fet fere le assez, 725  
 E pus cesser<sup>s</sup> des pechiez.  
 ¶ Certes il fet mult grant folie  
 Qe confesser ne se voderia mie  
 Desques al point de la mort;  
 Fol est certes, si ad tort,  
 Car bien siet qe il murra; 730  
 Mes deu le houre cele li a  
 Pur ceo qe il ne deit lesser  
 De tuz iurs sei aturner.  
 ¶ Deu, cum funt folement  
 Qe confessiun deslaient!<sup>t</sup> 735  
 Par tant est home souent deceu,  
 E comande a ardre en feu.<sup>u</sup>  
 ¶ Ceo est de deu<sup>v</sup> le iugement  
 Qe en meorant se tresublient;<sup>x</sup>  
 Cels qu'vnt deu ublie 740  
 Tant cum furent en sante,  
 Vn iur ne purrunt enpromter  
 Ne tant lur vie enloigner,  
 Outre ceo qe deu ad establi,  
 Ne uiuerunt houre ne demi; 745  
 Pur ceo, qe crere vodra bon cunsal,  
 Ne atende desqe sun lit mortal;  
 Aucuns se veillent dunc aturner  
 Qant auer ne poent le pouer.

*The Tale of the grasping Man who put off  
 his Repentance and was carried away  
 by Devils.*

Seint gregoire la pape de Rome 750  
 Cunte qe ia estoit un malueis home;  
 En orgoil et en lecherie  
 Demena le plus de sa uie;  
 Trop ama gayner malement,  
 Mult a tort prist de sa gent. 755  
 Qant du ciel li sire real  
 Finir le voleit de sa<sup>y</sup> mal,

<sup>s</sup> Ki quites wlt estre.

<sup>t</sup> Ky se confesser ne uolent nent.

<sup>u</sup> iuge a enfer pulent.

<sup>x-x</sup> la uengeance grant

Ke home auera al moriant.

<sup>y</sup> Fuir voleit tant de.

En maladie chay cestu  
 Sicum deu aueit purueu ;  
 Vn poi auint deuant sa mort,  
 Encuntre qe il n'ad nul cunfort,—<sup>a</sup>  
 Vne grande<sup>a</sup> multitude veeit  
 Des deables qe entur li esteit ;<sup>a</sup>  
 Tant souent geta colour  
 Qe tuz qe li virent urent pour,  
 Tant ad braiez et criez  
 Qe tute la mesne fu troublez.  
 Vn fiz out de religiun,  
 L'enfant ' maximus ' out nun ;  
 Lors ad a haute voiz criez  
 " Venez a moi, beal fiz, venez,  
 Pernez moi en uotre fey,  
 Car estreit su demenez, eidez mei ! "  
 Tant fu des deables anguisse,  
 Car de tutes pars les ad troue ;  
 Vers ou qe il se turna,  
 Deables horribles troua ;  
 Pur ceo, a haute uoiz ad criez,  
 " Respit, respit, me donez ! "  
 Souanum desqe demeyn  
 Crier poeit, mes en vein,  
 Car sa alme unt debles enporte  
 Tant cum il ensi ad crie.

Allas qe ne se ust amende  
 Tant cum il fut en bone sante !  
 Souent, bien crei, pensa deuant  
 Qe se confessereit a sun morant ;  
 Mes souent ai oy cunter  
 Si est dit a reprouer,  
<sup>b</sup> " Ki ne fet qant il purra,  
 Ne fera qant il voder<sup>b</sup> "

### La bnzime article de la fay.

' Ieo crei qe la char releuera,  
 E qe eole morte gyrra  
 Al drein de iugement  
 Qant iugez serrum comunement.'  
 A ceole grant assemble  
 Vendra chescun de mere nee ;

<sup>a</sup> resort.

<sup>a-a</sup> multitude de debles ueait  
 Ke de tutes pars de ly uenu esteit.  
<sup>b-b</sup> Ke ne fet qant il ad le poeste,  
 Il faudra qant il ad volunte.

Mult serra dunc benore  
 Qe serra troue sanz peche.  
 760 Iesu crist le fiz marie 800  
 Vendra od grant seignorie  
 A tote gent dunc iuger,  
 E ou li tut la curt du ciel  
 En l'eyr serra enhauce ;  
 765 Iesu le roy de maieste 805  
 E tute la celestiene curt i strunt,<sup>c</sup>  
 Qe ou li iuger de ciel vendrunt.  
 Sur tere qe tant vnt ame<sup>d</sup>  
 Demurrunt la gent malore.  
 770 <sup>e</sup> Del duz iesu serrunt seure 810  
 Tuz cels qe serrunt iuge ;<sup>e</sup>  
 Al destre serrunt les benorez,  
 E a seneistre, les malurez ;  
 Deu, tant i auera grant pour  
 775 Iesqe seit passe ceol estur ! 815  
 Vnqe ne fu tiel, ne greignur,  
 Qant iugera li sauueour.  
 ¶ A cels al destre, li roy dirra  
 Qant il uers eus parlera,  
 780 " Venez, mes fiz benorez, 820  
 La ioie de ciel receuerez  
 Qe long tens vus est aturnez,  
 Pus qe le mund fu criez ;  
 A manger me donastes a mun<sup>f</sup> mester,  
 785 E a beüre pur ma seif estancher ; 825  
 Nus estoie, et uus me uestistes,  
 En prisun, a moy uenistes,  
 Sanz hostel, et me herbegastes,  
 Malades, et vus me visitastes."  
 790 Dunc a deu dirrunt les benores 830  
 " Sire, qant uus ueumes meseisez,  
 E tiels eoures vus feimes de pite ? "  
 Mes dunc respundra le fiz dee,  
 " Quant a un des miens<sup>g</sup> auez done,  
 E a moy donastes pur uerite." 835  
 795 ¶ Lors dirra li roys as malorez  
 Qe a senestre serrunt trouez,<sup>h</sup>  
 " En feu d'enfern de moy alez  
 Qe as deables est aturnez.

<sup>c</sup> A. and MS. Bibl. Reg. 20 B. xiv. omit 'i strunt.'

<sup>d</sup> A. 'amene;' MS. Bibl. Reg. 'ame.'

<sup>e-e</sup> Omitted.

<sup>g</sup> Coe ke al meindre de mens.

<sup>f</sup> en grant.

<sup>h</sup> turnez.



Qant vus me donastes a mun<sup>i</sup> mester 840  
 Vesture, beïure, et <sup>k</sup> manger ?  
 Vus ne me voliez herbege ;  
 En prisun, ne en maladie, uisiter.  
 ¶ Dunc dirrunt la gent malure,  
 “ Sire, qant vous ueïmes en suffreite 845  
 E de vus nen auum pite ? ”  
 Iesu lur dirra, li benore,  
 “ Qant des miens nen auez pite,  
 Ne de mei ne ustes pur uerite. ”  
 A tant serrunt a mort iugez, 850  
 E as deables d'enfern liueriez ;  
<sup>1</sup> Allas, qe de mere furent neez !  
 Pur ceo des pources eiez pitez,  
 Car, solun nos eoures serrum iugez ;  
 Ki poi de almoine fet auera, 855  
 Mult cherement dunc li peïsera. <sup>1</sup>

### La douzime article de la fey.

‘ Ieo creï auer perdurable uie, ’  
 E qe dampne ne serraï mie  
 Ouek la gent mal auenterus, <sup>m</sup>  
 Dunt ore al dreïn parlames nus. 860  
 Mult est bone le avouerie  
 De iesu crist le fiz marie ;  
 Doter ne deuez de li seruir,  
 Car hautement purrez merir ; <sup>n</sup>  
 Ceo qe en sun seruise despendez 865  
 Vous ert hautement restorez.  
 Voster cors despendre en sun seruise  
 Duter ne deuez en nule guise,  
 A cent duble le receuerez  
 Plus noble qe ore nel auez. 870  
 ¶ Qatre nobleis en sun cors auera  
 Chescun home qe sauue serra.  
 ¶ Plus auera sun cors clarte  
 Qe clier n'est solail en estee ; <sup>o</sup>  
 Ceo est la primere nobleie 875  
 Qe al cors dorra li riche rey.  
 ¶ L'autre ert dunc ausi grant, <sup>p</sup>

<sup>1</sup> Kar vus ne me donastes en grant.

<sup>k</sup> A uestir, ne a boïuer, ne a.

<sup>1-1</sup> Pur coe tant cum en le secle demorez,

As pources ben fere enpensez.

<sup>m</sup> O les malent e dolerouse genz. <sup>n</sup> le vus purra.

<sup>o</sup> Ky le solail en my l'estee. <sup>p</sup> de assez plus.

Car dunc auera poer tant  
 De tutes les peïnes qe sachez cunter,  
 Nel purra nul damager. 880  
 ¶ Le tiers dunc ert, qe si tresignel  
 Serra, cent duble ke nul <sup>a</sup> quarel ;  
 V<sup>r</sup> estre vodra, sanz demorir  
 Ert tantost sanz desturber.  
 ¶ Le quart ert dunc, qe si sotil serra, 885  
 Qe mil mur de fer percera  
 Quel oure qe il auera voler,  
 Cum fere peot ore tun pensir.  
 ¶ Ces qatre ioies auera <sup>a</sup> prodrom  
 En la resurrectiun ; 890  
 Cest guerdun serra en sun cors,  
 Sulement par dehors.  
 ¶ Les ioies qe l'alme dunc auera,  
 Nule lange le les percuntera ;  
 Car tutdis sun creatur uerra, 895  
 Qe plein est de ioie, et tutdis serra ;  
 Tote la ioie qe sauerez penser,  
 En deu <sup>t</sup> purrez dunc trouer,  
 E plus, sachez vus de assez  
 Qe ia ne ert de qeor pensez ; 900  
 Iesu, repleni de tut bien,  
 La nous menez ! amen, amen !  
 ¶ Les articles de la fey auum cunte  
 Sicum deu nus ad graunte ;  
 Ore, cum auum premis, <sup>a</sup> 905  
 Mettrum les comandemens diz ;  
<sup>a</sup> E apres, les trespas,  
 Cum encuntre funt les vns allaz. <sup>x</sup>  
 Garde pernez en oïant,  
 Car le profit est molt grant ; 910  
 ¶ Si chose oïez qe fet auez,  
 Cel degree plus souent lisez ;  
 N'est pas fet de vanite,  
 Einz est de verite proue ;  
 Sachez qe deu honorez 915  
 Qant de bon entente le regardez.

[The next line at p. 6 is 923. This arose from a mistake in the transcriber's numbering.]

<sup>a</sup> A. omits ke nul. [Quarel, trait d'arbalète (Burguy.).]

<sup>t</sup> Kar ou. <sup>t</sup> tun creatur.

<sup>a</sup> Ces nobleis auera chescun. <sup>a</sup> a-vant promis.

<sup>x-x</sup> Apres chescun commandement grant  
 Mettrum les trespas de coe descendant.

## APPENDIX, PART II.

THE 'PETIT SERMUN PUB QEI VUS NE DEUEZ PECHER.' (omitted at p. 348).

1. *Of the Fear of God, and the Three Causes whence it arises.*
2. *Of the Love of God, and the Three Reasons why we should love Him.*

**Ci comence le Sermun.<sup>7</sup>**

Douz choses ad deu establiz  
 Pur meuz gardir ces amis, 7795  
 En l'alme chescun creistien ;  
 Ki garde pernt, il fet bien.  
 La premere chose, ceo vous di,  
 Qe fet peche estre hay,  
 Est, de deu parfite pour ;<sup>7</sup>  
 L'autre est, verrei amur.<sup>2</sup>  
 Ces douz gardeins ad deu mis  
 Pur bien garder ces amis,  
 Pur lur fet pechez lessir  
 E amur et vertuz embracir, 7805  
 Pour lur fet de enfer fuir,  
 E amur lur fet a ciel venir.  
 ¶ De ceste pour est la soume,  
 De<sup>a</sup> treis choses nest en qor de home ;  
 —Qe bien en memoire le auera, 7810  
 Ia sanz pour ne serra.—  
 ¶ La premere tost vus ert dite,  
 Ceo est, pour de mort subite ;  
 L'autre est, pour ensement  
 Destresce del<sup>b</sup> drein iugement ; 7815  
 La tierce chose ne est pas iu,  
 Ceo est de enfern le horrible feu.

*Of Death—the First Cause of Fear.*

¶ La premere est hydur<sup>c</sup> de mort

<sup>7</sup> Del amur e pour de deu.

<sup>2</sup> B. transposes these pairs of words.

<sup>a</sup> Ke par. <sup>b</sup> De estre al. <sup>c</sup> doute.

Qe veint chescun sage et fort,  
 Riches et beaus trestuz deuore, 7820  
 E nul ne siet le iur ne l'hure ;  
 Ne coment le mort li cura sure,  
 En quel tens, ne en quel hure.<sup>d</sup>  
 Car, tiel est le seir beal et gent  
 Qe lendemain est pudlent, 7825  
 Tiel est le seir sires et seignur  
 Qe serra en enfern einz le iur,  
 Tiel est huy roy corune  
 Qe en enfern demain ert dampne.  
 ¶ Seint Bernard parout a nus 7830  
 Pur nus fere plus pourus,  
 “Di moi,” dit, “ou sunt la gent  
 Qe le mund aueint a talent,  
 Qe l'autrer<sup>7</sup> furent ouesques nous  
 Sein, heitiez,<sup>f</sup> et ioious, 7835  
 ¶ Ni ad rien de lur char tendre  
 Fors ord venim, vermes, et cendre ;  
 Pensez bien qe ore sunt<sup>g</sup>  
 E ceos qe l'autrer furent ;—  
 Cum estes vous, homes esteient, 7840  
 Ristrent,<sup>h</sup> maniurent, et beueient,  
 Menerent lur vie en grant delit,  
 E pus en vn point tres petit  
 Descendirent en abysme,  
 L'alme a feu, le char a vermine. 7845

<sup>d</sup> Par mort subit ou autre mort dure.

<sup>7</sup> lautrer = l'autre hier, jour. <sup>f</sup> haite.

<sup>g</sup> B. adds, 'led et hidus,' and to next line 'tant glorious.' <sup>h</sup> Richement.

Ou est ore deuenue  
 Lur riz, lur ioie, et lur vertu ?  
 De ioie et delit qe auient tant,  
 Ore vnt tristesse et dour grant ;  
 En lur peine et dampnement 7850  
 Chair purrunt ensemment."  
 Ki ceo pensast, pour auereit,  
 E de peche se gardereit ;  
 Dunt salomun li sage dist  
 En vn liure qe il fist 7855  
 " En tuz vos fez " dist il " pensez  
 Ta mort, et ia ne pecherez."  
 ¶ O<sup>i</sup> mort ! cum est dure et amer  
 Ta memoire verser ;<sup>k</sup>  
 Tu perns sudeinement 7860  
 Tiels qe quident viure longement ;  
 Tu perns les dormans en lur lit ;  
 Tu tous a riches lur delit ;  
 Tu abates<sup>l</sup> vn et vn,  
 Riches, poures, en comun ; 7865  
 Tu fas chair le prodome<sup>l</sup>  
 Qe trauaille de custume ;  
 Tu fas flestrir la rose fresche ;  
 Tu faz lessir et iu et tresche ;  
 Tu mettes deuant qe est derere ; 7870  
 Tu perns le fiz deuant le pere ;  
<sup>m</sup> Tu faz valer le sac et heyre  
 A tant cum purpre et veire. <sup>m</sup>  
 Qe vaut honur, qe vaut richesse,  
 Qe vaut beaute ou hautesce, 7875  
 Qant ceste ioie qe ci ad  
 En poi de hure tresirrad ?  
 Car ceo qe ci est ioie dite,  
 Apres la mort est quite et quite.  
 Allas ! pur qe est tant desire 7880  
 Ioie charnele et vanite ;  
 E a grant tort est ioie dite,  
 Qe de ioie nous desherite.  
 ¶ Mort, honi est qe tei ne crent,  
 E ki en memoire ne te tient ; 7885  
 Mult as espantance chere,

<sup>l</sup> Ha. <sup>k</sup> De tai memoire e penser.<sup>l-l</sup> orgoil et vigour

Ausi ben ly riche en sa tur

Cum tu faz le pouere hom. <sup>m-m</sup> Omitted.

Tu faz trembler l'emperere ;  
 Mult faz grant ben par ta <sup>n</sup> manace,  
 Qe tel murra demain qe ore se lasse ;  
 Ta pour purge et deliure des fes 7890  
 Chescun qe se fet de tut confes,  
 Mort est a douter chescun iur  
 Qe il abate beaute et uigur ;<sup>n</sup>  
 Toust auereit pour parfite  
 Qe bien pensast de mort subite. 7895

*Of the Last Judgment—the Second  
 Cause of Fear.*

Ore escutez del iugement  
 Dunt pour vient ensemment ;  
 Ceo est al iur de iuise  
 Qant deu serra estreit iustise,  
 Iur de grant amerete, 7900  
 Iur de grant cheituiete,  
 Iur de ire et de coruz,  
 Iur de plainte et de gruz,  
 Iur de lermes et de plur,  
 Iur de peine<sup>o</sup> et de dour, 7905  
 Iur oscur et de grant toneire,  
 Iur de angusse et de grant escleire,—  
 Qant tuz pechez puni serrunt,  
 Qant les esteilles de ciel cherrunt ;  
 Le solail cum sanc deuendra, 7910  
 E la lune pale serra,  
 Quant le iur enneircira  
 E tut le monde fremira.  
 Qatre ministres de ciel vendrunt  
 E des qatre pars le mund irrunt, 7915  
 E qatre busines sonerunt,  
 E<sup>p</sup> ciel et tere tremblerunt ;  
 A dunk vendra le feu ardent  
 Si tres horrible et si grant,  
 Qe trestut ardera par mi 7920  
 Qe par peche serra blemi ;  
 E tuz les mors releuerunt  
 Qe vnqes furent, ou<sup>q</sup> serrunt,  
 E irrunt vers le iugement,  
 Plorant mult dolerusement ; 7925

<sup>n-n</sup> manere

A cely ky dute ta lurde chere.

<sup>o</sup> A. lermes.<sup>p</sup> Ke.<sup>q</sup> et ia.

Les seinz angles dunc vendrunt  
 E cel people seruirunt,—<sup>r</sup>  
 La bone gent irrunt a destre,  
 E les cheitifs a senestre;  
 Dunc vendra notre sire auant  
 Ouek ces plaies apparissant,  
 Si vendra tut le mund iuger—  
 Ciel e tere, eir et e mer;—  
 Dunc ert tut demustre  
 Qe vnqes fut dit, fet, ou pense,  
 Vnqes si priue rien ne fu  
 Qe apartement ne serra veu,—  
 Ki le fist, quant, et coment,  
 Ou, et cum longement,  
 Pur qei, ouek,<sup>a</sup> et cum souent,—  
 Tut serra veu apertement;  
 E nepurquant, de nul peche  
 Dunt home seit auant purge,  
 Ni auera hunte ne hydur,  
 Einz auera ioie et honur,  
 Qe ceo qe il est deliuere  
 Mult ioius serra et mult lee.  
 ¶ Dunc demandra notre seignur  
 De trestuz les momenz del iur,  
 Coment nous les auum vse;  
 Idunqe verrum pur verite  
 Qe ce qe quidames qe ore ert<sup>t</sup> bien  
 E ma ne ert nule rien,  
 Idunc uerrum tres neir peche  
 Qant nomement<sup>x</sup> ert demustre.  
 Chescun dunc receuera  
 Ceo qe ci deserui a;  
 Dunc ne ert tens de merci,  
 Mes de pleinte, plur, et de cri;  
 Dunc ne ert pas tens de penance,  
 Mes de peche, pure<sup>y</sup> veniance;  
 Car deu qe ore est pacient  
 Se portera dunc cruelement;  
 Ore est duz a tute gent,  
 Idunc iugera estreitement.  
 Deu, qel angusse et qel dolor  
 Auerunt dunc li pecheur;

<sup>r</sup> dauserunt(? duire, L. ducere). <sup>a</sup> od ky. <sup>t</sup> ci fust.

<sup>u</sup> E ke nul mal ni fust de ren.

<sup>x</sup> tut nu nūs.

<sup>y</sup> pur.

Car il verrunt bien par desus  
 Deu et ces seinz mult irrus,  
 Desuz, les deables tut apert,  
 E enfer encuntre euz ouert;  
 Dedenz, lur resun remordant,  
 Le mund en-virun tut ardent;  
 Les deables verrunt prestement  
 Qe les merrunt<sup>a</sup> en fort turment.  
 De tute rien qe seit crie  
 Serra le cheitif acuse;  
 Deu memes le acupera  
 En ki presence il pecha;  
 E les seinz le acuserunt,  
 Qe a deu acorderunt;  
 Les deables frunt ensement,  
 Car il desirrunt lur<sup>a</sup> turment;  
 Chescun autre creature  
 Le acuserunt icel hure,  
 Pur ceo qe il sunt de deu crie  
 E il<sup>b</sup> les ad en vein vse;  
 Sa demeine conscience  
 Encuntre li durra sentence,  
 Sun peche le acupera,  
 E il memes se iugera.  
 Allaz, qe vnqes furent nez  
 Qe ensi<sup>b</sup> celent lur pechez,  
 Parunt ileoc deu perderunt  
 E od le deable s'en irrunt.  
 Car dampne deu omnipotent  
 Lur dirra mult irrusement,  
 "Alez," fra il, "vus malurez,  
 Al feu qe est aparilez  
 Al deable pardurablement  
 E a ces angles ensement."  
 A cel mot s'en irrunt  
 Al fu, ou sanz fin arderunt.  
 Meus ualt estre ci confes  
 A vn home, et sauf apres,  
 Qe deuant tuz ileoc hony,  
 E pus, dampne al<sup>c</sup> enimi.  
 ¶ Duce gent, auez oye  
 Del iugement<sup>d</sup> vne partie;  
 E sachez ben de verite,

<sup>a</sup> Pur menir les.

<sup>a</sup> sun.

<sup>b</sup> ci.

<sup>c</sup> oue le.

<sup>d</sup> De vengeance.

Qe tuz les homes de mere nee  
 Ne vus sauereint la sume dire  
 De cel nundisable<sup>e</sup> ire  
 Qe notre seigneur mustra  
 Qant al iugement vendra ; 8015  
 E ki de ce ad nule dute,  
 Ieo di qe en l'alme ne veit gute ;  
 Car en le mund n'ad qeor si hardi,  
 Ne par de peche si enmorti,  
 Qe si ben pensaust de cel iur 8020  
 Qe ne tremblaut de pour.<sup>f</sup>

*Of Hell-Torment—the Third Cause of Fear.*

¶ Ore escutez des grans dolurs,  
 E des peines et des langurs  
 Qe les cheitifs receuerunt  
 Qe en enfern punis serrunt. 8025  
 ¶ Qe cil qe le deable vnt serui  
 E ces enticemens siwi,<sup>g</sup>  
 Od les deables s'en irrunt  
 Ou il sanz fin serrunt :<sup>h</sup>  
 La serrunt les cheitifs<sup>i</sup> enclos 8030  
 Sanz rancun, et sanz repos.  
 Sanz misericorde et pite  
 Les turmenterunt li maufe.  
 ¶ Ore oiez les fors turmenz  
 Qe auerunt les cheitifs dolenz :— 8035  
 Il harrunt al comencement  
 Dampne deu omnipotent.  
 Qant verrunt qe il sunt peri,  
 Si leuerunt vn horrible cri  
 E maldirrunt trestut lur hee<sup>k</sup> 8040  
 Qe neez furent, ou<sup>l</sup> engendre,  
 E plurrunt mult dolerusement,  
 E paumerunt sodeinement,  
 Idunc perderunt lur poer  
 Qe rien ne se purrunt mouer. 8045  
 Si entrerunt en grant dolur,  
 En tenebres et en plur ;  
 En fu de sufre et peiz boillant  
 Sanz fin serrunt en moriant ;

<sup>e</sup> tregrant iur de.

<sup>f</sup> tremblereit.

<sup>g</sup> sui.

<sup>h</sup> E iammes ne retournerunt.

<sup>i</sup> En enfer serrunt.

<sup>k</sup> ee. <sup>l</sup> Ke vnkes furent.

E morir iames ne purrunt, 8050  
 Car sanz fin en mort viuerunt ;  
 Mis serrunt en grant destresce,  
 En desparance et en tristescce,  
 En feim, en seif, en fume, 8055  
 En freid en chaut entre-lasce ;  
 Crapoz, colurs, et serpenz,  
 Lur percerunt le qeor dedenz ;  
 Le deable sanz fin verrunt  
 Qe ia morir ne se purrunt.  
 De tuz les mals qe ai nome, 8060  
 De rien ne sunt tant pene  
 Cum de la ioie qe il vnt perdue,  
 E qe lur peine ia ne mue.  
 Ne est home nul de mere nee  
 Qe eit la lange tant affile 8065  
 Qe vus fest en tute sa vie  
 Entendre la dime partie  
 Des peines qe iceus auerunt  
 Qe en enfern sanz fin serrunt,  
 Car nundisable erent lur peine, 8070  
 E nunfinable, et certeine.<sup>m</sup>

*Summary of the three Causes of Fear.*

¶ Dis vus ai, si vus souient,  
 Treis pensers dunt pour vient,—  
 Le primer est, de mort hydur, 8075  
 Car tuz murrum a chief de tur,  
 E nul ne siet le iur ne hure,  
 Ne coment mort li curra sure ;  
 E ceo qe deuant la mort auerunt  
 Deserui, dunc le trouerunt.<sup>n</sup>  
 ¶ Le scund penser, ma duce gent, 8080  
 Est del drein iugement,  
 Qe ert cel hure ci ordene,  
 Les vns perdu, les auters sauue.  
 ¶ Le tiers pense<sup>o</sup> ensement 8085  
 Dit vous ai apertement,  
 Ceo est, la peyne et la dolur  
 Qe en enfer ert apres cel iur.  
 Mult freit ceste pour bien  
 A chescun fieble<sup>p</sup> creistien

<sup>m</sup> nun-certaine.

<sup>n</sup> B. adds—Akes vus ai ore dit, coment  
E dunt pour vent, ky garde en prent.

<sup>o</sup> pour.

<sup>p</sup> A l'alme chescun.

Qe pur amur ne veut lesser  
 Lur dur seruage de pecher,  
 Si cest escrit<sup>a</sup> runiast souent,  
 De pechier ne auereit talent;  
 Car, pour li freit tresturner,  
 Si cest escrit vout regarder.<sup>a</sup>  
 De ceste treble pour  
 Nus deliure, pur sa ducur,  
 Iesu le fiz seinte marie!

*Of the Love of God.*

En sa amur si ferm nus lie  
 Qe peche hayum pur sa amur,  
 E nemie sulement pur pour;  
 Car pour ne sauue l'alme mie  
 Si amur ne eit en cumpainie;  
 Mes amur ad bien le poer  
 Tut sanz pour l'alme sauuer;  
 Mes pour fet home retrere  
 Quant talent ad de mes fere;  
 Amur fet peche en despit,  
 E deu servir de qeor parfit.  
 ¶ A pour, auer püst suffire  
 E qe est ia dit,<sup>r</sup> mes ore voil dire  
 De amur dunt vus tuchai,—  
 Treis resuns vus musteraï  
 Pur qei home deit deu amer,  
 Qe est uerrey solaz de queor.

*The first Reason why we should love God;  
 He created us.*

¶ La primere est, qe il vus<sup>a</sup> furma,  
 E al alme se assembla;<sup>t</sup>  
 Car mult dussum nus deu amer,  
 Si ben sussum recorder  
 Cum dampne deu home honura  
 Qant sa semblance li duna,<sup>u</sup>  
 Pur auer la ioie ouesqe li  
 Dunt le deable en ceo<sup>x</sup> chai,  
 E uiure pardurablement—  
 Sans nul mal ou turment—  
 Pur loer deu od melodie

<sup>a</sup>—<sup>u</sup>oet garder,  
 Peche deit par draït refuser.

<sup>r</sup> Cest escrit.    <sup>a</sup> nus.    <sup>u</sup> a sa semblance nus furma.  
<sup>t</sup> sa semblance dona.    <sup>x</sup> de ciel.

8090 En angeliene<sup>r</sup> cumpainie;  
<sup>r</sup> Kar si hom eust ben garde  
 Coe ke deu l'out comande<sup>r</sup>  
 En parais<sup>a</sup> ou il fu mis, 8180  
 Deu le vst de ileoc pris,  
 8095 De parais<sup>a</sup> les ust translate,  
 Tut sanz trauail en ciel mene,  
 E mis en ioie pardurable  
 Dunt il engeta le deable; 8135  
 Ileoc ust eu ioie si grant,  
 Qe ia home qe seit viuant  
 Nel purreit<sup>b</sup> fere entendre,  
 Ne<sup>c</sup> sen de home nel pout comprendre.  
 Si nus duna cors et vie, 8140  
 Sen, parler,<sup>d</sup> et oye,  
 Entente, membres, et curage,  
 Pur nous garder de dammage.  
 8105 Ki ceste bunte ben pensast  
 Et souent le recordaust, 8145  
 Mult auereit qeor mort et dur  
 Qe ne amereit sun creatur.

8110 *The Second Reason why we should love God;  
 He died for us.*

¶ Ore oiez<sup>e</sup> vn autre resun  
 Pur qei deu amer deuum.  
 Qant adam fu par sun peche 8150  
 De parais desherite,  
 Morir l'estut<sup>f</sup> a dolurs,  
 Lui et tuz ces successurs,  
 E chairent en dur seruage,  
 Car sur tut humeine lignage 8155  
 Aueit le deable poeste  
 Mettre les almes en oscurete,—  
 Sein, malade, feble, et fort,  
 8120 Quant vin hure de la mort,  
 Tuz les mist en tenebrur, 8160  
 En enfer a grant dolur.  
 Pus qe deu si greusement  
 8125 De un trespas prist vengeance,  
 Bien deuum nus auer dotance

<sup>r</sup> le duce.

<sup>r</sup>— Omitted in A.

<sup>a</sup>— Omitted in B.

<sup>b</sup> Ne les vus porreit.

<sup>c</sup> Kar.

<sup>d</sup> Ver, parler, sen.

<sup>e</sup> veez.

<sup>f</sup> ly estoit.

De mult plus greue veniance,	8165	Sa duce vesture li vnt tolu	
Nus, qe pechum si souent,		E de <sup>p</sup> purpre par eschar vestu,	
Chescun iur, et greuement,		Des espines l'unt <sup>p</sup> corune,	
Qant tuz ceuz qe de adam vindrent		Le sceptre en poinz l'unt dune,	
Pur vn sul peche morirent; <sup>s</sup>		En genulant l'unt salue	8210
En enfer furent puni <sup>h</sup>	8170	Par eschar, et pus iuge;	
Qatre mil anz et demi; <sup>i</sup>		Luy memes funt la croiz porter	
Les bons sul en tenebrur,		Vers sa mort pur luy gabber;	
Car ver ne poeint lur creatur;—		Entre laruns l'unt pendu;	
Vnqore i furent il demore		Pur luy gabber, <sup>a</sup> sun cors fu nu;	8215
Si deu ne les ust deliuree.	8175	Pies et mains l'unt perce,	
Bien peot deu, par poer,		Al fust des groz clous atache,	
Ou sulement par sun voler,		E a beiure l'unt dune	
Les <sup>k</sup> almes garir del felun,		Ysope et eysil melle; <sup>r</sup>	
Mes, pur nus doner enchesun		Le chief encline, et l'alme rend:—	8220
Qe nus le dussum amer plus,	8180	Oiez cum il sunt male gent,	
Voleit il souffrir mort pur nus;		Qe, pus qe l'alme esteit issu,	
E nient morir tan sulement,		Le destre coste l'unt fendu.	
Mes dure mort, et vilement;		Tieles peines et tiels dolurs	
Car sa char fu nette et pure,		Suffri deu <sup>a</sup> pur pecheurs!	8225
De pechie n'out nule blemure;	8185	E, si ie pusse tut dis <sup>t</sup> uiure,	
Car pris le aueit de vne pucele		E sanz nul entreles escriure,	
Qe mult esteit nette et bele.		Eusse la buche de fer pur,	
Cum sa char plus pure esteit,		E ma lange de asser <sup>a</sup> dur,	
Plus en luy uie aueit;		Eusse trestut le sauer	8230
E tant cum il fu plus vius,	8190	Qant qe nul home pout auer,—	
Esteit sa mort plus anguissus.		Ne purrai ieo la meite dire	
¶ De autre part, ki garde prent		Cum grant chose nostre sire	
Cum il suffri gref <sup>l</sup> turment,—		Fist pur nus cheitifs dolenz,	
Ki ke vout la croiz garder, <sup>m</sup>		Qant pur nus suffri tiels turmenz,	8235
E de la peyne iesu penser,	8195	Ne coment nus le dussum amer	
Cum il fu trahy et mene		Si nus le sussum recorder.	
Vilement en la cite,		¶ Ha, duz deu de maieste!	
Qe de sun deciple <sup>n</sup> fu trahi,		Qe pout enprendre ta bunte?	
E cruelement de gius seisi;		Ki del grant bien pensaust la sume	8240
Deuant lur mestres l'unt mene,	8200	Qe tu as fet a cheitif home?	
Feruz, batuz, et lie;		¶ Auant qe iesu crist fu nee	
En le vis l'escopirent par despit		Dampne deu out comande,	
De ki les angles vnt grant delit,		Pur ceo qe il home fist	
Les cliers <sup>o</sup> oils vnt bende		En la ley comanda et dist,	8245
Des qels rien ne est musce;	8205	“Tu deis tun seignur amer	
		De tut tun geor, alme, et penser,	

<sup>s</sup> peche mort suffrirent.<sup>h</sup> puni lungement.<sup>i</sup> et vi. cent.<sup>k</sup> A. Mes.<sup>l</sup> A. omits 'gref.'<sup>m</sup> esgarder.<sup>n</sup> A. peche.<sup>o</sup> chers.<sup>p</sup> Omitted in A.<sup>q</sup> a honir.<sup>r</sup> iesu.<sup>r</sup> Y., eysil, et fel medle.<sup>t</sup> iurs.

(A.S. fell, gall. Somner.)

<sup>u</sup> acer.

\* E tun prodome ameras  
 Cum tei memes, et cheriras."  
 Pus qe deu deuez amer  
 De tut tun qeor, alme, et penser,<sup>x</sup>  
 Pur ceo qe il te fist apres sey,  
 E chescun amer cum tey.  
 ¶ Ha, deu ! qe poez dunc dire,  
 Qe rendrez a notre sire  
 Pur la mort et les viltez  
 Qe il suffri pur nos pechiez ?  
 Ieo vus dirrai breuement,  
 Sicum le seint nus aprent :—  
 Il demande qe tun cors,  
 E tuz tes membres par dehors,  
 Seient mis en sun seruise  
 Deuoutement sanz feintise ;  
 Ceo est la rente, et le dun,  
 Qe del cors luy deit chescun.  
 E cil qe li aim<sup>y</sup> leaument  
 Espirituele dette luy rend ;  
 Seint pol dit, ' cil fet la ley  
 Qe parfit amur ad en deu.  
 ¶ Amur est parmainalment<sup>z</sup>  
 De la ley qe a deu apent ;  
 E qe vus irrai plus cuntant ?  
 De leal amur vus dirrai tant,—  
 Qant qe deuz vus comande,  
 E qant qe deu vus demande,  
 E qant qe autre proome deuez,  
 Tut par amer rendre poez ;  
 De tut vus poez aquiter  
 Sulement par bien amer.  
 ¶ Mes ore me poez demander,  
 ' Si tute gent deuez amer  
 Par vne mesure de amur ? '  
 Ceo<sup>a</sup> serreit grant errur ;  
 Mes amez chescun home a tant  
 Cum il vaut, et nient auant.  
 A chescun deuez bien voler,  
 E sun salu desirer,  
 E, si vus poez, fere a tuz  
 Ceo qe vodrez qe l'em fet<sup>b</sup> a vus ;

<sup>x-x</sup> Omitted.<sup>y</sup> A. omits 'li aim.'<sup>z</sup> paremplement.<sup>a</sup> Ioe di ke coe.<sup>b</sup> k'il feissent.

Mes la ou plus de ben trouerez, 8290  
 Voster amur plus enclinez ;<sup>c</sup>  
 E qant ami auerez troue 8250  
 De bon amur et de leaute,  
 Amer le deuez tendrement,  
 Car lem le treoue relement ;<sup>d</sup> 8295  
 Chier trosor, a force conquis,  
 Sout hom tenir de<sup>e</sup> grant pris ;  
 E mult deit estre ben geluz  
 De amur qe tant est precius.  
 ¶ Assez vus ai de amur chante, 8300  
 Coment deit estre ordene ;  
 A tuz deuez amur et pes,  
 Mes a bons plus qe a malueis ;  
 E deu amer plus qe nul home,  
 Car il est de tuz biens la sume. 8305  
 ¶ De vne chose seiez certeine,  
 Qe seint austin nus enseigne,  
 " Ki deu," fet il, " amast a dreit,  
 Vn hure viure ne purreit,  
 Le qeor li fendereit d'amur 8310  
 Ki dreit amast sun creatur."  
 E ki uers deu ust amur tendre,  
 Mult harreit luy offendre ;  
 Peche auereit en despit  
 Ki amast deu de qeor parfit. 8315  
 ¶ De amur, sicum ieo crei,  
 Douz resuns tuche vus ay  
 Pur qei home deit deu amer ;  
 La tierce voil ore mustrer.  
 La primere est, qe il vus furma 8320  
 E a l'alme sa<sup>f</sup> semblance duna ;  
 La secunde est, la passiu  
 Qe il suffri pur uotre rancun ;

*The third Reason why we should love God ;*  
*His great goodness to us daily.*

¶ La tierce est, sa grant ducur  
 Qe il nus mustre chescun iur, 8325  
 Qe eium nus<sup>g</sup> en despit  
 Les douz grans biens dunt vus ai dit,  
 E seum de luy seuer  
 Par ordure de peche ;

<sup>c</sup> i durrez.<sup>d</sup> reurement.<sup>e</sup> en. <sup>f</sup> A. omits 'sa.'<sup>g</sup> Kar tut aiom mis.



Ia nel serrum si <sup>h</sup> contraire,	8330	Ou sanz fin verrum sun cler vis ;	
Ne ia nel poum tant mesfere,		E tuz les bienz qe nus sauerums	
Si del mesfet nus repentum		Desirer, la les trouerum ;	
E a luy de fin qeor turnum,		Cel bien ert ioie plenerement	8375
Qe n'est prest de parduner		En cors, en alme, ensement,	
E tut le mal vblier.	8335	Si grant qe buche nel peot cunter,	
Car, issi trouum en escrit,		Oraille oyr, ne qeor penser.	
Qe deu par le prophete dit		Si beaute alez desirant,	
" En qel hure ou en qel iur		Cume solail serrez lusant ;	8380
Qe se repente le pecheur,		Si fort serrum, et si tres igneel,	
E de ces pechez fet penance,	8340	Cume les angles sunt en ciel ;	
Trestut mettra en vbliance."		La ert sante pardurable ;	
Par si qe apres le fol delit		Sanz guere, pes <sup>o</sup> tutdis estable ;	
<sup>i</sup> Met en vbli et en despit,		Dampne deu sanz fin verrum	8385
E a luy turnum <sup>i</sup> de qeor parfit,		E de sa veue beus <sup>p</sup> serrum.	
E pus li seruum leaument,	8345	La verrum la emperice bele	
Seur seiez verreiment		Qe ambure ert mere et pucele,	
Qe sa ioie nus ert dune,		Ceo ert ma dame seinte Marie	
Od luy serrum corune ;		De ki nasqui li sires de vie,	8390
Car en ciel est ioie greignur		Qe ore est <sup>a</sup> pur nus chescun iur	
De vn repentant pecheur,	8350	De uant sun fiz et sun seignur.	
E plus leez les angles deus, <sup>k</sup>		La orrum la melodie	
Qe des sesante dreiturels.		Des angles, qe n'ert ia finie ;	
¶ Ha, deu ! cum deuum amer		Dunc auerum poeste plenere,	8395
Tiel seignur, et honurer,		Amur, concord, science entiere,	
Qe tant nus eime tendrement	8355	Repos sanz labur, et seurte, <sup>r</sup>	
Plus qe nul mortel n'entent.		Delit plenere, et volunte,	
Ou nus le haiim qant <sup>l</sup> il nus eime ;		Honor, richesce, et beaute,	
Qant nus fuum, il nus recleime ;		Gloire, loenge, et pite,	8400
Qant nus pechum, il nus chastie,		Ducur, leesce, et charite,	
Solaz nus est en triste vie.	8360	Vertues beles od verite ;	
Qant errums, il nus remeine,		Nundisable duz odor,	
En ignorance il nus enseigne,		E tres delitable sauour ;	
En desparance il nus cunforte,		Trestut ert a notre voler	8405
Qant nus cheum, il nous susporte,		Qe de qeor sauerum penser.	
Il nus sustient en estant,	8365	Ileoc auerum la cumpainie	
Il nus meine en alant ;		De la bele chiualerie	
En tenebres, nus est lumere ;		Qe, pur deu, auerunt en vilte	
En orphanice, nus est pere ;		Lur cors, le mund, et le maufe,—	8410
Si nus turnum a dreite voie <sup>m</sup>		Les patriarches, et les docturs,	
Il nus receit a mult grant ioie ;	8370	Les prophetes, et les confessurs,	
Sa gloire <sup>n</sup> nus ad premis,		Apostles, martyrs, et seinz, assez,	
		Qe furent pur deu martyrizes."	

<sup>b</sup> seum tant.

<sup>l</sup> Nus le haiim et.

<sup>i-i</sup> A ly se turne.

<sup>m</sup> A. omits this line.

<sup>k</sup> de un teus.

<sup>n</sup> grant ioie.

<sup>a</sup> A. omits 'pes.'

<sup>p</sup> A. peuz.

<sup>q</sup> prie.

<sup>r</sup> seintete.

<sup>s</sup> turmuntez.

Les chaste dames qe en despit  
 Aueient chescun ord delit,—  
 Chescun auera de autru bien  
 Si grant ioie cum del seon.  
 Mult i auera grant beaute  
 Des angles et humanite;  
 Chescun tant de ioie auera  
 Qe ia plus ne coueitera,  
 Car chescun auera verreiment  
 Dampne deu a sun talent;  
 Assez auera ioie et ducur  
 L'alme qe veit sun creatur,  
 E la ioie qe tuz auerunt  
 De li sul receuerunt;  
 Mes cil qe plus auera ame,  
 Plus auera de sa deite;<sup>t</sup>  
 Dunc me semble, qe deu amer  
 Est<sup>u</sup> notre ioie, et de luy penser.  
 La auerum<sup>x</sup> deu omnipotent  
 Si cum il est, apartement,  
 Cum il est vn en trinite,  
 E treis en vne maieste;  
 De luy auerum tant delit  
 Qe ia par lange ne ert descrit,  
 Ne par oraille escute,  
 Ne par humene qeor pense.  
 ¶ Prium dunc deu omnipotent,  
 Qe ciel et terre fist de nient,  
 Qe par sun sen ad tut crie,  
 E tut sustient par sa bunte,  
 Qe pur nus deigna descendre  
 De ciel, et char humene prendre,  
 Qe pur home de mort garir  
 Deignast en la croiz murir,—  
 Nus doint force, sen, et voler,  
 Grace, et tens, sanz desturber  
 De luy si<sup>y</sup> amer, et duter,

<sup>t</sup> beaute.<sup>u</sup> A. E.<sup>x</sup> verrum.<sup>y</sup> Omitted in A.

8415 Seruir, loer, et aurer,—  
 Sa mere et ces seinz ensemment  
 Amer, et loer, dignement,—  
 Ke<sup>y</sup> qant notre alme ert deslie 8455  
 De sa charnele enfermete,  
 8420 Qe il voillent pur nus prier  
 Qe deu les deigne escuter,  
 Sa ioie de ciel nus otreie  
 Od sey en pardurable vie, 8460  
 Le pere, et le seint esprit,  
 8425 E ki home deuint, iesu crist  
 Qe viue, et regne, et regnera,  
 'In seculorum secula;'  
 Amen, dient nomement 8465  
 Qe iesu eyment comunement.  
 8430 ¶ Ky cest sermun souent lirra,  
 En sun qeor ben l'entendra,<sup>z</sup>  
 Peche de plus fin qeor harra,  
 E offendre plus se dutera<sup>z</sup> 8470  
 Par pour ou par amiste;  
 8435 Deu nus<sup>a</sup> grante par sa pite  
 Qe ne seum encumbrez,  
 Cum en cest sermun oi auez.<sup>a</sup>  
 ¶ Ki vnqe sun peche harra, 8475  
<sup>b</sup> A ueie de ly l'engettera;  
 8440 Ceo pet par confessiun,  
 Dunt ore parler deuun;<sup>b</sup>  
 Deu de ciel couient<sup>c</sup> reqere,  
 Sans ki rien ne purrum fere, 8480  
 Qe il nus grante par sa pite  
 8445 Chose dire dunt il<sup>d</sup> seit paie.

<sup>a</sup> A. omits this line.<sup>a-a</sup> doint fere sun gre.<sup>b-b</sup> Par confessiun le mustra;  
 De confessiun pur coe dirrum  
 Si cum promis vus auom.<sup>c</sup> deuom.<sup>d</sup> Issi fere k'il.

[In A. Le Prologe de Confessiun follows, for which see p. 348. In B. Duoze choses deit auer, &amp;c. as in p. 350, l. 9641.]

# LIST OF MOST OF THE ENGLISH WORDS

FOR WHICH R. BRUNNE'S *HANDLYNG SYNNE* (A.D. 1303) IS SUPPOSED TO BE  
(AS YET) THE FIRST PRINTED AUTHORITY.

COMPILED BY THE LATE HERBERT COLERIDGE AND BY F. J. FURNIVALL,

*After a comparison of the Text with Mr. Coleridge's "GLOSSARIAL INDEX to the Printed English Literature of the Thirteenth Century."*

## A.

- a, on (mys), p. 12, l. 348  
a, have, *aux. v.* p. 282, l. 9115; p. 386, l. 12,377  
a, they, p. 78, l. 2450; he, p. 84, l. 2644  
a, at, p. 177, l. 5658  
abash, *v.a.* p. 177, l. 5642; abaw, p. 295, l. 9536  
abeytede, *part.* excited, p. 7, l. 181  
abide, *v.a.* endure, p. 82, l. 2565; wait for, p. 246, l. 7912; ? attain, gain, p. 308, l. 9960  
—, *v.n.* cease, stop, p. 118, l. 3731; abide of, stop from, p. 151, l. 4786  
abridge, *v.a.* shorten, lighten, p. 58, l. 1775; p. 371, l. 11,950  
accidé, *sb.* sloth, p. 137, l. 4325  
accordance, *sb.* agreement, p. 65, l. 2002  
account, *v.a.* reckon  
accountor, *sb.* ? adviser of a court, Chaucer's 'coun-ter,' p. 170, l. 5410; *Compteur*, a Counsellor or Attorney intertayned for the pleading, or opening of a cause in Court; Cotgr. See 'mowe' *post.*  
adawe, *part.* slain  
adjoin, *v.a.* p. 356, l. 11,486  
adray, *sb.* vain show, p. 147, l. 4671  
advance, *sb.* (aunaunce) pride, boast, p. 145, l. 4580.  
Avaunce, or boste (avaunt). *Jactancia*, *arrogancia*. Prompt. Parv.  
—, *v.n.* boast, put oneself forward, p. 99, l. 3121  
advanced, *part.* benefited, promoted (clerk aunaunsede), p. 98, l. 3088; p. 29, l. 880; p. 173, l. 5518.  
Avauncement. *Beneficium*. Avauncyd (avauntyd, auaunted). *Beneficiatus*. Prompt. Parv.  
aforce for, *v.a.* compel from, p. 116, l. 3666  
after, *prep.* according to, in proportion to, p. 86, top line  
affray, *sb.* terror, p. 59, l. 1821  
affy in, p. 324, l. 10,494  
affy on, *v.n.* rely on, p. 316, l. 10,241  
affinity, *sb.* p. 230, l. 7379  
affliction, p. 11, l. 309; p. 58, l. 1793  
age, *phrase*, have age, for be of age, p. 54, l. 1663  
agensay, *v.a.* answer, deny, p. 201, l. 6432; p. 384, l. 12,308  
agheer, *conj.* either, p. 105, l. 3294  
aglyfte, *part.* frightened, glossed 'feryde,' p. 114, l. 3590  
agrant, *v.a.* allow, p. 132, l. 4163  
aggrieve, *v.a.* p. 281, l. 9076  
agenchare, *v.n.* turn again, repent, p. 67, l. 2062  
aim, *v.a.* (ayme) estimate, guess, p. 219, l. 7024, from Lat. *æstima*- through Fr. *esme*; or *ad-æstimare* through *aesmer*. Burguy.  
aknowe, *p.p.* known publicly, p. 260, l. 8380  
al and sum, every bit, p. 7, l. 169  
alay, *v.n.* (alegge) relieve, alleviate, p. 58, l. 1774; p. 371, l. 11,940-9. *Aleggyn*, or to softe or relese peyne. *Allevio*, *mitigo*. Prompt. Parv. Compare William de Shoreham, on the Virgin, (Poems, p. 133)  
That unicorn that was so wyld  
Aleyd hys of a cheaste,  
Thou hast y-tamed and i-styld  
Wyth melke of thy breste.  
alehouse, *sb.* p. 205, l. 6563; p. 187, l. 5978  
almoner, *sb.* p. 214  
aloign, *v.a.* carry off, p. 290, l. 9358  
alonely, *adv.* solely, only, p. 213, l. 6826  
alsauwe, *adv.* altogether, p. 282, l. 9086  
amourous, *adj.* p. 248, l. 7988-9  
amount unto, *v.a.* p. 141, l. 4479  
anamourede on, *part.* enamoured of, p. 254, l. 8171  
anele, *v.a.* anoint, p. 347, l. 11,269. 'To aneele a sicke man, anynt hym with holy oyle. I left hym so farre past, that he was houseled and aneeded,

- communie et enhuyllé.* Palsgrave (in Pr. P. p. 11-12).
- aneylyng, *sb.* anointing, extreme unction, p. 346, l. 11,234; l. 11,251; l. 11,275
- anoylyng, *sb.* p. 28, l. 843
- anoint, *adj.* anointed
- anointing, *sb.* p. 372, l. 11,984-5
- a-passyde, *part.* passed by, elapsed, p. 64, l. 1964
- aparty, or aperty, *adv.* openly, p. 5, l. 112
- appear, *v.n.* (apere) p. 60, l. 1857
- appearing, *sb.* p. 75, l. 2341.
- appetite, *sb.* p. 225, l. 7235
- apocalyps, *sb.* Seynt Ioun's boke of pryuyte, p. 115, l. 3626
- aprise, *sb.* (glossed lernyng,) p. 125, l. 3951; p. 354, l. 11,422
- aquake, *v.n.* tremble, p. l.
- araise, *v.a.* upraise, carry, p. 106, l. 3345; p. 238, l. 7650
- areason, *v.a.* question, p. 242, l. 7763
- argue, *v.n.* p. 201, l. 6436
- arrogance, *sb.* p. 99, l. 3120-2
- asay, *sb.* temper, construction, p. 47, l. 1427
- ashamed, *adj.* p. 205, l. 6570
- asking, *n.* question, p. 6, l. 153
- astate, *sb.* estate, condition, p. 106, l. 3333
- asswyte, *adv.* at once, directly, p. 218, l. 6972; A.S. *swiðe*, very, greatly, forcibly
- astyte, *adv.* quickly, at once, p. 58, l. 1799; p. 219, l. 7002; A.S. *tidlice*, fitly, quickly
- asunder, *adv.* p. 54, l. 1671
- asyse, *n.* practice, p. 12, l. 342; custom, fashion, p. 102, l. 3214; measure, p. 21, l. 619; distinction, p. 168, l. 5343; direction, order, p. 27, l. 804; judgment, p. 49, l. 1489
- at, *prep.* from, p. 63, l. 1945; p. 129, l. 4071
- , *prep.* to, p. 128, l. 4042; p. 138, l. 4350
- at the ale[-house,] or over their ale, p. 2, l. 47
- attaint, *adj.* corrupted, p. 97, l. 3065; attained, p. 394, l. 12,629
- atent, *sb.* intention, p. 53, l. 1630; p. 164, l. 5253
- aturne, *v.a.* perform the duties of, p. 172, l. 5503; *atorné*, celui qui fait les affaires d'un autre. Roquefort.
- atwin, *adv.* in two, p. 59, l. 1816; p. 4, l. 85
- authority, p. 7, l. 168
- avarice, p. 167, l. 5330; p. 219, l. 7017
- avarous, *adj.* p. 175, l. 5578
- avaunt, *v.a.* boast, p. 99, l. 3116; p. 258, l. 8306-9
- avauntement, *sb.* boasting, p. 145, l. 4579; p. 258, l. 8299, 8315
- avenaunt, *sb.* pleasing, or fittingness to one's condition, p. 109, l. 3437
- avow, *v.a.* bind by a vow, p. 54, l. 1676; p. 238, l. 7647, 7654; make a vow, p. 92, l. 2893
- avow, *v.a.* declare, announce, p. 116, l. 3647
- awe, *v.a.* frighten (glossed 'fere'), p. 52, l. 1592
- aywhore, *adv.* everywhere, p. 175, l. 5580

## B.

- bachelor, *sb.* p. 121, l. 3807
- backbiting, *sb.* p. 34, l. 1029; p. 50, l. 1527; l. 3544
- baiting, *sb.* tormenting, l. 10,895; Isl. *beita*, to bait
- , *sb.* reproof, correction, p. 336, l. 10,895
- balance, *sb.* scales (of judgment), p. 178, l. 5665; p. 292, l. 9425. Balaunce, *statera*. Pr. Parv.
- ban, *v.a.* curse, p. 284, l. 9176
- baptism (bapteme), *sb.* p. 8, l. 200; l. 9494
- bare, *v.a.* waste, p. 292, l. 9455
- barley (barlykke), *sb.* l. 10,111
- bathe; was, for had, bathed, p. 41, l. 1260
- bayte, *sb.* impulse, desire, p. 167, l. 5339
- beam (of light), *sb.* p. 72, l. 2234
- bearing, *sb.* carriage, deportment, p. 328, l. 10,642
- become, *v.n.* go away, p. 233, l. 7403
- bedding, *sb.* bed-furniture, l. 3432
- beforehand, *adv.* p. 192, l. 6134
- behalf, *sb.* l. 9066
- beheting, *sb.* promise, l. 11,220
- behold, *v.a.* hold, esteem, p. 99, l. 3123
- belde, *v.n.* swell, grow, p. 300, l. 9722
- bestedde, *part.* surrounded, p. 107, l. 3365
- be-stoundes, *adv.* betimes, at once, p. 326, l. 10,562
- besyde, *adv.* apart, on each side, p. 48, l. 1467
- beteche, *v.a.* (*perf.* betaghte), give over, hand over, to, p. 52, l. 1606; p. 41, l. 1245; p. 20, l. 586; p. 42, l. 1271; p. 336, l. 10,885. A.S. *betæcan*, betroth, *v.a.* l. 1704
- binding (by ropes,) bonds, *sb.* l. 10,671, p. 329
- bitch, *n.* l. 500, p. 17
- bitterly, *adv.* savagely, p. 41, l. 1243
- blak, *sb.* a bat (Wedgewood), l. 11,863-9
- blan, ceased, *perf.* of blinne, p. 281, l. 9061
- blind, *v.a.* l. 12,151, *perf.* blent, p. 108, l. 3408
- blink, *v.n.* awake, l. 5675
- , *v.a.* deceive, l. 4169
- , *sb.* trick, p. 132, l. 4185
- , *sb.* trace, l. 4447
- blinne, *v.a.* give up, relinquish, p. 119, l. 3738
- blyche, *adj.* weak, mild, l. 4930
- boastful, *adj.* p. 223, l. 7154
- bobaunce, *sb.* turmoil, p. 33, l. 993, l. 995
- bodily, *adv.* p. 45, l. 1379; p. 52, l. 1595
- body, *sb.* corpse, p. 327, l. 10,592
- boil, *sb.* (byle) Lazarus's sore, p. 208, l. 6643

boneryte, *sb.* (glossed 'godenesse,') p. 62, l. 1927  
 borgage, *sb.* pledge, sponsorship, p. 296, l. 9576  
 borghegang, *sb.* suretyship, p. 296, l. 9582  
 boste, *sb.* strife, bullying, p. 62, l. 1900. A *bosted*  
 Piers als, And bad him go pissen. P. Ploughman,  
 p. 126, Wright's ed.  
 bostely, *adv.* boastfully, p. 391, l. 12,511  
 botene, *v.a.* relieve, cure, p. 286, l. 9229  
 botenyng, *sb.* healing, l. 11,029  
 bound, *adj.* tied or chained, p. 327, l. 10,582  
 bourde, *sb.* board, table, p. 149, l. 4708, 4714  
 —, *sb.* game, p. 287, l. 9261; show, p. 147,  
 l. 4662; p. 146, l. 4628; borde, p. 269, l. 1  
 —, *v.a.* jest, make a sharp answer, p. 268, l. 8668  
 bowing, *adj.* obedient, p. 36, l. 1081  
 braye, *v.n.* bellow, p. 154, l. 4883  
 break, *v.a.* break into (burglariously), p. 267,  
 l. 8608; *p.p.* broke.  
 brether, *pl.* of brother, p. 113, l. 3563  
 broken down (walls), p. 269, l. 8676  
 bryche, *adj.* (glossed 'loghe'), low, mean, l. 5821.  
 \* A.S. *brecan*, to break, overcome, weaken; *brúcan*,  
 to use; *brýce*, useful  
 brym, *adj.* fierce, p. 266, l. 8571. Compare Hardyng's  
 'As proude and *bryme* as lion,' Chron. ch. xlix.  
 2, 3; and 'Warres sore and *brym*,' ch. clxiii. 2, 4.  
 'Elyot renders '*subo*, to *brymme* as a boore doth,  
 when he getteth pygges.' Way, Pr. P. p. 51  
 brysl, *adj.* bristling, excitable, p. 266, l. 8571  
 buck, *sb.* a dandy, 'pese berdede buckys,' p. 102,  
 l. 3212  
 burble out, *v.n.* burst out, p. 315, l. 10,207. To boyle  
 up, or burbyll up, as a water dothe in a spring;  
*bouillonner*. Palsgrave, in Pr. P. p. 56  
 burden (of sins), *sb.* l. 11,959  
 burning, *adj.* (brynnig), p. 47, l. 1447  
 —, *sb.* (brenyng), p. 51, l. 1578  
 busily, *adj.* busy, full of business, p. 293, l. 9476  
 but, *conj.* unless, p. 26, l. 763; except, p. 120, l. 1  
 buy, *at*, for *from*, or *of*, p. 187, l. 5985  
 buyer, *sb.* (byer), one who buys, p. 79, l. 2461  
 buying, *sb.* p. 186, l. 5962  
 by, *v.a.* defame, Old Norse *bía*, to spot or besmirch,  
 p. 44, l. 1355  
 byrde, *v.n. perf. t.* it behaved, was proper, l. 4074;  
 from the Old Norse *byrja*, to begin; which, as an  
 impersonal, means 'it becomes, behoves,' *mér byrjar*  
 = me decet. The pret. would be *burði*. H. Cole-  
 ridge

## C.

candlestick, *sb.* p. 290, l. 9374  
 carol, a dancing and singing meeting, p. 110, l. 3461.

*Carolle*, *f.* a kind of dance wherein many dance  
 together; also a Carroll or Christmas song. Cot-  
 grave. Dawnce yn a sorte (in sercle, cercle), *Chorea*.  
 Dawnceledere, *Coralles*. Dawncyng Pype, *Carola*.  
 Prompt. Parv.  
 carolling, *sb.* p. 280, l. 9043  
 cast, *v.a. perf.* kyst, throw, p. 194, l. 6214  
 —, *v.a.* coat, paint, p. 46, l. 1412  
 cease, *v.n.* (*perf. t.* secede), l. 912  
 cele, *sb.* 'godly' being (bear), p. 29, l. 4068  
 —, *n.* time, l. 6969, p. 218 (Coleridge Gloss. *sele*)  
 cely, *adj.* glorious, blissful, p. 46, l. 1409 (C. *sele*)  
 certain, *sb.* assurance, p. 263, l. 8498  
 certainty, *sb.* surety, pledge, p. 255, l. 8218  
 chancel, *sb.* (of a church), p. 273, l. 8806  
 chances, *n.* misfortunes, p. 5, l. 132  
 charged of, loaded with, p. 46, l. 1421  
 chastisement, p. 153, l. 4854.  
 chastising, *sb.* p. 153, l. 4866, 4858  
 chastity, *sb.* p. 54, l. 1677  
 chaunsfullyche, *adv.* ? by chance, or unfortunately,  
 p. 329, l. 10,676  
 chatter, *v.* (of a magpie), p. 13, l. 359  
 check, *sb.* mischance, p. 86, l. 2702. *Eschec & mat*,  
 Checke-mate at Chests; and (metaphorically) a  
 remedillesse disaster, misery, or misfortune. Cot-  
 grave  
 chevisaunce, *sb.* self-control, moderation, p. 225,  
 l. 7214-15  
 chiding, *sb.* p. 92, l. 1900; p. 118, l. 3724  
 childhood, *sb.* p. 238, l. 7659  
 choke, *v.a.* (cheke), p. 101, l. 3192  
 christendom, *sb.* baptism, p. 294, l. 9496  
 christening, *sb.* l. 9823  
 chronicle, *sb.* (kronykele), l. 9239  
 circumstances, *sb.* þe smale synnes, p. 388, l. 12424-5,  
 12,435  
 cleanness, *sb.* purity of life, p. 61, l. 1887; p. 66,  
 l. 2046  
 cleme (of heuene), *v.n.* ? claim, p. 296, l. 9561  
 clipping, *sb.* embrace, p. 123, l. 3885  
 come in age, for *of* age, p. 54, l. 1668  
 commare *sb.* gossip, of spiritual consanguinity, related  
 by Baptism, p. 305, l. 9866. Fr. *commere*, a  
 she-gossip, or godmother, a *gomme*. Cotgrave  
 common, *v.n.* associate, p. 205, l. 6551  
 commonly, *adv.* in general, ordinarily, p. 56, l. 1732  
 comunlych, *adv.* commonly, usually, l. 5723  
 confirmation, *sb.* the rite of, p. 303, l. 9790  
 co[n]firmment, *sb.* confirmation, p. 304, l. 9847  
 confound, *v.a.* (c. her unto the devil), p. 56, l. 1734  
 confounded, *adj.* dumbfoundered, p. 81, l. 2522  
 confusion, *sb.* harm, destruction, l. 1747

- consenter, *sb.* one who consents, p. 237, l. 7620  
 contain, *v.a.* p. 219, l. 7004  
 contrition, *sb.* p. 392, l. 12,319  
 corage, *n.* disposition, tone (of body), p. 14, l. 406  
 corsaint, *sb.* holy body, corpse, l. 8740  
 count, *sb.* plead count, ? sue for an account, p. 276, l. 8912-13  
 counter, *adj.* opposite, p. 378, l. 12,157  
 courteously, *adv.* l. 7076  
 covent, *sb.* body of monks in a convent, p. 113, l. 3571  
 covering, *sb.* p. 284, l. 9165, 9172  
 covey?, coveyn, *sb.* (glossed 'cumpany,') p. 96, l. 3006  
 cowardice, *sb.* p. 388, l. 10,916  
 creme, *sb.* chrisim, l. 9495  
 croket, *sb.* (glossed 'chaplet,') p. 102, l. 3208  
 crook, *sb.* a long sharp hook, p. 48, l. 1472; p. 80, l. 2515  
 crucifix, *sb.* the body fixed to a cross, p. 123, l. 3891  
 crumme, *sb.* crumb, p. 208, l. 6645  
 culpable, *adj.* (coupable), l. 1331  
 cumber, *v.a.* encumber, l. 7465  
 cumbrance, *sb.* p. 34, l. 1019  
 cumbring, *sb.* hindrance, danger, l. 2195  
 cumlynge, *sb.* comer, visitor, p. 70, l. 2157, 2160.  
 Ang.-Sax. cumling, *advena.* Comelynge, new cum man or woman. Cumlinge, or newe come.  
*Adventicius, inquilinus.* Prompt. Parv.  
 cunnaunt, *sb.* covenant, p. 54, l. 1645; p. 109, l. 3436  
 ———, *adj.* (glossed 'semely,') convenient, p. 103, l. 3235  
 cursedness, *sb.* l. 7228  
 curser, *sb.* p. 47, l. 1296  
 cursing, *sb.* p. 41, l. 1250; p. 43, l. 1299, 1303; l. 9116  
 ———, *sb.* excommunication, p. 205, l. 6565  
 customably, *adj.* (custummally), l. 2697; (customably,) p. 65, l. 2016  
 custumable, *adj.* accustomed, habituated, p. 65, l. 2014  
 ———, *adv.* habitually, p. 120, l. 3769  
 custummer, *adj.* accustomed, p. 273, l. 8807. *Custummere.* *Custumarius, usucaptor, consuetudinarus.* Prompt. Parv.
- D.
- damnable, *adj.* certain to entail damnation, p. 119, l. 3768  
 damnation, *sb.* p. 164, l. 5236; p. 165, l. 5250  
 dampnable, *adj.* worthy, liable, to be condemned, p. 375, l. 12,088  
 dampne, *v.a.* condemn; p. 44, l. 1341  
 dangerous, *adj.* particular, difficult to please, dainty, p. 226, l. 7248  
 dane, *n.* master, p. 3, l. 73  
 dare, *n.* can, be able, p. 5, l. 119  
 daunte, *v.* quiet, dandle, l. 4880; amuse, excite, p. 94, l. 2963. To cherische or dawnte, *blanditrac-tare.* Ang.-Cath. Daw(n)tynge or grete chersynge (dauntinge or greate cherisshinge). *Focio.* Prompt. Parv.  
 daunte, *v.a.* subdue, p. 261, l. 8420. Lat. *domitare,* O. Fr. *danter*  
 day, phrase 'do o dawe,' put to death, p. 34, l. 1034; p. 35, l. 1069  
 deadly, *adv.* (sin) mortally, p. 35, l. 1078; p. 65, l. 2017  
 deal, *v.a.* divide, distribute (not *d. to*), l. 7007, p. 219  
 ———, *v.n.* bargain, p. 9, l. 241, 250  
 dear, *adv.* (dere) at a high price, p. 58, l. 1786  
 ——— (dere), *adv.* (love) dearly, p. 218, l. 6976; p. 12, l. 336  
 deceivable, *adj.* deceptive, liable to deceive people, p. 16, l. 472  
 deceive, *v.a.* p. 16, l. 469  
 decree, *sb.* l. 4640  
 dede, *sb.* death, p. 66, l. 2053, &c.  
 deepness, *sb.* depths, deep places, p. 80, l. 2487  
 defamation, *sb.* l. 7427  
 defame, *v.a.* p. 258, l. 8304  
 defence, *sb.* prohibition, l. 11,098  
 defending, *sb.* ? prevention, p. 119, l. 3753  
 deliciously, *adv.* (eat d.) luxuriously, with many flavoured dishes, p. 207, l. 6617  
 departing, *sb.* separation, p. 290, l. 9386  
 dere, *sb.* injury, l. 9154; A.S. *derian*, to injure  
 desert, *sb.* indulgence, extravagance, p. 106, l. 3336  
 desiring, *sb.* desire, p. 167, l. 5333  
 destrobble or disturb, *v.a.* alter, disturb, p. 40, l. 1213; p. 56, l. 1712, 1724. *Dysturbelyn* (distroublyn) *Turbo, conturbo,* Pr. Parv.  
 devoutly, *adv.* p. 149, l. 4718; p. 347, l. 11,250  
 dight? *pp.* y-dyt, stopped, p. 109, l. 3189  
 diminution, *sb.* p. 388, l. 12,416  
 discomfit, *v.a.* l. 4986  
 discretion, *sb.* p. 314, l. 10,161-2  
 dismember, *v.a.* p. 23, l. 668  
 dispend, *v.a.* spend (time), l. 52, p. 3; waste (goods) l. 1198  
 distincte, *v.a.* distinguish, p. 360, l. 11,590  
 divine, *sb.* divinity (a clerk of d.) p. 89, l. 2791; p. 353, l. 11,411  
 do, *v.a.* (on clothes), put, p. 219, l. 7002

do, (dede hym), betook himself, p. 7, l. 177  
 dormer, *sb.*? informer, p. 45, l. 1346. Sir F. Madden suggests that this sense is from the 'sleeper,' lurker about.  
 dough (for bread), *sb.* p. 312, l. 10,099  
 draw, *v.n.* go, p. 57, l. 1743  
 — *v.a.* draw out, expand, p. 95, l. 2985  
 dread *v.a.* (d. thee not), p. 218, l. 6974  
 dreadfully, *adv.* terrifiedly, p. 104, l. 3273; full of dread, l. 11,673. *Dredefulle. Timidus, pavidus, Pr. Parv.*  
 drecche, *v.a.* injure, l. 8152  
 drinking, *sb.* p. 34, l. 1028  
 drive, *v.a.* throw (a stone at a man), p. 176, l. 5618  
 driven, *pp.* pressed, packed, p. 141, l. 4480  
 drunk, *adj.* tipsy, p. 206, l. 6603  
 drunkenness, *sb.* p. 207, l. 6607  
 dunhede, *sb.* thickness, p. 313, l. 10,132  
 dysour, *sb.* babbler, story-teller, p. 258, l. 8302; *disour*, a speaker, a prater. Cotgrave. *cp.* 'disours inouh teld fables,' at the Games at Arthur's Coronation. App. to Pref.  
 dytoun, *sb.* indicter, l. 1338. *Dytyn'*, or *indytn'*, trespass. *Indicto.*

## E.

egg, *v.a.* drive, urge, p. 49, l. 1508; A.S. *eggian*  
 ekename, *sb.* nickname, p. 50, l. 1531; A.S. *eac-an*, to eke, increase  
 election, *sb.* well-choosing, l. 10,990  
 ende, *v.a.* ? punish, vex, p. 28, l. 841; connected with anguish, &c. A.S. *ang*, trouble, *eng*, narrow; or *and-ian*, to envy, hate, be angry  
 English, *sb.* (the language), p. 239, l. 7672  
 —, *adj.* p. 3, l. 74, 78  
 entent, attention, p. 18, l. 530  
 enterying, *sb.* interring, burial, p. 199, l. 6389.  
 Entryrd or intyryd, as dede men. *Funeratus. Pr. Parv.*  
 entice, *v.a.* p. 49, l. 1503  
 enticement, *sb.* p. 69, l. 2146  
 entry, *sb.* have entry, come in, p. 148, l. 4708; admittance, l. 12,146  
 —, place of entrance, p. 377, l. 12,143  
 envious, *adj.* l. 3955  
 epistle, *sb.* (pystyl), l. 7123  
 esquamous, *adj.* dainty, squeamish, p. 226, l. 7249  
 estre, *sb.* (glossed 'tounce') place, p. 327, l. 10,586  
 even, *adv.* so much as, p. 51, l. 1573  
 —, *v.a.* balance, p. 4, l. 105  
 evil, *v.n.* (*perf.* evylde,) fall ill, p. 280, l. 8032  
 examine, *v.a.* l. 4618

excuse, *v.a.* l. 12,357  
 extent, *sb.* property, p. 190, l. 6076  
 eye, *n.* wrong, sin, p. 21, l. 616

## F.

fade, *adj.* disgusting (Fr. *fade*, dégoûtant, déplaisant, Roq.), p. 102, l. 3220  
 fair, *sb.* country-fair, show, p. 292, l. 9441-2  
 fairness, *n.* beauty, p. 219, l. 7025  
 falchion, *sb.* l. 8645  
 fall, *v.n.* (*pf.* fyl,) happen, p. 115, l. 3619; p. 120, l. 3801  
 fallacy, *sb.* (glossed 'gyle,') p. 89, l. 2781-2  
 fals, *sb.* falsehood, p. 86, l. 2689  
 — false people, p. 196, l. 6259  
 falsdom, *sb.* falsehood, p. 88, l. 2749  
 false, *v.a.* falsify, l. 5362; p. 346, l. 11,217  
 fame, *n.* disgrace, evil report, l. 1482; p. 49, l. 1518; p. 386, l. 12,357; but 'gode fame,' repute, p. 67, l. 2075. *cp.* Loos, or fame. *Fama.* Loos, or bad name, *Infamia.* *Pr. Parv.*, and see note 2, p. 313 of P. P.  
 fame, *v.a.* tell, spread abroad, p. 116, l. 3654  
 fantome, *sb.* vain show, p. 223, l. 7156. *Fantosme*, *n.* a spirit, ghost, bug, hobgoblin, vision, apparition; false imagination; also a scarecrow. Cotgrave  
 farm, *sb.* hire, in farm, on hire, p. 77, l. 2409; A.S. *feorme*, *m.* 1, food . . . 4, use, advantage. Bosworth  
 fee, *sb.* (fe), estates, land, p. 189, l. 6031  
 feeble, *v.a.* enfeeble, p. 14, l. 408  
 feeble array, poor or mean condition, p. 191, l. 6116. Febylle, or lytylle worthe. *Exilis* [thin, lean, mean]. *Pr. Parv.*  
 feebleness, *n.* p. 14, l. 406  
 feeling, *sb.* perception (by taste), p. 308, l. 9990  
 feint, *adv.* feignedly, deceitfully, p. 390, l. 12,489  
 —, *adj.* feigned, p. 394, l. 12,630  
 felons, God's; God's opposers and enemies, p. 304, l. 9837; p. 317, l. 10,261  
 fellowship, *n.* a company, brotherhood (of monks), p. 3, l. 60  
 felun, *n.* wrong-doer, p. 113, l. 3557 *Felone*, thief. *Scelestus.* *Pr. Parv.*  
 —, *adj.* treacherous, p. 133, l. 4197  
 felunly, p. 48, l. 1455  
 felunsly, *adv.* feloniously, p. 44, l. 1362; l. 5644  
 felunlyche, p. 47, l. 1441  
 fellyche, *adv.* fel-ly, l. 9118; p. 100, l. 3150  
 fever, *n.* p. 219, l. 7000  
 fickle, *adj.* (fykyl), deceitful, p. 84, l. 2645; p. 86, l. 2686  
 fill, *sb.* (eat one's fill), p. 208, l. 6644

filth, *sb.* dirty talk, p. 117, l. 3682  
 fleshly, *adv.* carnally, p. 65, l. 2009  
 flight, *n.* flying (of a dove), p. 10, l. 284  
 florin, *sb.* l. 6201  
 florthe, *sb.* floor, p. 193, l. 6184  
 flour, *sb.* meal, powder, p. 102, l. 3222  
 flourish, *v.n.* l. 905  
 flourishing, *sb.* spring time, p. 29, l. 881  
 flourshed, *adj.* flowery (words), p. 97, l. 3066  
 flycche, *v.a.* mar, break, p. 55, l. 1711  
 flyte, *v.a.* (glossed 'chyde,') p. 100, l. 3150; A.S. *flitan*, to strive, dispute, quarrel, Bosworth; to contend, Beowulf, 1836; Ohg. *flizan*; Thorpe's B. flytte, *v.n. perf. t.* (glossed chydde,) l. 7757  
 folte, *sb.* sinner, scamp, p. 258, l. 8300. Folett (*idem quod folte infra*, et Foppe), *Fatuellus*, *stolidus*, *follus*, in *foveo* (*bardus* [dull-witted]). Pr. Parv.  
 folted, *adj.* idiotic, p. 183, l. 5838  
 folly, *sb.* evil, sin, p. 375, l. 12,064; (as beating, slaying, or robbing a man), p. 89, l. 2807; (adultery), p. 94, l. 2961  
 —, *sb.* harm, p. 130, l. 4119  
 folye, *sb.* nonsense, p. 139, l. 4411. Foly. *Fatuitas*, *stoliditas*, *stulticia*. Pr. Parv.  
 folyllyche, *adv.* wrongly, foolishly, p. 90, l. 2834  
 font (baptismal), *sb.* p. 147, l. 4666  
 foolate, *adj.* evil, foolish (Fr. *folatre*), p. 120, l. 3779  
 foolhardy, *adj.* l. 7346  
 forbarre, *v.a.* stop completely, p. 4, l. 106; l. 7357  
 forbode, *sb.* forbidding, p. 387, l. 12,385  
 force, *sb.* care, respect, l. 10,286; make no force of a thing, p. 74, l. 3296  
 foreyne, *sb.* a privy, l. 7436. Lat. *forica*. Compare Mr. Way's extract in Pr. Parv. p. 203, from G. de Bibelesworth, Arund. MS. 220. 'Vn mauneys vint en ma forere (an heuedlond), Ou par despit fist foreyn heir, (gonge). Goonge, preuy. Cloaca, latrina. Pr. Parv. Hence the term 'chambre forene,' which is used by Robert of Gloucester.' [A.S. *gang*, *gong*, a drain, privy. Bos.]  
 formest, *adj. sup.* first, p. 164, l. 5214; p. 165, l. 5272  
 fornication, *sb.* l. 7352  
 forsaken, *adj.* p. 57, l. 1745  
 forthenke, *v.a.* repent, p. 125, l. 3935, l. 3966; p. 216, l. 6907-8  
 forward, *sb.* agreement, p. 129, l. 4091  
 forwreye, *v.a.* betray, l. 11,448  
 foul, *v.a.* spoil, trample down (corn), p. 187, l. 5991  
 frame, *v.a.* to benefit, p. 1, l. 5; A.S. *fremian*, to profit, avail. *Freme*, *adj.* advantageous  
 frame, *adj.* profitable, p. 134, l. 4249

fraste, *v.n.* (Old Norse, *fresta*), to try, p. 15, l. 416  
 frankys }  
 frenshe } , *n.* French language, p. 3, l. 78  
 frest, *adv.* largely, p. 172, l. 5507; A.S. *freó*, free, liberal  
 friend, *adj.* dear, p. 201, l. 6458  
 frisoun, *sb.* a Frisian merchant, p. 329, l. 10,663-6  
 fyle, *sb.* (Fr. *filie*), (glossed 'maydgerle,') l. 4540  
 —, *v.n.* dung, p. 269, l. 8680; p. 270, l. 8711

## G.

game, *adj.* joking, p. 65, l. 2000  
 gate, *sb.* took his gate, went his way, p. 149, l. 4728  
 gentry, *sb.* grace, accomplishment, p. 23, l. 669  
 Gentry, of norture and manners (gentilness, gentyll). *Comitas* Pr. Parv.  
 gesse, *v.a.* try, weigh, p. 4, l. 102. Gessyn, or amyn. *Estimo*, *arbitror*, *opinor*. Pr. Parv.  
 gettour, *n.* ? dicer, p. 26, l. 761. *Jecter*, a caster  
 Cotgr. GETTARE. Gestulator, gestuosus. Palsgrave gives "Gettar, a bragger, fringueriau. Lettar, a facer, facer, braggart. Lettur of nyght season, brigueur;" and Cotgrave, "Fringueriau, a ietter, spruce minion, gay fellow, corrupt youth." Compare hereafter 'schakere' or gettare: *lascivus*. Prompt. Parv. p. 192, and note  
 geue, *sb.* ? , p. 160, l. 5084. ? gifts, A.S. *geof*, a gift, *geafa*, gifts; it can hardly be A.S. *gefea*, joy. *Næs hie ðære fyllle gefeán hafdon*, Not they of that glut had joy. Beowulf, l. 1128-9 (ed. Thorpe, p. 38).  
 ghostly, *adv.* spiritually, l. 982; p. 49, l. 1504; p. 50, l. 1533  
 —, *adj.* spiritual, p. 50, l. 1534  
 gladehede, *sb.* gladness, l. 12,461  
 gladyng, *sb.* rejoicing, p. 290, l. 9372  
 glesyng, *adj.* glittering, p. 81, l. 2525; l. 4460  
 glew, *v.a.* gladden, make gleeful, p. 62, l. 1910  
 glint, *v.n.* (*perf. t.* glente,) glance, l. 6184  
 glitter, *v.n.* p. 13, l. 380  
 glittering, *adj.* p. 46, l. 1407  
 glose, *v.a.* flatter, p. 108, l. 3412  
 gnappe, *v.a.* gnaw and snap, l. 10,207. Gnawyn, or gnavyn, of fretyñ' vngently wythe tethe (wheten with the teethe). *Rodo*, *corrodo*. Pr. Parv.  
 gnoghe, *perf.* of gnaw, p. 114, l. 3581-2-5  
 god-daughter, *sb.* l. 9703  
 godfather, *sb.* p. 55, l. 1691; godparent (maiden or knave), l. 1687  
 godmother, *sb.* p. 55, l. 1693; used for both sexes, l. 1694



goldrynge, *sb.* ?gold coin, or is it gold ring, p. 194, l. 6201  
 good, *sb.* (gode), money, goods, p. 55, l. 1696; p. 66, l. 2048  
 goodness, *sb.* benefit, advantage, p. 327, l. 10,599  
 gourd, *sb.* p. 68, l. 2105  
 graces, *sb. pl.* prayers before a meal, p. 149, l. 4718-23  
 grant, *v.n.* agree, p. 7, l. 191; p. 58, l. 1777  
 gre, *sb.* step up to an altar, p. 51, l. 1562  
 —, *sb.* degree, step, p. 108, l. 3711  
 great, *Proverb*, many smale makep a grete, p. 76, l. 2663  
 greatly, *adv.* p. 6, l. 161; p. 65, l. 2011  
 grece, *sb.* step, p. 77, l. 2414; p. 118, l. 3727  
 grefe, *adj.* grievous, l. 10,262; p. 236, l. 7566; p. 294, l. 9506  
 grepe, *perf. t.* of gripe, p. 75, l. 2325  
 greuance, *sb.* grief, punishment, p. 126, l. 3998  
 grievously, *adv.* annoyingly, l. 6736  
 grievousness, *sb.* grief, p. 25, l. 719  
 grim, *sb.* offence, p. 317, l. 10,258  
 grimly, *adj.* p. 45, l. 1385  
 gros, *v.* (glossed 'dred,') hym gros, he was afraid, it frightened him, p. 245, l. 7875; cp. grewsome, grisly  
 gryl, *adj.* fierce, l. 5600. Grym, gryl, and horryble. *Horridus, horribilis.* Pr. Parv.  
 guiler, *sb.* (gylour), beguiler, cheat, p. 187, l. 5975  
 guilery, *sb.* deceit, l. 4913; p. 187, l. 5977; p. 207, l. 6611  
 gularious, *sb.* a wandering jester, p. 148, l. 4704.  
*Gouliardois*, bouffon, bateleur, Roq. *Basteleur*, a juggler, tumbler, puppet-player; one that professeth any of these arts; also, one that leads beares, apes, baboones, or dancing dogges about the countrey, and gets a scurvie living by them. Cotgrave.  
 gyblot, *n.*, ? trifle, p. 135, l. 4273. Gybelet [giblet] *idem quod* garbage. Garbage of fowlys (or gyserne) *Entera, vel enteria, vel exta, profectum.* Prompt. Parv. pp. 193, 186  
 gysyng, *adj.* ornamented, fashionable, p. 107, l. 3374  
 gyuve, *v.a.* (glossed 'kepe,') p. 52, l. 1610

## H.

hallow, *v.n.* worship, l. 9291  
 hame, *sb.* collar-band, bond, l. 11,496; A.S. *hama*, a skin  
 hancel, *sb.* luck, p. 13, l. 369 [see Contents, n. col. 1]  
 hand, to lay hands on, p. 35, l. 1067  
 handling, *n.* p. 4, l. 96  
 hanged, *part.* p. 67, l. 2064  
 hap, *v.n.* happen, p. 5, l. 132  
 harbour, *v.n.* lodge, l. 10,290

harnes, *sb.* glossed 'brayn,' p. 158, l. 5032; O.N. *hjarni*, m. calva, cranium, 2. caput, 3. cerebrum aliquando significavit, ut Dan. *hjerne*. Egil.  
 hauncenhede, *sb.* exultation, confidence, boasting, p. 162, l. 5164. Hawncyñ, 'or heyncyñ' (hawtyñ hawnsyn or yn heyyn, hawter or heithyn vp. *Exalto, elevo, sublevo.* Prompt. Parv.  
 haunch, *sb.* upper quarter of the body, p. 282, l. 9108  
 haunt, *v.a.* use, be in the habit of using, p. 25, l. 751. O. Fr. *hanter*. O.N. *heimta* attrahere, recuperare, exigere; Sw. *hämta*, Dan. *hente*, accedere, colligere, chercher; tous de *heim* demeure. Cfr. Diefenbach, ii. 500; Burguy. Hawntyñ, 'or ofte vsyñ.' *Frequento.* Pr. Parv.  
 have him up, pull him up, p. 104, l. 3267  
 hazarder, *sb.* player at games of chance, p. 34, l. 1041  
 head, *adj.* chief, principal, p. 294, l. 9503  
 heartwill, *sb.* desire of heart, p. 236, l. 7577  
 heave, *v.a.* bring or lift a child to the font, p. 55, l. 1684; p. 300, l. 9698, 9720  
 — bring up (children), p. 296, l. 9572  
 herbergerye, *sb.* lodging, l. 10,106  
 heresy, *sb.* p. 289, l. 9671; p. 309, l. 10,015  
 hevening, *sb.* distress, punishment, vengeance, p. 302, l. 9763; A.S. *hefigian*, to make heavy or sad; *heofian* to mourn  
 hideous, *adj.* p. 46, l. 1418  
 hie, *sb.* haste, p. 136, l. 4286  
 holde, *sb.* a possession, l. 7016  
 hole, *v.a.* mine, dig a hole, p. 331, l. 10,736  
 holywater, *adj.* p. 360, l. 11,542  
 home, *sb.* thy long home, thy grave, p. 285, l. 9195  
 honourably, *adv.* l. 10,594  
 hope, *v.n.*, expect (fever to kill him), p. 218, l. 6968. Hopyn, or trustyn, or supposyn. *Estimo, spero, arbitror.* Pr. Parv.  
 hopping, *sb.* dance, p. 285, l. 4214. Hoppyñ, or skypypyn (or dawnsen) *Salto.* Pr. P.  
 horrible, *adj.* l. 4472  
 hostel, *sb.* lodging, (glossed 'herborue,') p. 63, l. 1937  
 hote, *sb.* a vow, promise, l. 2804  
 housel, *sb.* Sacrament of the Altar, Communion, p. 317, l. 10,254  
 to housel hym, to partake of the Sacrament, p. 311, l. 10056-72  
 hutch, *sb.* chest, l. 6230. Huche. *Cista, archa*, Pr. P.  
 hypocrisy, *sb.* l. 11,480  
 hypocrite, *sb.* l. 12,498; p. 100, l. 3141-6, 3151-4

## I.

in, *prep.* with, by means of, p. 150, l. 4772-3  
 incense, *v.a.* (ensense) perfume with incense, l. 11,093

incest, *sb.* l. 7369  
 indict, *v.a.* (endyte), l. 1340  
 indictment, *sb.* (endytment), p. 276, l. 8915  
 inspiration, *sb.* l. 7746; p. 265, l. 8538  
 interlude, *sb.* p. 279, l. 8993  
 interring, *sb.* l. 6389  
 irk, *adj.* (yrk) glossed 'slow,' p. 143, l. 4542; p. 137, l. 4342; A.S. *yrhð*, sluggishness, sloth  
 irus, *adj.* angry, l. 7152  
 is, *v.n.* be (may is), l. 138.  
 it was, there was, p. 7, l. 171; it (there) were, p. 65, l. 1996; p. 72, l. 2223

## J.

jangle, *v.n.* chatter, p. 287, l. 9256-7, 9279; O. Fr. *jangler*, bavarder, babiller, railler, moquer. Burguy. Iangelyñ', or iaveryñ' (iaberyñ). *Ga(r)rulo, blatero garrio, relatro.* Pr. Parv.  
 jangler, *sb.* chatterer, p. 288, l. 9308, 9312  
 jangling, *sb.* p. 286, l. 9254  
 jaundice, *sb.* (jawnes), p. 126, l. 3980. *Jaulnisse*, the yellows. Cotgrave.  
 jealous, *adj.* (gelous), absurdly fond, p. 37, l. 1122  
 jealousy, *sb.* p. 61, l. 1888, 1896  
 join, *v.n.* enjoin, command, p. 366, l. 11,782  
 joint, *sb.* p. 160, l. 5092  
 journey, *sb.* (iurne), a day's travel, p. 63, l. 1951  
 joy, *v.a.* make to rejoice, p. 376, l. 12,110  
 judging, *sb.* judgment, trial, p. 169, l. 5403

## K.

kauersyn, *sb.* (Fr. *caversin*) money-lender, l. 5,555.  
 See the 'long article in Du Cange on 'Caorcini, Caturcini, Caurisini, Cawarsini, Corsini. Mercatores Italici propter fænerationem usarariam famosi.' Wendover, Mathew Paris, and Mathew of Westminster, speak of them. As derivations of the name, Du Cange suggests, "Caturcini . . . A cadurco, scilicet, Gallice *Cahors*, Occitanie urbe celebris, in qua ii commercia sua exercebant; unde postmodum Monpessulanum, ac deinde Nemausum translati, ut infra in Langobardus docemus: cujus quidem nomenclaturæ etymon firmat Dantes in Inferno, cant. ii. amplectiturque Cleyracus ad Leges maris, pag. 226. At sunt nonnulli qui istud nominis a familia *Caorsina*, aut *Corsina*, Florentina deducendum censeant: quæ cum aliis ejusdem urbis, et provinciarum vicinarum familiis, in universa propemodum Europa, mercaturæ operam dederit" . . . Muratori argues that this is false. 'Verum non ita in aperto res est, ut de

Caorsa, vulgo *Caours*, Pedemontii urbe quondam, quam nunc est celebriori, ipsam nominis originationem absurdum sit accersere; maxime cum usurarii promiscue *Lombardi* et *Caorcini* vocentur. De *Caorsa* Dantes in Inferno, cant. ii. apprime intelligi potest, quanquam de *Cadurco* accipiat Benevenutus Imolensis in Comment. MSS. a Muratorio ibidem quo supra, col. 981, laudatis. Coorsam rursus spectare videtur Dictum vetus inter urbium quarundam dictionem ex Cod. MS. Bibl. S. Germ. Prat. sign. 1520.

Usurier de Chaorse,  
 et Guigneuil. in Peregr. hum. gen. MS. ubi de Concupiscentia,

Li Sathanas m'i engenra,  
 Et de illuec il m'aporta  
 A Chaourse, où on me nourri,  
 Dont Chaoursiere dite sui:  
 Aucun me nomment convoitise.

keynarde, *sb.*; Fr. *caignard*, *m.* A lazie vagabond, lowsie hedge-creeper, slothfull scowndrell; tottered, or beggarly rogue. Cotgrave. p. 258, l. 8300  
 keep, *sb.* attention, p. 129, l. 4077; A.S. *cépan*, to take, heed, regard  
 knave, *sb.* servant, workman, p. 173, l. 5528  
 knock, *v.n.* p. 362, l. 11,672  
 knowledging, *sb.* acknowledgment, confession, p. 349, l. 11,339

## L.

lak, *sb.* sin, p. 95, l. 2987; A.S. *lác*, offering, sacrifice  
 land, *sb.* a breadth of land in tillage, p. 78, l. 2447  
 land, *sb.* a bit of land, p. 86, l. 2704  
 languaged, *adj.* p. 351, l. 8095  
 largeness, *sb.* bigness, size, p. 219, l. 7024  
 laughing, *adj.* joking (words), p. 97, l. 3069  
 a laughter, *sb.* a burst of laughing, p. 287, l. 9267; brast on lagheter, burst out laughing, p. 288, l. 9293  
 lay a wager, p. 175, l. 5598  
 leap, *sb.* jump, l. 9222  
 leap, *v.n.* was lope, had leapt, p. 189, l. 6036  
 leather, *sb.* skin (of a woman), p. 110, l. 3451  
 leaved, *adj.* full of foliage, p. 280, l. 9050  
 lecherous, *adj.* l. 7989; p. 362, l. 11,659  
 legystre, *sb.* lawyer, l. 5410. Legister. *Legista, jurista.* Pr. Parv.  
 lend, *v.a.* p. 219, l. 7008  
 lengthe, *v.a.* lengthen, p. 95, l. 2985  
 lepy, *adj.* single, p. 283, l. 9147; A.S. *æn-lep*, *æn-lipig*, each, every, solitary; cp. *lepi an* or *lepi*

*ane*, a single person, in the ancient metrical version of the Psalms, MS. Vesp. D. vii., cited in Gloss. to Havelok.  
*lesing*, or *lysing*, *sb.* lying, p. 85. l. 2658-66-69  
*lesyng*, *sb.* falsehood, l. 633  
*less*, *adv.* (*lasse*), p. 73, l. 2256  
*lettered*, *adj.* educated, l. 7894  
*lewd*, *adj.* (*lewyde*) unlearned, ignorant, p. 98, l. 3085  
*lid*, *sb.* cover (of a tomb), p. 59, l. 1810  
*lie by*, for *with*, *v.a.* (*lygge*, *lye*), copulate with, p. 53, l. 1625, 1636; p. 54, l. 1652  
*lie on*, *v.a.* tell lies to, p. 364, l. 11,728  
*lightly*, *adv.* carelessly, without consideration, p. 54, l. 1646; p. 118, l. 3712-15  
*liken*, *v.a.* compare, p. 126, l. 3977; l. 4759  
*lineage*, *sb.* offspring, p. 92, l. 2883  
*listen*, *v.a.* listen to, hear, p. 3, l. 48  
*a little*, *adv.* p. 113, l. 3575  
*living*, *adj.* p. 72, l. 2229  
*lodesman*, *sb.* leader, l. 9027. A.S. *lādman*, a leader  
*losenger*, *sb.* flatterer, p. 111, l. 3504. *Losengier*, *m.* a flatterer, cogger, foister, pickthanke, prater; cousener, guller, beguiler, deceiver. Cotgrave.  
*losengrye*, *sb.* flattery, p. 111, l. 3512  
*lovely*, *adv.* in a loving way, p. 124, l. 3908  
*ludby*, *sb.* paramour, adulterous bedfellow, p. 93, l. 2933; p. 56, l. 1731  
*lusty*, *adj.* lustful, p. 245, l. 7889  
*lustily*, *adv.* vigorously, p. 101, l. 3185  
*lustly*, *adv.* sensually, greedily, p. 225, l. 7204  
*lying*, *sb.* (*lyggynge*), copulation, p. 54, l. 1667  
*lyne*, or *lyme*, *sb.* limb, p. 115, l. 3636  
*lythe*, *v.a.* alleviate, l. 2284. A.S. *līðian* to mitigate, soften

## M.

*marvellously*, *adv.* l. 12,071  
*master*, *v.a.* l. 7909  
 ———, *adj.* head, or chief, p. 47, l. 1431  
*mastlyoun*, *sb.* mixed corn, p. 313, l. 10,125. *Mestlyone*, or *monge corne* (or *dragge supra*; *mestlyone*, *corne*, *mongorne*). *Mixtilio*, *bigermen*, in *bis*. Prompt. Parv. and see note, pp. 334-5; and Forby's Vocab. 'Meslin-bread.' 'The household [bread] was made of a mixture of flour and rye-meal, called *mystelon* or *maslin*.' Our English Home, p. 80 (ed. 1861).  
*matrimony*, *sb.* p. 54, l. 1658; l. 11,156  
*mattock*, *sb.* pickaxe, p. 31, l. 940  
*maumetry*, *n.* idolatry, p. 7, l. 186; l. 6158-9  
*meaning*, *sb.* p. 138, l. 4356  
*measurly*, *adv.* moderately, p. 171, l. 5452

*melancholy*, *sb.* l. 3713  
*memory*, *sb.* l. 7958  
*menace*, *v.a.* p. 117, l. 3686  
*meneyun*, *sb.* mention, l. 10,496  
*mene*, *v.a.* remember, p. 209, l. 6675  
*menerhedys*, *sb.* ? p. 51, l. 1559; if read '*meuerhedys*' it is probably from the same root as *meverly*, bashful, shy, mild: (Northern) Halliwell's Gloss.  
*menyng*, *sb.* remembrance, p. 164, first line: A.S. *mænan*, to have in the mind, remember  
*merce*, or *mercy*, *v.a.* fine, p. 172, l. 5492  
*merciable*, *sb.* merciful people, p. 120, l. 3796  
*mercymment*, *sb.* [reward, C. ?] fine, p. 172, l. 5496  
*mesel*, *sb.* leper, p. 131, l. 4128  
*meselrye*, *sb.* leprosy, l. 10,210  
*mickle*, *adv.* (*mykyl*), much, p. 84, l. 2646  
*midward*, *sb.* middle, p. 299, l. 9665  
*midwife*, *sb.* l. 9620  
*mine*, *sb.* p. 331, l. 10,738  
*minstrelsy*, *sb.* p. 149, l. 4719; p. 150, l. 4751  
*mirk*, *sb.* darkness, p. 70, l. 2164  
*misdo*, *v.n.* sin, p. 26, l. 781  
*mishope*, *v.n.* p. 262, l. 8440  
*mitre*, *sb.* (*mytyr*), l. 11,107  
*mokerade*, *sb.* a heaper, miser, p. 195, l. 6232  
*mokerer*, *sb.* heaper of money, miser, p. 190, l. 6067.  
*Muglard* or *nygarde* (or *pynchar infra*). *Tenax*, *avarus*, *cupidi nefarius*. Pr. Parv. 'May be derived from the French "*mugotter*, to hoord; *mugot*, a hoord, or secret heap of treasure," Cotgr.' Way, P.P. p. 347 n  
*mone*, *v.n.* (glossed '*warne*'), p. 37, l. 1118; A.S. *monian*, to admonish, remind, advise.  
 ———, *v.n.* ? remain, p. 239, l. 7674  
*monkhood*, *sb.* state of being a monk, l. 201  
*most*, *adj.* *sup.* greatest (foes), p. 196, l. 6280  
*mould*, *sb.* surface of the ground, p. 331, l. 10,734  
*mowe*, *sb.* make him the mowe, sneer at him, p. 125, l. 3959. *Moware*, or *makere* of a mowe (and scorn, *makar* of *mowys* and *scornys*). *Valgiator* (*cacchinator*), Pr. Parv. 'In the poem on the evil times of Edw. II. (Pol. Songs, 339), a curious picture is given of the "countour," or barrister, who, pocketing the fee, and speaking a few words to little purpose, as soon as he had turned his back, "he makketh the a mowe." Way, P. P. p. 346 n. For the *countours* in Mr. Wright's text, Mr. Godwin, in the Percy Society's edition of the poem, has *courteous*; also, 'Whan the gode-man gothe away, he maketh hym a mowe,' p. 30, st. 67.  
*mucche*, *v.a.* hoard up, p. 195, l. 6233  
 ———, *sb.* a pot, p. 195, l. 6229

much, *adj.* big, a moche felde, p. 104, l. 3270; a moche book, p. 141, l. 4470  
 mul, *sb.* dirt, p. 194, l. 6200; Fris. *mul*, dirt, rubbish; E. *mould*  
 murrain, *sb.* (moreyne), p. 45, l. 1368; from Fr. *morir*, cf. the Germ. *viehsterben*, C. Lottner  
 mynde, *sb.* remembrance, p. 240, l. 7708  
 ———, *adj.* mindful, p. 167, l. 5313  
 mys, *adv.* amiss, p. 6, l. 152; p. 116, l. 3651  
 mysbreyde, *n.* misconduct, p. 94; l. 3495  
 myschanceful, *adj.* unfortunate, full of mischances, p. 124, l. 3927  
 myscumfort, *v.a.* p. 264, l. 8509; p. 266, l. 8570  
 myshope, *sb.* despair, l. 8440  
 mysproute, *adj.* wrongly proud, l. 3050; p. 111, l. 3498  
 myssawe, *n.* missaying, p. 26, l. 778  
 mystere, *sb.* (glossed 'nede'), p. 214, l. 6861  
 mystrowyng, *part.* unbelieving, p. 115, l. 3610

## N

nagheer, *conj.* neither, p. 61, l. 1898  
 namecouthe, *adj.* well-known by name, p. 115, l. 3620  
 necromancer, *sb.* (nygromancyer), l. 8155  
 necromancian, *sb.* (nygromancyene), p. 253-4, l. 8155, 8175  
 nedely, *adv.* by necessity, l. 12,401  
 new, *v.a.* accrue to, p. 288, l. 9318  
 nicety, *sb.* (nycete), folly, p. 149, l. 4722  
 night, *v.a.* pass the night, l. 7730  
 nime, *v.a.* (perf. nam, glossed 'jede'), take one's way, go, p. 215, l. 6818; l. 8165  
 no, *conj.* nor, p. 52, l. 1547; no nat, neither nor, p. 52, l. 1614  
 noke, *sb.* value, (? for note, see Coleridge, and Glossary to Havelok) l. 5812  
 notary, *sb.* p. 180, l. 5750  
 notheles, *conj.* nevertheless, p. 2, l. 35  
 novelry, *sb.* novelty, l. 3345  
 nourish, *v.a.* bring up, p. 92, l. 2879  
 noy, *n.* trouble, p. 13, l. 375; p. 187, l. 598. Cabrera dérive l'espagnol *enojo*, (in Old French) *anoi*, du latin *odium*, et il a trouvé juste: *In odio esse, être en oi*, d'où plus tard, en un seul mot, *enoi*. Burguy.  
 nygun, *sb.* niggard, l. 5340; p. 175, l. 5578; Nygarde (or mauglard *supra*, or nygun, or pynchar, *infra*) *Tenax*. Pr. Parv.  
 nyrhande, *adv.* nearly, almost, p. 170, l. 5425; p. 190, l. 6093  
 nythyng, *sb.* niggard, p. 210, l. 6724. A.S. *nīðing*, a wicked man, an outlaw. (In the 'Moral Ode')

## O.

oats (otes), *sb.* l. 10,111  
 oblauchere, *sb.* white powder for women's faces, p. 102, l. 3222. Fr. *blanc*, from O. H. G. *plank*, *blanch*, white. Burguy.  
 oblé, *sb.* (vble), the sacrificial wafer, l. 10,044. Fr. *ublie*, offrande, hostie. Suppl. Dict. Fr. Acad. L. *oblatus*; Germ. *oblate*; Lottner. Obly, or vbly (brede to sey wythe masse) *Nebula*, &c. see note Pr. Parv. p. 361  
 oker, *v.a.* hoard, p. 84, l. 2621  
 okerer, *sb.* usurer, p. 77, l. 2415  
 okering, *sb.* usury, p. 79, l. 2465  
 okyr, *sb.* usury, p. 77, l. 2394; p. 79, l. 2457. Old Norse, *okr*, increase, usury. The same root as our *huckster*, Lat. *auctionarius*, and E. *wax*, grow (H. Wedgwood)  
 olyprauce, *sb.* ?prancing, display, p. 145, l. 4581; a romp, romping game. Halliwell gives 'Gaiety? Holloway has "*Olyprance*, rude, boisterous merriment, a romping match Northampton,"' p. 148, l. 4695  
 olyte, *pp.* left out, laid by, p. 352, l. 11,377; ? A.S. *anlétan* to let alone; *alúcan* to put out of an enclosure, separate  
 once (onys), *o.* reading, p. 5, l. 127  
 open, *adj.* p. 1, l. 18  
 openly, *adv.* p. 2, l. 29  
 or, *conj.* before, p. 54, l. 1663  
 ordinary, *sb.* injunction, ordinance, l. 10,910  
 ordryde, *adj.* in holy orders, p. 50, l. 1540; 'infra sacros,' glossed, 'ordrede,' p. 34, l. 1048  
 otwynne, *adv.* in two, open, p. 59, l. 1816  
 outrage, *sb.* (do outrage), p. 54, l. 1662; p. 71, l. 2204  
 ——— *adj.* going beyond bounds, boiling over, p. 96, l. 3034. L. *ultra*, prep., *ultragium*, *sb.*; O. Fr. *oltrage*, *sb.*, *outrageus*, *adj.* qui passe les bornes. Burguy.  
 ——— *v.n.* break out of bounds (and do sin), p. 336, l. 10,892  
 outraious, *adv.* outrageously, immoderately, p. 172, l. 5492  
 outraiusly, *adv.* beyond measure, without moderation, p. 71, l. 2106  
 ouer-brennynglye, *adv.* too fast, l. 7203  
 ouercharge, *v.a.* p. 214, l. 6848  
 ouerdo, *adv.* exceedingly, p. 267, l. 8622  
 ouerdrede, *v.a.* be too fearful, l. 5166  
 ouerlepe, *v.a.* overleap, l. 2916  
 ouernime, *v.a.* supersede, surpass, p. 374, l. 12,034  
 ouersytte, *v.n.* outstay, sit too long for, l. 10,284

ouerthwerte, *adj.* crooked, l. 8137  
 ouertymely, *adv.* too soon, p. 207, l. 6613  
 ouerwene, *v.a.* think too much of oneself, l. 5166  
 oynament, *sb.* extreme unction, p. 346, l. 11,232

## P.

palmer's wede, dress, p. 75, l. 2343  
 palsy, *sb.* l. 11,922  
 pament, *sb.* pavement, p. 51, l. 1575  
 parish, *adj.* a parish priest, p. 314, l. 10,160  
 party, *sb.* part, p. 179, l. 5722  
 parcel, *sb.* little bit, p. 367, l. 11,825  
 partable, *adj.* partaking, sharing, p. 95, l. 3983  
 parysshene, *sb.* parishioner, l. 8662  
 passing, *sb.* p. over, crossing, p. 47, l. 1439  
 paste, *sb.* (of a cake), p. 312, l. 10,098; p. 313, l. 10,122  
 pasture, p. 18, l. 516  
 pay, *sb.* pleasure, p. 301, l. 9729  
 be payde of, be pleased with, l. 3927  
 paynye, *sb.* paganism, l. 5243  
 pele, *sb.* pole, (glossed 'perche'), p. 68, l. 2120; l. 2166  
 perfect, *adj.* (perfyte), l. 12,165  
 perfectly, *adv.* (perfytely), l. 12,093  
 pertinance, *sb.* (portynauce), benefice, preferment, p. 338, l. 10,949  
 person: God's *persons*, for God's people, or ? men made in the image of God, p. 189, l. 6058  
 pese, *v.a.* appease, p. 375, l. 12,060  
 pestilence, *sb.* p. 45, l. 1369  
 peynable, *adj.* painstaking, l. 5802  
 peynyblly, *adv.* with great pains, carefully, p. 319, l. 10,339  
 peyse, *v.a.* appease, make satisfaction for, p. 175, l. 5570  
 phantom, *sb.* (fantome, *q. v.*), p. 72, l. 2239; empty vain shows, p. 223, l. 7156  
 pharisee, *sb.* p. 361, l. 11,647, &c.  
 pick, *v.a.* pick up and eat, p. 211, l. 6737  
 piping, *sb.* p. 279, l. 8994  
 pitcher, *sb.* (pecher), l. 10,749  
 pitifully, *adv.* with mercy, p. 49, l. 1494  
 pittance, *sb.* l. 10,447  
 pity, *n.* p. 6, l. 163  
 plank, *sb.* p. 165, l. 5261  
 pleader, *sb.* (playtour, Fr. *defensur*), p. 271, l. 8746  
 to plight troth, p. 54, l. 1650  
 point, *phr.* 'in point as he shulde deye,' p. 45, l. 1375  
 poise, *sb.* (peyse), weight, balance, p. 178, l. 5670; p. 186, l. 5951  
 pomp, *sb.* l. 4668

pouert, *sb.* poverty, l. 5756  
 praising, *sb.* p. 100, l. 3148  
 predication, *sb.* preaching, p. 357, l. 11,498  
 present, *sb.* presence, p. 134, l. 4222  
 presentment, *sb.* presentation (to a church benefice), p. 337, l. 10,945, l. 10,986  
 prey, *n.* 'thief of prey,' robber, p. 70, l. 2169  
 preyse, *v.a.* to make estimable, p. 65, l. 2004; value, attend to, p. 210, l. 6719  
 prickle, *sb.* p. 263, l. 8486  
 principle, *sb.* the chief thing, essence, p. 335, l. 10,869  
 prioress, *sb.* l. 7809  
 privy, *n.* secret thing, mystery, p. 2, l. 30; p. 66, l. 2037-9; p. 115, l. 3625; p. 114, l. 3594  
 procurement, *sb.* p. 93, l. 2912, l. 5955  
 proffer, *v.n.* l. 3908  
 profit, *v.a.* p. 6, l. 146  
 property, *sb.* quality, p. 391, l. 10,082  
 proverb, *sb.* p. 239, l. 7672  
 Proverbs, Book of, l. 11,906  
 prut, *interj.* psha! p. 96, l. 3017  
 publican, *sb.* 'a sinful man out of the law,' p. 361, l. 11,651  
 purchaser, *sb.* p. 292, l. 9454-6, ? seeker for gain, p. 36, l. 1104  
 purse, *v.a.* hoard, p. 192, l. 6150  
 purseynt, *adj.* consecrated, p. 276, l. 8916  
 pye, *sb.* magpie, l. 355-7  
 to py pygace, glossed 'so grete as pou,' p. 117, l. 3691.  
 ? the only words I find like it are these, which will not do. *Pigaces*, espece de manchettes: les chaussures appelées depuis, 'Souliers à la Poulaine.' *Pigache*, *adj. m.* (chasse), Il se dit du sanglier, quand un de ses ongles est plus long que l'autre. Suppl. Dict. Fr. Acad. *PICAGIUM* pro *PICAGIUM*, Tributi species, quod, ait Spelmanus, in mundinis penditur ob veniam effodiendi soli; sic ut tabernacula ponantur nundinalia, stationes, et officinæ quas *stalla* vocant; facultas de *piquer la terre* nostris  
 pyk, *sb.* pitch, p. 358, l. 11,452; p. 393, l. 12,590  
 pylt, *part.* cast, piled, p. 42, l. 1295

## Q.

quaked, *perf. t.* (qwoke, E. E. Psalter), p. 45, l. 1381  
 qued, *sb.* (glossed 'shrewe'), p. 196, l. 6281  
 querte, *n.* (? not joy, but) desire or complaint, p. 219, l. 6981  
 quest, *sb.* account, p. 173, l. 5508-9  
 quethe, *v.a.* bequeath, p. 196, l. 6292  
 quittance, *sb.* satisfaction and release, p. 333, l. 10,813  
 quyte, *v.a.* pass over, acquit, p. 44, l. 1337

## R.

raske, *v.n.* turn over ? p. 135, l. 4282. A.S. *ræscian*, to shake, rustle.  
 ravish, *v.a.* violate, p. 70, l. 2174 ; l. 7422  
 reach to, *v.a.* attain to, p. 62, l. 1929  
 read me, read masses &c. for me, p. 249, l. 8018  
 ready pence, ready money, cash, p. 198, l. 6326  
 receive the Sacrament, p. 315, l. 10,199  
 recheless-shepe, *sb.* recklessness, heedlessness, p. 82, l. 2559  
 recolage, *sb.* riot, p. 227, l. 7274 ; p. 392, l. 12,562.  
*Rigolage*, *m.* a mocking, jeasting, or laughing.  
 Cotgrave.  
 record, *v.a.* p. 133, l. 4194  
 rede, *v.a.* rehearse, comment on, p. 333, l. 10,801.  
 Redyn', or expownyn' redellys, or parabol', and other privyteys, *idem quod* ondōn', *supra* in O. (parablys and odyr prevy termys, *infra* in vndoyñ). Pr. Parv. and see note, p. 426.  
 reioshe, *v.a.* enjoy, p. 66, l. 2036 ; cp. Sir T. Malory's use of *rejoice*, enjoy,—But, for to say the truth, Sir Launcelot and his nephews were lords of all the realm of France, and of all the lands that longed unto France, he and his kindred *rejoiced* it through Sir Launcelot's noble prowess.—Hist. of Prince Arthur, iii. 335, (ed. 1634) ; and, 'qe les marchautz d'Amyen, eyent et *rejoient* touz lour aunciens fraunchises.'—Liber Albus, 420.  
 religion, *n.* the profession of holy orders, p. 39, l. 1194 ; p. 49, l. 1503, 1507 ; p. 62, l. 1917 ; p. 113, l. 3556 ; p. 50, l. 1542 ; p. 7, l. 173 ; l. 8432  
 religious, *adj.* professed, bound by vows, l. 7383  
 — *sb.* persons professed, p. 234, l. 7557  
 repentance, *sb.* l. 5229 ; p. 335, l. 10,879  
 Requiem, *sb.* title of dirge, p. 84, l. 2616  
 rere, *adj.* late, l. 7260  
 revelation, p. 15, l. 441  
 reverse, *adj.* contrary, l. 11,113  
 revest, *v.a.* to clothe, put on priest's garments, p. 281, l. 9058  
 revile, *v.a.* p. 358, l. 11,548  
 rife, *adj.* wide-spread, p. 103, l. 3245  
 — *adv.* " , far about, p. 100, l. 3160  
 rightly, *adv.* righteously, p. 47, l. 1432  
 rise *v.n.* get on (in the world), p. 189, l. 6044  
 rive, *v.n.* split (*perf.* rofe), l. 9288  
 rolyng, *sb.* enrolling, registering, p. 303, l. 9802  
 rotour, *sb.* ? gambler, p. 34, l. 1042. O. Fr. *rou-tier*, qui suit les chemins, pillard, enfant perdu. Burguy.  
 rous, *sb.* (glossed 'proud wordys'), rough-ness, impudence, p. 77, l. 2385

## S.

sack, *v.n.* loot, plunder, p. 195, l. 6237 ; (glossed, 'fyl pe bag')  
 sacrament, *n.* p. 2, l. 23 ; p. 53, l. 1618  
 sacré, *sb.* consecration, l. 7950  
 sacrifice, *v.a.* p. 310, l. 10,052  
 sacrilege, *n.* p. 2, l. 21 ; p. 266, l. 8595-8600  
 sad, *adj.* weary, tired, p. 37, l. 1116 ; A.S. *sad*, satisfied, weary  
 saffroned, *adj.* dyed of a saffron colour, p. 110, l. 3448  
 sakare, *sb.* consecration part of a mass, p. 227, l. 7298  
 salvation, *sb.* l. 4426  
 same, *adj.* p. 219, l. 7005  
 sample, *sb.* example or warning, p. 164, l. 5237  
 sarysyne, *n.* heathendom, p. 7, l. 185  
 savour, *v.n.* smell, p. 46, l. 1395  
 —, *v.a.* flavour (*savour* in, make to taste as), p. 308, l. 9987  
 —, *sb.* flavour, taste, p. 308, l. 9989 ; smell, p. 46, l. 1399  
 say, *v.n.* phrase, 'as who seye,' as one may say, p. 125, l. 3960  
 scholar, *sb.* p. 98, l. 3080 ; l. 8000  
 out of score, out of rule and bounds, p. 50, l. 1544 ; p. 98, l. 3101 ; p. 117, l. 3682 ; p. 215, l. 6873  
 scorn, *sb.* p. 99, l. 3133  
 scorner, *sb.* p. 100, l. 3138 ; l. 4936  
 scorning, *sb.* p. 100, l. 3135  
 scrivain, *sb.* writer, author, p. 251, l. 8093  
 scrowe, *sb.* scroll, p. 342, l. 11,110  
 secutour, *sb.* executor, p. 39, l. 1181-2  
 sekesteyn, *sb.* sacristan or sexton, l. 11,098. Cex-teyne (cyxten). *Sacrista*. Prompt. Parv.  
 sele, *sb.* (glossed 'man'), l. 5781  
 seller, *sb.* p. 79, l. 2460  
 sendal, *sb.* bishop's garment of *cedal* (Fr.) fine silk, l. 11,084  
 send, *v.n.* p. 58, l. 1781  
 sere, *adj.* several, p. 66, l. 2029  
 sermon, *v. a.* (glossed 'speke'), p. 217, l. 6936  
 servce, *sb.* service, p. 39, l. 1179  
 set, *v.a.* arrange, p. 102, l. 3209  
 shame, *v. a.* to make (the devil) ashamed, frighten, p. 1, l. 4  
 shameful, *adj.* p. 1, l. 7  
 shamely, *adj.* shameful, p. 66, l. 2053 ; *adv.* in a most shameful way, p. 374, l. 12,047  
 shape, *v. a.* shape or fix one's destiny, p. 20, l. 572-4  
 shaper, creator, p. 20, l. 579-81  
 shave, *v.a.* p. 110, l. 3478, 3480 ; p. 20, l. 572-4.  
 On the monk's head-shaving, compare William de

Shoreham, *De Prima Tonsura*, or 'The furste scherynge of clerke,' Poems, Percy Soc. p. 53-4.

The croune of clerke y-opened hys,  
Tokneth the wyl to hevene,  
Thet habbe mot that entri schel  
Into eny of the sevene;

And sedder,  
Tokneth ase he ine ordre a-ryst,  
That hys the croune breddour.

See St. Gilbert's rule x. for his Sempringham Monks *De Rasura Canonicorum* in Dugdale, vol. vi. Pt. II. p. xlvii\*, before p. 947

sheer, *adv.* p. 80, l. 2496

shenship, *sb.* destruction, p. 256, l. 8251

shield, *v.a.* prevent, p. 55, l. 1685

shire, *v.a. perf.* share, cut in bits, p. 310, l. 10,053

shore, *sb.* ? scaring, warning, l. 11,654

short, *v.a.* to shorten, p. 34, l. 1028

shryue, *sb.* shrift, confession, p. 20, l. 588

sib, *adj.* akin, kind, l. 7655

side, *adj.* (glossed 'long,') p. 102, l. 3227; *adv.* p. 109, l. 3443. A.S. *sid*, ample, spacious; *side*, widely

simony, *sb.* p. 172, l. 5513

sing, *v.a.* sing masses, &c. for, p. 249, l. 8018

singer, *sb.* one who sings, p. 97, l. 3060-2

single, *adj.* ? unmarried, or lay, p. 247, l. 7931

skryte, *sb.* (Fr. *escrit*), a letter, l. 7003

slaughter, *sb.* (slagheter), p. 55, l. 1709

slicked, *pp.* smoothed, p. 365, l. 11,765

slip, *v.a.* (slyppe) slaver, smooth, l. 108, p. 3412

slothhede, *sb.* sloth, l. 5075

slop, *sb.* bag, cloth, p. 18, l. 514

slow, *adj.* slothful, p. 167, l. 5319

slowness, *sb.* sloth, sluggardliness, p. 134, last line

slowness, *sb.* (sloghenes), l. 4240

smart, *adv.*, as smerte, as quickly as possible, p. 179, l. 5706

smart, *adj.* sharp, l. 4862

smartly, *adv.* quickly, p. 219, l. 1

smartness, *sb.* sharp discipline, l. 4968

soberte, *sb.* sobriety, l. 5974

solowe, *v.n.* become sullied or soiled, l. 9153

song, *sb.* musical voice, singing, p. 97, l. 3058

the sooth, *n.* the truth, p. 5, l. 128

sore, *adv.* sorely, p. 45, l. 1374

sorrow, *v.n.* sorrow for, lament, p. 370, l. 11,930

spake, *adj.* (glossed 'tame,') p. 233, l. 7487

speaker, *sb.* p. 257, l. 8292

spele, *v.a.* destine, intend, p. 39, l. 1203; A.S. *spelian*, to declare, tell

spelling, *sb.* book of doctrine ('spelyng' of Solomon), p. 338, l. 10,976

spenser, *sb.* dispenser, steward, l. 6072; p. 201, l. 6447

sperde, *part.* locked-up, l. 3659

speyre, *sb.* A.S. *spór*, track, pursuit, p. 202, l. 6477

Spirit, the Holy, l. 12,199

spiritual, *adj.* l. 12,172

spourge, *v.a.* purge, rid, p. 337, l. 10,918

spousayle, *sb.* marriage vow, l. 1621

spousayle, *sb.* marriage-bond, vow, p. 54, l. 1672

spyce, *n.* species, kind, p. 2, l. 28

spyler, *sb.* scullion, dishwasher (of the kitchen), p. 185, l. 5913; O. Fr. *escuele*, dish. See St. Graal

stale, *sb.* place, hold, p. 369, l. 11,874; A.S. *steal*, *stal*

steal, *v.n.* (away to a place), p. 326, l. 10,577

steel, as true as steel, p. 75, l. 2338

stick, *v.n.* stop, p. 346, l. 11,225

still, *adv.* or *conj.* p. 11, l. 308

stilly, *adv.* secretly, p. 28, l. 2432

stink, *sb.* (or *adj.* disgusting), p. 203, l. 6519

stinking, *adj.* p. 45, l. 1386; p. 46, l. 1419

stirring, *sb.* p. 264, l. 8519

stour, *adj.* stubborn, insolent, p. 356, l. 11,473. *Grym*, or *sterne* (storre, stoore) *Austerus*, *rigidus*. (Grymnesse, or stornesse, stoornesse.) *Austeritas*, *rigor*.

Prompt. Parv.

stoute, *adv.* bravely, proudly, p. 188, l. 6016

——, *v.a.* bully, annoy, p. 94, l. 2951; flaunt about, p. 108, l. 3406; be insolent, p. 337, l. 10,923

stoutly, *adv.* strongly, fiercely, p. 112, l. 3524

strait, *adj.* miserly, p. 189, l. 6056

stres, *v.a.* restrain, p. 118, l. 3729

stress, *sb.* constraint, p. 89, l. 2801

strut, *sb.* display, show, p. 106, l. 3350; cf. Chaucer, of Absolon, the parisch clerk

Crulle was his heer, and as the gold it schon,

And strowted as a fan right large and brood;  
burst of passion, p. 119, l. 3746; contention, l. 5746

study, *sb.* a room for study, l. 4748

sturble, *v.n.* disturb, trouble, p. 149, l. 4716

subdeacon, *sb.* p. 35, l. 1050

sufferable, *adj.* willing to suffer, p. 268, l. 8643

sully, *v.n.* (solowe), become soiled, p. 283, l. 9153

suppose, *v.n.* expect (to die), p. 218, l. 6971

surfeiture, *n.* p. 14, l. 389

swag, *sb.* bag, bundle, p. 17, l. 502

swearings, *sb. pl.* p. 87, l. 2740

swevening, *sb.* dream, l. 5726

swyme, *sb.* p. 348, l. 11,287; A.S. *swima*, giddiness, stupor

sygaldry, *v.a.* charm, bewitch, p. 17, l. 503. ? Fr. *cigaler*, to chirpe, sing, chatter, like a *cigale*. *Ci-*



*gale*: *f.* a thick, broad-headed, and mouthlesse flye, which ordinarily sits on trees, and sings (after her skreaking fashion) both day and night; living onely of the dew of heaven, which she drawes into her by certain tongue-like prickles, placed on her breast; she hanteth both old and cold countries; and therefore wee neither have her, nor name for her. Cotgrave.

*syker*, *v.a.* promise, pledge to, p. 329, l. 10,660  
*symphun*, *adj.* symphonic, l. 4772. But ?, see the "bellès, chymès, and *synfan*," in the Games at Arthur's Coronation, App. to Pref.

*syse*, *sb.* measure, p. 289, l. 9333

*sysour*, *sb.* inquest-man at assizes, p. 276, l. 8917; p. 44, l. 1334; p. 84, l. 2638. Compare the Poem on the Times of Edw. II. published by the Percy Society, p. 32, st. 71:

Many of thes *assisours*  
 That seweth shyre and hundred,  
 Hangeth men for selver;  
 Thereof is non wonder;  
 For wan the rich justice  
 Wol do wrong for mede,  
 Than thynketh hem thei mow the beter,  
 For thei have more nede

For to wyn.

The *sisour* was really a juror, though differing greatly in functions and in position from what jury-men subsequently became (see the sixth chapter of Forsyth's *History of Trial by Jury*. The truest notion of the *sisour* of Piers Ploughman seems to be found in the "Tale of Gamelyn." A wicked elder brother has cheated Gamelyn out of his estate, driven him by his cruelty to the woods, and tries to get him hanged by (*inter alia*) packing and corrupting a jury:

"For he was fast about bothe day and other,  
 For to hyre the quest to hangen his brother."

When Gamelyn's young men have seized judge, sheriff, and jury, in open court, their leader concludes a somewhat minacious address with this crumb of comfort for the gentlemen of the jury:

"And the *twelve sisours* that weren of the quest,  
 They schul ben hanged this day; so have I reste."

National Review, Oct. 1861, p. 293 n.

## T

*tablere*, *sb.* a game, p. 34, l. 1043; O. Fr. *tablier*, *table de jeu*, échiquier; Burguy. See the Appendix to the Preface, the Games at Arthur's Coronation

*tauuersyn*, *sb.* p. 79, l. 2453, miswritten for *cawuersyn*, miser. The MS. has T, if Mr. Hamilton and I read right. For a use of *c* (*k*) for *th*, see *kayn*, Gloss. to Havelok

*teach*, *v.a.* direct, show, p. 63, l. 1936

*team*, *v.n.* (tème,) l. 9546; A.S. *temian*, yoke or bind together

*tele*, *sb.* (teyl), fault, p. 267, l. 1623; A.S. *tál*, reproach, blame, slander

*tempt*, *v.a.* p. 7, l. 175

*temptation*, p. 7, l. 174

*tempting*, *sb.* p. 233, l. 7494-7; l. 8541

*be tender of*, for *towards*, p. 37, l. 1134

*tenement*, *sb.* holding, land, &c. p. 92, l. 2913

*tent*, heed, p. 361, l. 11,625; *attention*, p. 16, l. 477

*terlyncel*, *sb.* ? the devil of sloth or procrastination, p. 135, l. 4266, 4278-9. The French being *tyre-lincele*, Sir F. Madden suggests that the meaning may be "Drawsheets," from *linceul*: *m.* a sheet (for a bed). Cotgrave

*termagant*, p. 8, l. 197

*terme*, *adj.* fixed, appointed, p. 77, l. 2411

*termes*, *sb.* hot bath, p. 340, l. 11,034. *Thermes*, *f.*

Hot bathes; or waters which be naturally, and continually, warme. Cotgrave.

*teyl*, *sb.* (glossed 'sorne,') p. 66, l. 2046. See *tele*

*tharmys*, guts, p. 24, l. 702. O.N. *parmr*, gut; A.S.

*peararm*, an intestine; Lincolnshire *tharn*, guts prepared to receive puddings. Grose's Gloss.

*then*, *adv.* thence, p. 57, l. 1743

*there*, *conj.* where, p. 58, l. 1797

*thing*, *sb.* property, p. 168, l. 5357

*tholmodness*, *sb.* patience, l. 5881. A.S.

*threnne*, *v.a.* press down, p. 81, l. 2549; A.S. *pringan*, to press, crowd

*threpe*, *v.n.* grumble, chide, p. 138, l. 4354; A.S.

*preapian*, *preagon*, to chide, reprove

*throistle*, *sb.* the bird, p. 233, l. 7481

*thumb*, p. 13, l. 352

*tice*, *v.n.* (tysyn), entice, p. 4, l. 92; O. Fr. *enticer*,

*enticer*, from the A.S. *stician*, *stican*, to prick, stimulate, O.H.G. *stehhan*, *stecchan*. Burguy

*ticement*, *sb.* enticement, temptation, p. 373, l. 12,018

*till*, *prep.* (tyl) (glossed 'to,') p. 85, top line

*tinder*, *sb.* p. 246, l. 7925; A.S. *tyndan*, to set on fire

*title*, *sb.* heading, p. 220, l. 7049-50

*to*, *prep.* against, fynd enchesun to, occasion against, p. 50, l. 1542-3

*to*, *prep.* in imitation of, p. 120, l. 3781

*to*, *adj.* one, p. 51, l. 1574

*to*, intensive prefix, l. 1574; p. 117, l. 3677

*to*, *conj.* as, or to be, p. 329, l. 10,665; as a, for a, p. 332, l. 10,775



to-blast, *v.a.* excite, l. 8868  
 to-fade, *v.a.* fade away, vanish, p. 288, l. 9295  
 to-shake, *v.n.* shake violently, quiver, l. 2528  
 to-spring, *v.n.* burst, l. 10,673  
 toller, *sb.* a tax-gatherer, l. 5572  
 top and tail, head and tail, p. 170, l. 5418  
 toname, *sb.* surname, p. 250, l. 4744  
 tongue, *n.* language, p. 2, l. 44  
 torment, *v.a.* p. 26, l. 763  
 touch of, *v.a.* touch on, or treat of, p. 95, l. 2987  
 tournour, *sb.* one who takes part in a tourney, l. 4618  
 toy, *sb.* p. 246, l. 7892; ? O. Fr. *estoi*, O.H.G. *stüche*.  
 Burguy  
 trail, *v.n.* p. 109, l. 3443-6  
 traitorhood, *sb.* treachery, p. 133, l. 4207  
 treasury, *sb.* p. 191, l. 6099  
 trefable, *adj.* tractable, manageable, p. 64, l. 1991  
 trotevale, *sb.* pleasant talk, p. 3, l. 48; p. 137, l. 5972; idle tale, p. 251, l. 8081; p. 286, l. 9245  
 troth, *v.n.* pledge, betroth oneself, p. 56, l. 1723  
 true, *adv.* truly, faithfully, p. 62, l. 1911  
 tumble in, *v.a.* dance on, l. 2823  
 turn, *v.a.* translate (a book), 773  
 tycement, *n.* enticement, p. 13, l. 367  
 tyfe, *v.a.* adorn, l. 3204. O.N. *typpa*.  
 tyfure, *sb.* ornament, p. 105, l. 3293  
 tyfyng, *sb.* adornment, l. 3246  
 tylie, *v.a.* allure, l. 7615  
 tymere, *sb. pl.* times, p. 129, l. 4069  
 tyse, or tyce, *v.a.* entice, p. 70, l. 2152

## U.

vblé, *sb.* the sacrificial wafer, l. 10,044; l. 10,098  
 umwhyle, *adv.* after a while, l. 3010  
 unborn, *adj.* p. 153, l. 4857  
 vnbryche, *adj.* haughty, l. 6787; see *bryche*, glossed 'loghe.'  
 unbuxomness, *sb.* disobedience, p. 205, l. 6567  
 unbuxyme, *sb.* disobedience, contumacy, p. 314, l. 10,171  
 uncertain, *adj.* (on-certeyn,) l. 5997: vncerteayne, p. 209, l. 6689  
 uncharge, *v.a.* unload, discharge, p. 371, l. 11,944  
 uncourteous, *adj.* (vncorteys,) l. 6799  
 undertake, *v.a.* p. 2, l. 43  
 vnkunnyng, *sb.* want of skill, p. 267, l. 8630; ignorance, l. 9591  
 vnkynde, *adj.* unnatural, p. 35, l. 1071; p. 38, l. 1167

unkynde, *sb.* unnaturalness, p. 38, l. 1167  
 vnlawe, *sb.* illegal act, p. 273, l. 8797  
 vnryde, *v.n.* (A. S. on-ridan), to fall, rush down, p. 30, l. 904  
 vnsaghte, *adj.* (glossed 'at debate,') p. 131, l. 4139;  
 A.S. *unsæht*, enmity, discord; *unseht*, unhappy  
 unshent, *part.* unpunished, p. 87, l. 2733  
 vnshruye, *part.* unshriven, p. 367, l. 11,834  
 vnskyl, *sb.* folly, l. 8800  
 vnsyb, *sb.* non-relative, p. 39, l. 1197  
 vnþryfte, *sb.* unthrift, folly, l. 12,341  
 untyme, *sb.* wrong time, l. 2964  
 untruly, *adv.* (on-truly), p. 59, l. 1833  
 vnweddyde, *adj.* l. 7253  
 vnwurschyply, *adv.* profanely, p. 32, l. 980  
 vnwetyng, *p.p.* p. 347, l. 11,254  
 unworthily, *adv.* (vnwurþyly), l. 3040  
 upbreyde, *sb.* scandal, p. 50, l. 1529; quarrel, p. 64, l. 1985; reproach, p. 84, l. 2633: p. 201, l. 6431;  
 bullying, p. 183, l. 5843  
 ———, *v.n. perf. t.* raised, p. 127, l. 3881  
 upland, *sb.* l. 1312  
 us self, ourselves, p. 52, l. 1599  
 usurer, *sb.* l. 2633  
 usury, *sb.* p. 77, l. 2417

## V.

value, *sb.* p. 187, l. 5968  
 vanced, *p.p.* promoted, p. 173, l. 5518  
 vancement, *sb.* promotion, p. 173, l. 5516  
 vanity, deceit, emptiness, p. 13, l. 381; vanities, apparitions, p. 304, l. 9855  
 venial, *adj.* (venial sins), p. 346, l. 11,243  
 venge, *v.a.* revenge, p. 121, l. 3807  
 verily, *adv.* l. 10,069  
 very, *adj.* true, l. 9966  
 vessel, *sb.* l. 7860  
 ———, *sb.* a lost (lore) vessel, a man,—said of a converted Jew by a devil, p. 244, l. 7853-4; p. 163, l. 5180  
 vesselment, *sb.* vessels, p. 289, l. 9339; p. 298, l. 9481  
 vicar, *sb.* (vycary), p. 360, l. 11,609; p. 366, l. 11,791  
 villainous, *adj.* nasty, p. 51, l. 1554  
 villany, *sb.* bad words, p. 50, l. 1535, 1548. *Vilenie*, *f.* filth, nastiness, ordure, impurity. Cotgrave.  
 vine, *sb.* l. 884  
 virginity, *sb.* l. 2878  
 virtue, *sb.* power, accomplishment, p. 97, l. 3059  
 visitation, *sb.* p. 68, l. 2099  
 vokat, *sb.* advocate, l. 5404  
 vouch (a matter or a person) safe, *v.a.* p. 198, l. 6347

## W.

waive (*weyue*), *v.n.* go away, p. 9, l. 235  
waking, *sb.* p. 72, l. 2231  
wanbody, *sb.* (A. S. *wonn*, foul, bad), wicked person, heathen, p. 193, l. 6161; A.S. *wana*, wanting, deficient, whence the primitive prefix *wan-*. O. Norse, Swed. and Dan. *van-*, frequently, like the Ger. *un-*, imparting a bad sense to the word. Thorpe.  
wanlace, *sb.* trick, l. 4378; p. 373, l. 12,010  
warison, *sb.* treasure (maidenhead), p. 71, l. 2190  
warrye, *v.a.* curse, p. 42, l. 1289; A.S. *wirgian*, to curse.  
—, or werrye, *v.n.* curse, p. 42, l. 1287–8  
warryng, *sb.* cursing, p. 43, l. 1290  
washing, *sb.* place for washing, p. 319, l. 10,323  
wasshele, *sb.* a bath, l. 11,034  
waste (words), *adj.* bad, p. 51, l. 1551; p. 52, l. 1585  
—, *adj.* desert, p. 57, l. 1742  
wasteyn, *sb.* waste place, wilderness, p. 57, l. 1763  
water, *sb.* river, p. 45, l. 1385  
wayfaring, *sb.* journeying, p. 324, l. 10,511  
wedded, *adj.* l. 7359  
welcoming, *sb.* welcome, p. 91, l. 2861  
welde, *v.a.* support, protect, p. 36, l. 1093; p. 38, l. 1163; A.S. *wealdan*, to rule, wield.  
welfare, *sb.* p. 56, l. 1714  
well, *adv.* very, most, p. 53, l. 1638  
—, *adv.* in good favour, 'be well with,' p. 68, l. 2096; p. 98, l. 3098  
wepe, *sb.* weeping, l. 5723  
were, *n.* trouble, p. 16, l. 462; l. 5675; p. 264, l. 8523  
ye were, you would, you wish, p. 189, l. 6052  
wetand, *sb.* thinking, intent, p. 35, l. 1066  
wetyng, *adv.* knowingly, p. 87, l. 2743  
weyte, *v.a.* plot against, p. 187, l. 5986–9  
—, *v.a.* betray, p. 132, l. 4189  
weyve, *v.a.* avoid, p. 83, l. 2592; (glossed 'fle,') p. 85, l. 2651  
wholly, *adv.* (holy), entirely, p. 227, l. 7287; p. 367, l. 11,820

whon, *accus.* of who, p. 77, l. 2417  
why, *sb.* reason, p. 119, l. 3761  
wickedly, *adv.* p. 56, l. 1716  
wide, *adv.* p. 95, l. 2995  
wild, *adj.* uncontrolled, passionate (man), p. 121, l. 3807  
will, *n.* to be in will, to desire, p. 218, l. 6986  
wily, *adj.* p. 113, l. 3564  
win, *sb.* (wynne), gain, p. 174, l. 5552  
wink, *sb.* (sleep a wink), p. 283, l. 9147  
winning, *sb.* gain, advantage, p. 85, l. 2654  
wisdom, *sb.* wise saying, maxim, p. 39, l. 1177  
with, *prep.* by, taken prisoner *with*, for *by*, p. 326, l. 10,547  
withe, *sb.* (wypp), p. 358, l. 11,553  
without, *prep.* outside of, p. 57, l. 1750  
withstanding, *sb.* opposition, p. 374, l. 12,051  
wodehede, *sb.* madness, folly, l. 9019; A.S. *wód*, mad.  
wofare, *sb.* welfare, l. 6482  
wonde, *v.n.* (glossed 'spare,') abstain, p. 55, l. 1692; A.S. *wandian*, to fear, omit, neglect; *wand-odlice*, slowly, sparingly.  
wonder on, for *at*, p. 42, l. 1281  
wone, *v.n.* to be accustomed to, practise, p. 239, l. 7674; A.S. *wanian*, to wean, reconcile, accustom.  
woning, *adj.* dwelling, p. 46, l. 1403  
wont, *part.* (wunt), p. 113, l. 3560, 3573  
worshipping, *sb.* l. 9373  
worthy, *adj.* worth, in value, p. 198, l. 6325  
would God! p. 331, l. 10,745  
wrathhede, *sb.* anger, l. 12,462  
wrey, *v.a.* bewray, betray, p. 12, l. 345  
writing, *sb.* l. 9407

## Y.

yearn, *v.a.* desire, covet, p. 168, l. 5346; A.S. *geornian*.  
yellow, *sb.* (jelughe), l. 3448  
yes, p. 340, l. 11,045  
youngh, *sb.* youth, p. 159, l. 3050; p. 239, l. 7668  
zole, yule, Christmas, p. 27, l. 814  
gift, *phrase*, y zeue pe a syfte, I assure thee, p. 117, l. 3686, &c.

I have not added a Glossary of Wadington's French words, because they all occur (if I remember rightly) in the usual Glossaries and Dictionaries—Cotgrave, Roquesfort, Burguy, Diez, &c. The only difficulties that I have kept notes of, are: 1. the equivalent of our 'A bird in the hand is worth two in the bush,' '*Meus valt vn teon, ge douz aueras*' (p. 203, col. 2, l. 1832), of which Mr. Ludlow says, "the expression is a well-known French proverb, '*Mieux vaut un 'tiens*' [hold thou, grasp] *que deux 'tu l'auras*,'" 2. *Trenis*, which is the Book of Lamentations in the Old Testament; 3. *dan emme*, p. 200, col. 2, last line, which Mr. Ludlow explains thus: Substitute for "*emme*" the letter M, which it represents, and you have the sense. "*A l'ostel s'en est alé dan M*"—"they went to the house of Mr. M," the M being taken typically, as our A. B.; which choice of letter is explained as follows: Look into the occasional services (Baptism, Catechism, Marriage) of the Prayer Book, which no doubt follow in such details the earlier ritual, and you will find that N and M are the invariable personifying letters. In the marriage service in particular, N stands for the woman, M for the man; and thus, I have no doubt, "*dan M*" came to be a cant term for "husband" or "bridegroom," and, in all probability, "*dame N*" for "wife" or "bride." [But compare Piers Ploughman's idlers, who 'dryveth forth the longe day with *Dieu save dame Emme*,' l. 447, p. 14, vol. i. ed. Wright, 1856].

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 ———, shown to be his, and not God's, though he tried to lay it on God, p. 385-6  
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